

Sacca Yamaka (The Couple of Investigative Points on Truths)

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(Draft Copy)

Sacca Yamaka

[Pāḷi – English version]

Resources:

1. The Pāḷi Text is from { <http://www.tipitaka.org/> }.
2. The reference of English translation is from the Chaṭṭha Sangīti English Translation Edition by Aggamahā paṇḍita U Nārada (Mūlapaṭṭhāna Sayādaw).
3. Sacca Yamaka Talks at Sagaing Hill, Myanmar by Sayādaw Dr.Nandamālābhivaṃsa on November 2008.

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Symbols used in this textbook:

() - for elaboration, explanation, translation, definition.

{ } - for references.

[] - for additional words, or to make the translation readable.

< > - for phonetic alphabet.

Note: This copy of note has not been checked by Sayādaw Dr.Nandamālābhivaṃsa. It is prepared by the course students and solely for use in this class.

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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.



Sacca Yamaka (The Couple of Investigative Points on Truths)

Introduction to Sacca 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.

Sacca Yamaka is the 5th Chapter of Yamaka. It is translated as "The Couple of Investigative Points on Truths" or "The Pairs on Truths".

The Pāli Canon – Tipiṭaka (Three collections)		
1. Vinaya Piṭaka	2. Sutta Piṭaka	3. Abhidhamma Piṭaka

3. 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)

{081107a01-introduction-to-yamaka.mp3}

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{081107a02-introduction-to-yamaka.mp3}

{081115b05-introduction-yamaka.mp3}

{081115b06-general-talks.mp3}

[Structure of Sacca Yamaka]

The Couple of Investigative Points on Truths (Sacca Yamaka)		
3 main sections:		
1. Section on Terms (Paṇṇattivāra)	2. Section on Process (Pavattivāra)	3. Section on Realization (Pariññāvāra)

{081107a05-couple-investigative-points.mp3}

[Introduction to Section on Terms (Paṇṇattivāra)]

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

Each of the above sections is again divided into four parts:	
e.g. 1-1. Summary Section (Uddesavāra)	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 Truth (Suddha-saccavāra)
	1-1-4. Section on Combination, Based on Pure Truth (Suddha-sacca-mūla-cakkavāra)

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

Pāli Text:	English Translation:
(Ka) dukkhaṃ dukkhasaccaṃ?	(a) [It is] suffering. [Is it] suffering-truth?
(Kha) dukkhasaccaṃ dukkhaṃ?	(b) [It is] suffering-truth. [Is it] suffering?

[Structure of statements in Sacca Yamaka]

Types of statement	Examples (Pāli)	Example (English)
Positive (Anuloma)	(Ka) dukkhaṃ dukkhasaccaṃ? (Kha) dukkhasaccaṃ dukkhaṃ?	(a) [It is] suffering. [Is it] suffering-truth? (b) [It is] suffering-truth. [Is it] suffering?
Negative (Paccanīka)	(Ka) na dukkhaṃ na dukkhasaccaṃ? (Kha) na dukkhasaccaṃ na dukkhaṃ?	Not suffering. Not suffering-truth? Not suffering-truth. Not suffering?

e.g. "(Ka) dukkhaṃ dukkhasaccaṃ? (Kha) dukkhasaccaṃ dukkhaṃ?"	
Regular order style (Anuloma)	"(Ka) dukkhaṃ dukkhasaccaṃ?"
Reverse order style (Paṭiloma)	"(Kha) dukkhasaccaṃ dukkhaṃ?"

Certainty (Sanniṭṭhāna) and Uncertainty (Saṃsaya) e.g. "(Ka) dukkhaṃ dukkhasaccaṃ?"	
Preceding point: Certainty (Sanniṭṭhāna)	"dukkhaṃ" [It is] suffering.
Following point: Uncertainty (Saṃsaya)	"dukkhasaccaṃ?" [Is it] suffering-truth?

{081107a03-yamaka-special-terms.mp3}

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

Sacca Yamaka (The Couple of Investigative Points on Truths)

Sacca Yamaka Pāḷi Text/Translation/Guide:

Abhidhammapīṭake

Yamakappakaraṇaṃ

Namo tassa bhagavato arahato sammāsambuddhassa

Veneration to the Exalted One, The Arahāt, the fully Self-Enlightened One.

The 5th Chapter of Yamaka: The Couple of Investigative Points on Truths (Saccayamaṃ)

[Pāḷi-English Glossary] for Section on Terms (Paṇṇattivāra)	
Pāḷi	English
Dukkha	Suffering
Dukkhasacca	Suffering-truth
Samudaya	Origination
Samudayasacca	Origination-truth
Nirodha	Cessation
Nirodhasacca	Cessation-truth
Magga	Path
Maggasacca	Path-truth
Saccā	Truths
Kāyikaṃ dukkhaṃ	Physical pain / Bodily suffering
Cetasikaṃ dukkhaṃ	Mental pain / Mental suffering
Na	Not
Āmantā	Yes
... ceva ... ca	both ... and
na ceva ... na ca ...	neither ... nor ...
...ca ...ca	... and ...
...pe... (peyyāla)	... (omission of repetitions)
Ṭhapetvā	Leaving out / With the exception of
Avasesa	The remaining

1. Section on Terms (Paṇṇattivāra)

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

1. Cattāri saccāni – dukkhasaccaṃ, samudayasaccaṃ nirodhasaccaṃ, maggasaccaṃ.
[There are] four truths: suffering-truth, origination-truth, cessation-truth and path-truth.

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

Positive (Anuloma)

Pāḷi Text:	English Translation:
2. (Ka) dukkhaṃ dukkhasaccaṃ? (Kha) dukkhasaccaṃ dukkhaṃ?	2. [It is] suffering. [Is it] suffering-truth? [It is] suffering-truth. [Is it] truth?
(Ka) samudayo samudayasaccaṃ? (Kha) samudayasaccaṃ samudayo?	Origination. Origination-truth? Origination-truth. Origination?
(Ka) nirodho nirodhasaccaṃ? (Kha) nirodhasaccaṃ nirodho?	Cessation. Cessation-truth? Cessation-truth. Cessation?
(Ka) maggo maggasaccaṃ? (Kha) maggasaccaṃ maggo?	Path. Path-truth? Path-truth. Path?

{081107b01-dukkha-dukkhasacca.mp3}

{081107b02-dukkha-dukkhasacca.mp3}

{081107b03-clarification-of-terms.mp3}

Negative (Paccanīka)

Pāḷi Text:	English Translation:
3. (Ka) na dukkhaṃ na dukkhasaccaṃ? (Kha) na dukkhasaccaṃ na dukkhaṃ?	3. [It is] not suffering. [Is it] not suffering-truth? [It is] not suffering-truth. [Is it] not suffering?
(Ka) na samudayo na samudayasaccaṃ?	Not origination. Not origination-truth?

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(Kha) na samudayasaccaṃ na samudayo?	Not origination-truth. Not origination?
(Ka) na nirodho na nirodhasaccaṃ? (Kha) na nirodhasaccaṃ na nirodho?	Not cessation. Not cessation-truth? Not cessation-truth. Not cessation?
(Ka) na maggo na maggasaccaṃ? (Kha) na maggasaccaṃ na maggo?	Not path. Not path-truth? Not path-truth. Not path?

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

Positive (Anuloma)

Pāli Text:	English Translation:
4. (Ka) dukkhaṃ dukkhasaccaṃ? (Kha) saccā samudayasaccaṃ?	4. [It is] suffering. [Is it] suffering-truth? [It is] truths. [Is it] origination-truth?
(Ka) dukkhaṃ dukkhasaccaṃ? (Kha) saccā nirodhasaccaṃ?	Suffering. Suffering-truth? Truths. Cessation-truth?
(Ka) dukkhaṃ dukkhasaccaṃ? (Kha) saccā maggasaccaṃ?	Suffering. Suffering-truth? Truths. Path-truth?
(Ka) samudayo samudayasaccaṃ? (Kha) saccā dukkhasaccaṃ?	Origination. Origination-truth? Truths. Suffering-truth?
(Ka) samudayo samudayasaccaṃ? (Kha) saccā nirodhasaccaṃ?	Origination. Origination-truth? Truths. Cessation-truth?
(Ka) samudayo samudayasaccaṃ? (Kha) saccā maggasaccaṃ?	Origination. Origination-truth? Truths. Path-truth?
(Ka) nirodho nirodhasaccaṃ? (Kha) saccā dukkhasaccaṃ?	Cessation. Cessation-truth? Truths. Suffering-truth?
(Ka) nirodho nirodhasaccaṃ? (Kha) saccā samudayasaccaṃ?	Cessation. Cessation-truth? Truths. Origination-truth?

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(Ka) nirodho nirodhasaccaṃ? (Kha) saccā maggasaccaṃ?	Cessation. Cessation-truth? Truths. Path-truth?
(Ka) maggo maggasaccaṃ ? (Kha) saccā dukkhasaccaṃ?	Path. Path-truth? Truths. Suffering-truth?
(Ka) maggo maggasaccaṃ? (Kha) saccā samudayasaccaṃ?	Path. Path-truth? Truths. Origination-truth?
(Ka) maggo maggasaccaṃ? (Kha) saccā nirodhasaccaṃ?	Path. Path-truth? Truths. Cessation-truth?

Negative (Paccanīka)

Pāli Text:	English Translation:
5. (Ka) na dukkhaṃ na dukkhasaccaṃ? (Kha) na saccā na samudayasaccaṃ?	5. [It is] not suffering. [Is it] not suffering-truth? [It is] not truths. [Is it] not origination-truth?
(Ka) na dukkhaṃ na dukkhasaccaṃ? (Kha) na saccā na nirodhasaccaṃ?	Not suffering. Not suffering-truth? Not truths. Not cessation-truth?
(Ka) na dukkhaṃ na dukkhasaccaṃ? (Kha) na saccā na maggasaccaṃ?	Not suffering. Not suffering-truth? Not truths. Not path-truth?
(Ka) na samudayo na samudayasaccaṃ? (Kha) na saccā na dukkhasaccaṃ?	Not origination. Not origination-truth? Not truths. Not suffering-truth?
(Ka) na samudayo na samudayasaccaṃ? (Kha) na saccā na nirodhasaccaṃ?	Not origination. Not origination-truth? Not truths. Not cessation-truth?
(Ka) na samudayo na samudayasaccaṃ? (Kha) na saccā na maggasaccaṃ?	Not origination. Not origination-truth? Not truths. Not path-truth?
(Ka) na nirodho na nirodhasaccaṃ? (Kha) na saccā na dukkhasaccaṃ?	Not cessation. Not cessation-truth? Not truths. Not suffering-truth?
(Ka) na nirodho na nirodhasaccaṃ?	Not cessation. Not cessation-truth?

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(Kha) na saccā na samudayasaccaṃ?	Not truths. Not origination-truth?
(Ka) na nirodho na nirodhasaccaṃ? (Kha) na saccā na maggasaccaṃ?	Not cessation. Not cessation-truth? Not truths. Not path-truth?
(Ka) na maggo na maggasaccaṃ? (Kha) na saccā na dukkhasaccaṃ?	Not path. Not path-truth? Not truths. Not suffering-truth?
(Ka) na maggo na maggasaccaṃ? (Kha) na saccā na samudayasaccaṃ?	Not path. Not path-truth? Not truths. Not origination-truth?
(Ka) na maggo na maggasaccaṃ? (Kha) na saccā na nirodhasaccaṃ?	Not path. Not path-truth? Not truths. Not cessation-truth?

1-1-3. Section on Pure Truth (Suddhasaccavāra)

Positive (Anuloma)

Pāli Text:	English Translation:
6. (Ka) dukkhaṃ saccam? (Kha) saccā dukkhaṃ?	6. [It is] suffering. [Is it] truth? [It is] truths. [Is it] suffering?
(Ka) samudayo saccam? (Kha) saccā samudayo?	Origination. Truth? Truths. Origination?
(Ka) nirodho saccam? (Kha) saccā nirodho?	Cessation. Truth? Truths. Cessation?
(Ka) maggo saccam? (Kha) saccā maggo?	Path. Truth? Truths. Path?

Negative (Paccanīka)

Pāli Text:	English Translation:
7. (Ka) na dukkhaṃ na saccam? (Kha) na saccā na dukkhaṃ?	7. [It is] not suffering. [Is it] not truth?

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	[It is] not truths. [Is it] not suffering?
(Ka) na samudayo na saccam? (Kha) na saccā na samudayo?	Not origination. Not truth? Not truths. Not origination?
(Ka) na nirodho na saccam? (Kha) na saccā na nirodho?	Not cessation. Not truth? Not truths. Not cessation?
(Ka) na maggo na saccam? (Kha) na saccā na maggo?	Not path. Not truth? Not truths. Not path?

**1-1-4. Section on Combination, Based on Pure Truth
(Suddhasaccamūlacakkavāra)**

Positive (Anuloma)

Pāḷi Text:	English Translation:
8. (Ka) dukkham saccam? (Kha) saccā samudayo?	8. [It is] suffering. [Is it] truth? [It is] truths. [Is it] origination?
(Ka) dukkham saccam? (Kha) saccā nirodho?	Suffering. Truth? Truths. Cessation?
(Ka) dukkham saccam? (Kha) saccā maggo?	Suffering. Truth? Truths. Path?
Samudayo saccam? Saccā dukkham?...pe... saccā maggo?	Origination. Truth? Truths. Suffering? Truths. Path?
Nirodho saccam? Saccā dukkham?...pe... saccā maggo?	Cessation. Truth? Truths. Suffering? Truths. Path?
(Ka) maggo saccam? (Kha) saccā dukkham?	Path. Truth? Truths. Suffering?

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(Ka) maggo saccam? (Kha) saccā samudayo?	Path. Truth? Truths. Origination?
(Ka) maggo saccam? (Kha) saccā nirodho?	Path. Truth? Truths. Cessation?

Negative (Paccanīka)

Pāli Text:	English Translation:
9. (Ka) na dukkham na saccam? (Kha) na saccā na samudayo?	9. [It is] not suffering. [Is it] not truth? [It is] not truths. [Is it] not origination?
(Ka) na dukkham na saccam? (Kha) na saccā na nirodho?	Not suffering. Not truth. Not truths. Not cessation?
(Ka) na dukkham na saccam? (Kha) na saccā na maggo?	Not suffering. Not truth? Not truths. Not path?
Na samudayo na saccam? Na saccā na dukkham?...pe... na saccā na maggo?	Not origination. Not truth? Not truths. Not suffering? Not truths. Not path?
Na nirodho na saccam? Na saccā na dukkham?...pe... na saccā na maggo?	Not Cessation. Not truth? Not truths. Not suffering? Not truths. Not path?
(Ka) na maggo na saccam? (Kha) na saccā na dukkham?	Not path? Not truth? Not truths. Not suffering?
(Ka) na maggo na saccam? (Kha) na saccā na samudayo?	Not path. Not truth? Not truths. Not origination?
(Ka) na maggo na saccam? (Kha) na saccā na nirodho?	Not path. Not truth? Not truths. Not cessation?
Paṇṇattiuddesavāro.	End of Summary Section on Terms.

1. Section on Terms (Paṇṇattivāra)

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

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

Positive (Anuloma)

10. (Ka) dukkhaṃ dukkhasaccanti? Āmantā.

(Kha) dukkhasaccaṃ dukkhanti?

Kāyikaṃ dukkhaṃ cetasikaṃ dukkhaṃ ṭhapetvā avasesaṃ dukkhasaccaṃ [avasesaṃ dukkhasaccaṃ dukkhasaccaṃ (syā.) evamuparipi], na dukkhaṃ.

Kāyikaṃ dukkhaṃ cetasikaṃ dukkhaṃ dukkhañceva dukkhasaccañca.

10. (a) It is suffering. Is it called suffering-truth? Yes.

(b) It is suffering-truth. Is it called suffering?

Leaving out physical pain and mental pain, the remaining is suffering-truth, but not suffering.

Bodily pain and mental pain are both suffering and suffering-truth.

{081107b04-padasodhanavara-chant.mp3}

{081107b05-explain-padasodhanavara.mp3}

{081107b06-explain-paripunnapanha.mp3}

{081108a01-padasodhanavara-dukkha.mp3}

(Ka) samudayo samudayasaccanti?

Samudayasaccaṃ ṭhapetvā avaseso samudayo, na samudayasaccaṃ.

Samudayasaccaṃ samudayo ceva samudayasaccañca.

(Kha) samudayasaccaṃ samudayoti? Āmantā.

(a) It is Origination. Is it called origination-truth?

Leaving out origination-truth, the remaining is origination, but not origination-truth.

Origination-truth is both origination and origination-truth.

(b) It is origination-truth. Is it called origination? Yes.

{081108a02-brief-introduction-samudaya.mp3}

{081108a03-samudaya-samudayasacca.mp3}

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{081108a04-origination-origination-truth.mp3}

(Ka) nirodho nirodhasaccanti?

Nirodhasaccaṃ ṭhapetvā avaseso nirodho, na nirodhasaccaṃ.

Nirodhasaccaṃ nirodho ceva nirodhasaccañca.

(Kha) nirodhasaccaṃ nirodhoti? Āmantā.

(a) It is cessation. Is it called cessation-truth?

Leaving out cessation-truth, the remaining is cessation, but not cessation-truth.

Cessation-truth is both cessation and cessation-truth.

(b) It is cessation-truth. Is it called cessation? Yes.

{081108a05-nirodha-nirodhasacca.mp3}

{081108a06-padasodhanavara-summary.mp3}

(Ka) maggo maggasaccanti?

Maggasaccaṃ ṭhapetvā avaseso maggo, na maggasaccaṃ.

Maggasaccaṃ maggo ceva maggasaccañca.

(Kha) maggasaccaṃ maggoti? Āmantā.

(a) It is path. Is it called path-truth?

Leaving out path-truth, the remaining is path, but not path-truth.

Path-truth is both path and path-truth.

(b) It is path-truth. Is it called path? Yes.

{081108b01-magga-maggasacca-1.mp3}

{081108b02-magga-maggasacca-2.mp3}

{081108c01-summary-padasodhanavara.mp3}

{081108c02-recite-padasodhanavara.mp3}

Negative (Paccanīka)

11. (Ka) na dukkhaṃ na dukkhasaccanti?

Kāyikaṃ dukkhaṃ cetasikaṃ dukkhaṃ ṭhapetvā avasesaṃ na dukkhaṃ [avasesaṃ dukkhasaccaṃ na dukkhaṃ (sī. syā. ka.) evaṃ avasesesu tīsu saccesu] dukkhasaccaṃ.

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Dukkhañca dukkhasaccañca ñhapetvā avasesaṃ na ceva dukkhaṃ na ca dukkhasaccaṃ.
(Kha) na dukkhasaccaṃ na dukkhanti? Āmantā.

11. (a) It is not suffering. Is it not called suffering-truth?

Leaving out physical pain and mental pain, the remaining is not suffering, but suffering-truth.

Leaving out suffering and suffering-truth, the remaining is neither suffering nor suffering-truth.

(b) It is not suffering-truth. Is it not called suffering? Yes.

{081108c03-four-points-dukkha-dukkhasacca.mp3} – refer to {[Four Point Diagram 1]}

(Ka) na samudayo na samudayasaccanti? Āmantā.

(Kha) na samudayasaccaṃ na samudayoti?

Samudayasaccaṃ ñhapetvā avaseso na samudayasaccaṃ, samudayo.

Samudayañca samudayasaccañca ñhapetvā avaseso na ceva samudayo na ca samudayasaccaṃ.

(a) It is not origination. Is it not called origination-truth? Yes.

(b) It is not origination-truth. Is it not called origination?

Leaving out origination-truth, the remaining is not origination-truth, but origination.

Leaving out origination and origination-truth, the remaining is neither origination nor origination-truth.

{081108c04-four-points-samudayasamudayasacca.mp3} – refer to {[Four Point Diagram 2]}

(Ka) na nirodho na nirodhasaccanti? Āmantā.

(Kha) na nirodhasaccaṃ na nirodhoti?

Nirodhasaccaṃ ñhapetvā avaseso na nirodhasaccaṃ, nirodho.

Nirodhañca nirodhasaccañca ñhapetvā avaseso na ceva nirodho na ca nirodhasaccaṃ.

(a) It is not cessation. Is it not called cessation-truth? Yes.

(b) It is not cessation-truth. Is it not called cessation?

Leaving out cessation-truth, the remaining is not cessation-truth, but cessation.

Leaving out cessation and cessation-truth, the remaining is neither cessation nor cessation-truth.

{081108c05-four-points-nirodhanirodhasacca.mp3} – refer to {[Four Point Diagram 3]}

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(Ka) na maggo na maggasaccanti? Āmantā.

(Kha) na maggasaccaṃ na maggoti?

Maggasaccaṃ ṭhapetvā avaseso na maggasaccaṃ, maggo.

Maggañca maggasaccañca ṭhapetvā avaseso na ceva maggo na ca maggasaccaṃ.

(a) It is not path. Is it not called path-truth? Yes.

(b) It is not path-truth. Is it not called path?

Leaving out path-truth, the remaining is not path-truth, but path.

Leaving out path and path-truth, the remaining is neither path nor path-truth.

{081108c06-four-points-maggamaggasacca.mp3} – refer to {[Four Point Diagram 4]}

{081108c07-padasodhanavara-paccanika.mp3}

[Structure of Padasodhanamūlacakkavāra]

Structure of Padasodhanamūlacakkavāra	
The Base	The Combination / Addition
1. Dukkhaṃ Dukkhasaccanti	2. Saccā Samudayasaccanti
	3. Saccā Nirodhasaccanti
	4. Saccā Maggasaccanti
2. Samudayo Samudayasaccanti	1. Saccā Dukkhasaccanti
	3. Saccā Nirodhasaccanti
	4. Saccā Maggasaccanti
3. Nirodho Nirodhasaccanti	1. Saccā Dukkhasaccanti
	2. Saccā Samudayasaccanti
	4. Saccā Maggasaccanti
4. Maggo Maggasaccanti	1. Saccā Dukkhasaccanti
	2. Saccā Samudayasaccanti
	3. Saccā Nirodhasaccanti

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

Positive (Anuloma)

<p>12. (Ka) dukkhaṃ dukkhasaccanti? Āmantā. (Kha) saccā samudayasaccanti? Samudayasaccaṃ saccañceva samudayasaccañca. Avasesā saccā [avasesā saccā saccā (syā.)] na samudayasaccaṃ. Dukkhaṃ dukkhasaccanti? Āmantā. Saccā nirodhasaccanti?...pe... saccā maggasaccanti? Maggasaccaṃ saccañceva maggasaccañca. Avasesā saccā na maggasaccaṃ.</p>
<p>12. (a) It is suffering. Is it called suffering-truth? Yes. (b) They are truths. Are they called origination-truth? Origination-truth is both truth and origination-truth. The remaining are truths, but not origination-</p>

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truth.

It is suffering. Is it called suffering-truth? Yes.

They are truths. Are they called cessation-truth?

They are truths. Are they called path-truth?

Path-truth is both truth and path-truth. The remaining are truths, but not path-truth.

Guide:

E.g. of "...pe..." (extracting the omission) in full Pāli text:

(Ka) dukkhaṃ dukkhasaccanti? Āmantā.

(Kha) saccā samudayasaccanti? Samudayasaccaṃ saccañceva samudayasaccañca. Avasesā saccā na samudayasaccaṃ.

(Ka) dukkhaṃ dukkhasaccanti? Āmantā.

(Kha) saccā nirodhasaccanti? Nirodhasaccaṃ saccañceva nirodhasaccañca. Avasesā saccā, na nirodhasaccaṃ.

(Ka) dukkhaṃ dukkhasaccanti? Āmantā.

(Kha) saccā maggasaccanti? Maggasaccaṃ saccañceva maggasaccañca. Avasesā saccā, na maggasaccaṃ.

13. Samudayo samudayasaccanti?

Samudayasaccaṃ ṭhapetvā avaseso samudayo, na samudayasaccaṃ.

Samudayasaccaṃ samudayo ceva samudayasaccañca.

Saccā dukkhasaccanti? ...pe...

saccā nirodhasaccanti?...pe...

saccā maggasaccanti?

Maggasaccaṃ saccañceva maggasaccañca. Avasesā saccā na maggasaccaṃ.

13. It is origination. Is it called origination-truth?

Leaving out origination-truth, the remaining is origination, but not origination-truth.

Origination-truth is both origination and origination-truth.

They are truths. Are they called suffering-truth?

They are truths. Are they called cessation-truth?

They are truths. Are they called path-truth?

Path-truth is both truth and path-truth. The remaining are truths but not path-truth.

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14. Nirodho nirodhasaccanti?

Nirodhasaccaṃ ṭhapetvā avaseso nirodho, na nirodhasaccaṃ.

Nirodhasaccaṃ nirodho ceva nirodhasaccañca.

Saccā dukkhasaccanti?...pe...

saccā samudayasaccanti? ...pe...

saccā maggasaccanti?

Maggasaccaṃ saccañceva maggasaccañca. Avasesā saccā na maggasaccaṃ.

14. It is cessation. Is it called cessation-truth?

Leaving out cessation-truth, the remaining is cessation, but not cessation-truth.

Cessation-truth is both cessation and cessation-truth.

They are truths. Are they called suffering-truth?

They are truths. Are they called origination-truth?

They are truths. Are they called path-truth?

Path-truth is both truth and path-truth. The remaining are truths, but not path-truth.

15. Maggo maggasaccanti?

Maggasaccaṃ ṭhapetvā avaseso maggo, na maggasaccaṃ.

Maggasaccaṃ maggo ceva maggasaccañca.

Saccā dukkhasaccanti?...pe...

saccā samudayasaccanti? ...pe...

saccā nirodhasaccanti?

Nirodhasaccaṃ saccañceva nirodhasaccañca. Avasesā saccā na nirodhasaccaṃ.

15. It is path. Is it called path-truth?

Leaving out path-truth, the remaining is path, but not path-truth.

Path-truth is both path and path-truth.

They are truths. Are they called suffering-truth?

They are truths. Are they called origination-truth?

They are truths. Are they called cessation-truth?

Cessation-truth is both truth and cessation-truth. The remaining are truths, but not cessation-truth.

{081108d02-mulacakkavara-anuloma.mp3}

Negative (Paccanīka)

16. (Ka) na dukkhaṃ na dukkhasaccanti?

Kāyikaṃ dukkhaṃ cetasikaṃ dukkhaṃ ṭhapetvā avasesaṃ na dukkhaṃ, dukkhasaccaṃ.

Dukkhañca dukkhasaccañca ṭhapetvā avasesaṃ na ceva dukkhaṃ na ca dukkhasaccaṃ.

(Kha) na saccā na samudayasaccanti? Āmantā.

16. (a) It is not suffering. Is it not called suffering-truth?

Leaving out physical pain and mental pain, the remaining is not suffering, but suffering-truth.

Leaving out suffering and suffering-truth, the remaining is neither suffering nor suffering-truth.

(b) They are not truths. Are they not called origination-truth? Yes.

Na dukkhaṃ na dukkhasaccanti?

Kāyikaṃ dukkhaṃ cetasikaṃ dukkhaṃ ṭhapetvā avasesaṃ na dukkhaṃ, dukkhasaccaṃ.

Dukkhañca dukkhasaccañca ṭhapetvā avasesaṃ na ceva dukkhaṃ na ca dukkhasaccaṃ.

Na saccā na nirodhasaccanti?...pe...

na saccā na maggasaccanti? Āmantā.

It is not suffering. It is not suffering-truth?

Leaving out physical pain and mental pain, the remaining is not suffering, but suffering-truth.

Leaving out suffering and suffering-truth, the remaining is neither suffering nor suffering-truth.

They are not truths. Are they not called cessation-truth?

They are not truths. Are they not called path-truth? Yes.

17. (Ka) na samudayo na samudayasaccanti? Āmantā.

(Kha) na saccā na dukkhasaccanti? Āmantā.

Na samudayo na samudayasaccanti? Āmantā.

Na saccā na nirodhasaccanti?...pe...

na saccā na maggasaccanti? Āmantā.

17. (a) It is not origination. Is it not called origination-truth? Yes.

(b) They are not truths. Are they not called suffering-truth? Yes.

It is not origination. Is it not called origination-truth? Yes.

They are not truths. Are they not called cessation-truth?

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They are not truths. Are they not called path-truth? Yes.

18. Na nirodho na nirodhasaccanti? Āmantā.

Na saccā na dukkhasaccanti?...pe...

na saccā na samudayasaccanti?...pe...

na saccā na maggasaccanti? Āmantā.

18. It is not cessation . Is it not called cessation-truth? Yes.

They are not truths. Are they not called suffering-truth?

They are not truths. Are they not called origination-truth?

They are not truths. Are they not called path-truth? Yes.

19. (Ka) na maggo na maggasaccanti? Āmantā.

(Kha) na saccā na dukkhasaccanti? Āmantā.

Na maggo na maggasaccanti? Āmantā.

Na saccā na samudayasaccanti?...pe...

na saccā na nirodhasaccanti? Āmantā.

19. (a) It is not path. Is it not called path-truth? Yes.

(b) They are not truths. Are they not called suffering-truth? Yes.

It is not path. Is it not called path-truth? Yes.

They are not truths. Are they not called origination-truth?

They are not truths. Are they not called cessation-truth? Yes.

{081108d01-mulacakkavara-paccanika.mp3}

{081108d03-mulacakkavara-paccanika.mp3}

1-2-3. Section on Pure Truth (Suddhasaccavāra)

Positive (Anuloma)

20. (Ka) dukkhaṃ saccanti? Āmantā.

(Kha) saccā dukkhasaccanti?

Dukkhasaccaṃ saccañceva dukkhasaccañca. Avasesā saccā na dukkhasaccaṃ.

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Samudayo saccanti? Āmantā...pe....
Nirodho saccanti? Āmantā...pe....

20. (a) It is suffering. Is it called truth? Yes.
(b) They are truths. Are they called suffering-truth?
Suffering-truth is both truth and suffering-truth. The remaining are truths, but not suffering-truth.
It is origination. Is it called truth? Yes.
It is cessation. Is it called truth? Yes.

(Ka) maggo saccanti? Āmantā.
(Kha) saccā maggasaccanti?
Maggasaccaṃ saccañceva maggasaccañca. Avasesā saccā na maggasaccaṃ.

(a) It is path. Is it called truth? Yes.
(b) They are truths. Are they called path-truth?
Path-truth is both truth and path-truth. The remaining are truths, but not path-truth.

Guide:

“(Ka) maggo saccanti? Āmantā.”

But these two magga are not sacca: 1. Jaṅgha magga (walking path); and 2. Sakata magga (bullock cart path).

Negative (Paccanīka)

21. (Ka) na dukkhaṃ na saccanti?
Dukkhaṃ ṭhapetvā avasesā saccā na dukkhaṃ, saccā.
Dukkhañca saccañca ṭhapetvā avasesaṃ na ceva dukkhaṃ na ca saccā.
(Kha) na saccā na dukkhasaccanti? Āmantā.
Na samudayo na saccanti?
Samudayaṃ ṭhapetvā...pe...
nirodhaṃ ṭhapetvā...pe....

21. (a) It is not suffering. Is it not called truth?
Leaving out suffering, the remaining truths are not suffering, but truths.
Leaving out suffering and truth, the remaining is neither suffering nor truths.

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(b) They are not truths. Are they not called suffering-truth? Yes.

It is not origination. Is it not called truths?

Leaving out origination

Leaving out cessation

(Ka) na maggo na saccanti?

Maggaṃ ṭhapetvā avasesā saccā na maggo, saccā.

Maggañca saccañca ṭhapetvā avasesā na ceva maggo na ca saccā.

(Kha) na saccā na maggasaccanti? Āmantā.

(a) It is not path. Is it not called truth?

Leaving out path, the remaining truths are not path, but truths.

Leaving out path and truth, the remaining are neither paths nor truths.

(b) They are not truths. Are they not called path-truth? Yes.

{081108d04-suddhasaccavara.mp3}

1-2-4. Section on Combination, Based on Pure Truth (Suddhasaccamūlacakkavāra)

Positive (Anuloma)

22. (Ka) dukkhaṃ saccanti? Āmantā.

(Kha) saccā samudayasaccanti?

Samudayasaccaṃ saccañceva samudayasaccañca. Avasesā saccā na samudayasaccaṃ.

22. (a) It is suffering. Is it called truth? Yes.

(b) They are truths. Are they called origination-truth?

Origination-truth is both truth and origination-truth. The remaining are truths but not origination-truth.

Dukkhaṃ saccanti? Āmantā.

Saccā nirodhasaccanti?...pe....

Saccā maggasaccanti?

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Maggasaccaṃ saccañceva maggasaccañca. Avasesā saccā na maggasaccaṃ.
Samudayo saccanti? Āmantā....pe....
Nirodho saccanti? Āmantā....pe....
Maggo saccanti? Āmantā.
Saccā dukkhasaccanti?...pe...
saccā samudayasaccanti? ...pe...
saccā nirodhasaccanti?
Nirodhasaccaṃ saccañceva nirodhasaccañca. Avasesā saccā na nirodhasaccaṃ.

It is suffering. Is it called truth? Yes.
They are truths. Are they called cessation-truth?
They are truths. Are they called path-truth?
Path-truth is both truth and path-truth. The remaining are truths, but not path-truth.
It is origination. Is it called truth?
It is cessation. Is it called truth? Yes.
It is path. Is it called truth? Yes.
They are truths. Are they called suffering-truth?
They are truths. Are they called origination-truth?
They are truths. Are they called cessation-truth?
Cessation-truth is both truth and cessation-truth. The remaining are truths but not cessation-truth.

Negative (Paccanīka)

23. (Ka) na dukkhaṃ na saccanti?
Dukkhaṃ ṭhapetvā avasesā saccā na dukkhaṃ, saccā.
Dukkhañca saccañca ṭhapetvā avasesā na ceva dukkhaṃ na ca saccā.
(Kha) na saccā na samudayasaccanti? Āmantā.

23. (a) It is not suffering. Is it not called truth?
Leaving out suffering, the remaining truths are not suffering, but truths.
Leaving out suffering and truth, the remaining are neither suffering nor truths.
(b) They are not truths. Are they not called origination-truth? Yes.

Na dukkhaṃ na saccanti?

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Dukkhaṃ ṭhapetvā avasesā saccā na dukkhaṃ, saccā.
Dukkhañca saccañca ṭhapetvā avasesā na ceva dukkhaṃ na ca saccā.
Na saccā na nirodhasaccanti?...pe...
na saccā na maggasaccanti? Āmantā.

It is not suffering. Is it not called truth?
Leaving out suffering, the remaining truths are not suffering, but truths.
Leaving out suffering and truth, the remaining are neither suffering nor truths.
They are not truths. Are they not called cessation-truth?
They are not truths. Are they not called path-truth? Yes.

24. Na samudayo na saccanti?
Samudayaṃ ṭhapetvā avasesā saccā na samudayo, saccā.
Samudayañca saccañca ṭhapetvā avasesā na ceva samudayo na ca saccā.
Na saccā na dukkhasaccanti?...pe....

24. It is not origination. Is it not called truth?
Leaving out origination, the remaining truths are not origination, but truths.
Leaving out origination and truth, the remaining are neither origination nor truths.
They are not truths. Are they not called suffering-truth?

25. Na nirodho na saccanti?
Nirodhaṃ ṭhapetvā...pe....

25. It is not cessation. Is it not called truth?
Leaving out cessation

26. (Ka) na maggo na saccanti?
Maggam ṭhapetvā avasesā saccā na maggo, saccā.
Maggañca saccañca ṭhapetvā avasesā na ceva maggo na ca saccā.
(Kha) na saccā na dukkhasaccanti? Āmantā.

26. (a) It is not path. Is it not called truth?
Leaving out path, the remaining truths are not path, but truths.

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Leaving out path and truth, the remaining are neither path nor truths.

(b) They are not truths. Are they not called suffering-truth? Yes.

Na maggo na saccanti?

Maggaṃ ṭhapetvā avasesā saccā na maggo, saccā.

Maggañca saccañca ṭhapetvā avasesā na ceva maggo na ca saccā.

Na saccā na samudayasaccanti? Āmantā....Pe....

Na saccā na nirodhasaccanti? Āmantā.

(Paṇṇattiniddesavāro.)

It is not path. Is it not called truth?

Leaving out path, the remaining truths are not path, but truths.

Leaving out path and truth, the remaining are neither path nor truths.

They are not truths. Are they not called origination-truth? Yes.

They are not truths. Are they not called cessation-truth? Yes.

(End of exposition Section on terms.)

{081108d05-suddhasaccamulacakkavara.mp3}

[Pāli-English Glossary] for Section on Process (Pavattivāra)	
Pāli	English
Yassa	To a being
Tassa	To that being
Tesam	To those beings
Yassa vā pana	Or, to a being
Yattha	At a plane
Tattha	At that plane
Ye	To those beings
Itaresam	To other beings
Natthi	None (totally reject the Sannitthāna)
No <no:>	No <nəu>
Uppajjati	Arising
Nuppajjati	Not arising
Uppajjittha	Had arisen
Nuppajjittha	Had not arisen
Uppajjissati	Will arise
Nuppajjissati	Will not arise
Nirujjhati	Ceasing
Na nirujjhati	Not ceasing
Nirujjhitha	Had ceased
Na nirujjhitha	Had not ceased
Nirujjhissati	Will cease
Na nirujjhissati	Will not cease
Uppādakkhaṇe	At the arising-moment
Pavatte	During-life / During the course of a lifetime
Bhaṅgakkhaṇe	At the ceasing-moment
Upapajjantānaṃ	At the birth-moment

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Cavantānaṃ	At the death-moment
Dutiye citte vattamāne	At the moment of second consciousness (i.e. the 1 st Bhavanga in a life)
Dutiye akusale citte vattamāne	At that moment of second unwholesome consciousness (in the javana phase)
Taṇhāvippayuttacitte vattamāne	At the moment of consciousness dissociated from craving
Taṇhāvippayuttacittassa	Consciousness dissociated from craving
Maggavippayuttacittassa	Consciousness dissociated from the Path
Taṇhāvippayuttamaggavippayuttacittassa	Consciousness dissociated from craving and the Path
Maggavippayuttataṇhāvippayuttacittassa	Consciousness dissociated from the Path and craving
Cittassa	of consciousness
Maggassa ca phalassa ca	of Path and Fruition consciousness
Upapatticittassa	of rebirth-consciousness / progressive birth- moment / rebirth-existence moments
Yassa cittassa anantarā aggamaggaṃ paṭilabhissanti	Those endowed with [Anāgāmī] vodāna consciousness (i.e. gotrabhū/vodāna)
Aggamaggaṃ paṭilabhissanti	will attain Arahatta Path
Maggaṃ na paṭilabhissanti	will not attain the Path
Ye caññe maggaṃ paṭilabhissanti tesam	To those others who will attain the Path
Taṇhāya uppādakkaṇe tesam	To those at the arising-moment of craving
Asaññasatte	At the plane of non-percipient beings
Arūpe	At the immaterial plane
Catuvokāre	At the four-aggregate plane
Pañcavokāre	At the five-aggregate plane
Apāye	At the woeful plane
Āpāyikānaṃ	Those born at the woeful plane
Suddhāvāsānaṃ	Pure-abode beings
Sabbesaṃ	All beings

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Nirodhasamāpannānaṃ	At the attainment of mental-cessation
Anabhisametāvīnaṃ	Those who had never realized the Truth before
Abhisametāvīnaṃ	Those who had already realized the Truth
Aggamaggasamaṅgīnaṃ	Those endowed with 3 sub-moments of the highest path (i.e. Arahatta Path beings)
Pacchimacittasamaṅgīnaṃ	Those endowed with [Arahatta] death consciousness (i.e. the last citta, cuti citta, of an Arahant.)
Arahantānaṃ	Arahants
Ye ca puthujjanā	Those ordinary beings / common worldlings

Note: (Another symbol used in Section on Process.)

[**] - Additional Pāḷi text suggested by Sayādaw Dr.Nandamālābhivaṃsa. Examples as below:

(e.g. 1) yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [taṃ citta samaṅgīnaṃ]

(e.g. 2) yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [tassa cittassa uppādakkhaṇe]

(e.g. 3) yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [tassa cittassa bhaṅgakkhaṇe]

[Structure of Section on Process (Pavattivāra)]

Section on Process is again divided into three sub-sections:	
2. Section on Process (Pavattivāra)	2-1. Section on Arising (Uppādavāra)
	2-2. Section on Ceasing (Nirodhavāra)
	2-3. Section on Arising–Ceasing (Uppādanirodhavāra)

Each sub-section of the Section on Process (Pavattivāra) is again six-fold.	
e.g. 2-1. Section on Arising (Uppādavāra)	2-1-1. Section on the Present (Paccuppannavāra)
	2-1-2. Section on the Past (Atītavāra)
	2-1-3. Section on the Future (Anāgatavāra)
	2-1-4. Section on the Present and the Past (Paccuppannātītavāra)
	2-1-5. Section on the Present and the Future (Paccuppannānāgatavāra)
	2-1-6. Section on the Past and the Future (Atitānāgatavāra)

Each minor-section is again six-fold.	
e.g. 2-1-1. Section on the Present (Paccuppannavāra)	1. Positive (Anuloma) Being (Puggala)
	2. Positive (Anuloma) Plane (Okāsa)
	3. Positive (Anuloma) Being-Plane (Puggalokāsa)
	4. Negative (Paccanīka) Being (Puggala)
	5. Negative (Paccanīka) Plane (Okāsa)
	6. Negative (Paccanīka) Being-Plane (Puggalokāsa)

{081108d06-intro-pavattivara.mp3}

{081109b01-introduction-pavatti.mp3}

{081109b02-definition-sacca.mp3}

{081114a04-points-in-pavatti.mp3}

2. Section on Process (Pavattivāra)

2-1. Section on Arising (Uppādavāra)

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

Positive (Anuloma) Being (Puggala)

[Set A]

27. (Ka) yassa dukkhasaccaṃ uppajjati tassa samudayasaccaṃ uppajjatīti?

Sabbesaṃ upapajjantānaṃ pavatte taṇhāvippayuttacittassa uppādakkhāṇe tesāṃ dukkhasaccaṃ uppajjati, no ca tesāṃ samudayasaccaṃ uppajjati.

Taṇhāya uppādakkhāṇe tesāṃ dukkhasaccaṃ uppajjati samudayasaccaṃ uppajjati.

(Kha) yassa vā pana samudayasaccaṃ uppajjati tassa dukkhasaccaṃ uppajjatīti? Āmantā.

27. (a) Suffering-truth is arising to a being. Is origination-truth arising to that being?

To all those at the birth-moment, and to those at the arising-moment of consciousness dissociated from craving during-life, suffering-truth is arising; but [it is] not that origination-truth is arising to those beings.

To those at the arising-moment of craving, suffering-truth is arising and origination-truth also is arising.

(b) Or, origination-truth is arising to a being. Is suffering-truth arising to that being? Yes.

{081109a01-pavatti-uppadavara.mp3}

{081109b03-pavatti-uppadavara.mp3}

{081109b04-pavatti-uppadavara.mp3}

{081109c01-pavatti-uppadavara.mp3}

{081109c02-pavatti-uppadavara.mp3}

{081109c03-pavatti-uppadavara.mp3}

{081109c04-pavatti-uppadavara.mp3}

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[Set B]

(Ka) yassa dukkhasaccaṃ uppajjati tassa maggasaccaṃ uppajjatīti?

Sabbesaṃ upapajjantānaṃ pavatte maggavippayuttacittassa uppādakkhaṇe tesāṃ dukkhasaccaṃ uppajjati, no ca tesāṃ maggasaccaṃ uppajjati.

Pañcavokāre maggassa uppādakkhaṇe tesāṃ dukkhasaccaṃ uppajjati maggasaccaṃ uppajjati.

(a) Suffering-truth is arising to a being. Is path-truth arising to that being?

To all those at the birth-moment, and to those at the arising-moment of consciousness dissociated from the Path during-life, suffering-truth is arising; but [it is] not that path-truth is arising to those beings.

To those at the arising-moment of Path consciousness at the five-aggregate plane, suffering-truth is arising and path-truth also is arising.

{081109a02-pavatti-uppadavara.mp3}

{081109b05-pavatti-uppadavara.mp3}

(Kha) yassa vā pana maggasaccaṃ uppajjati tassa dukkhasaccaṃ uppajjatīti?

Arūpe maggassa uppādakkhaṇe tesāṃ maggasaccaṃ uppajjati, no ca tesāṃ dukkhasaccaṃ uppajjati.

Pañcavokāre maggassa uppādakkhaṇe tesāṃ maggasaccaṃ uppajjati dukkhasaccaṃ uppajjati.

(b) Or, path-truth is arising to a being. Is suffering-truth arising to that being?

To those at the arising-moment of Path consciousness at the immaterial plane, path-truth is arising, but [it is] not that suffering-truth is arising to those beings.

To those at the arising-moment of Path consciousness at the five-aggregate plane, path-truth is arising and suffering-truth also is arising.

{081109a03-pavatti-uppadavara.mp3}

{081109b06-pavatti-uppadavara.mp3}

[Set C]

28. (Ka) yassa samudayasaccaṃ uppajjati tassa maggasaccaṃ uppajjatīti? No.

(Kha) yassa vā pana maggasaccaṃ uppajjati tassa samudayasaccaṃ uppajjatīti? No.

28. (a) Origination-truth is arising to a being. Is path-truth arising to that being? No.

(b) Or, path-truth is arising to a being. Is origination-truth arising to that being? No.

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{081109a05-pavatti-uppadavara.mp3}

Positive (Anuloma) Plane (Okāsa)

[Set A]

29. (Ka) yattha dukkhasaccaṃ uppajjati tattha samudayasaccaṃ uppajjatīti?
Asaññasatte tattha dukkhasaccaṃ uppajjati, no ca tattha samudayasaccaṃ uppajjati.
Catuvokāre pañcavokāre tattha dukkhasaccañca uppajjati samudayasaccañca uppajjati.
(Kha) yattha vā pana...pe...? Āmantā.

29. (a) Suffering-truth is arising at a plane. Is origination-truth arising at that plane?
At the plane of non-percipient beings, suffering-truth is arising; but [it is] not that origination-truth is arising at that plane.
At the four-aggregate plane, and at the five-aggregate plane, suffering-truth is arising and origination-truth also is arising.
(b) Or, [origination-truth is arising] at a plane. [Is suffering-truth arising at that plane]? Yes.

[Set B]

(Ka) yattha dukkhasaccaṃ uppajjati tattha maggasaccaṃ uppajjatīti?
Apāye asaññasatte tattha dukkhasaccaṃ uppajjati, no ca tattha maggasaccaṃ uppajjati.
Avasese catuvokāre pañcavokāre tattha dukkhasaccañca uppajjati maggasaccañca uppajjati.
(Kha) yattha vā pana maggasaccaṃ uppajjati tattha dukkhasaccaṃ uppajjatīti? Āmantā.

(a) Suffering-truth is arising at a plane. Is path-truth arising at that plane?
At the woeful plane, and at the plane of non-percipient beings, suffering-truth is arising; but [it is] not that path-truth is arising at that plane.
At the remaining four-aggregate and five-aggregate plane, suffering-truth is arising and path-truth also is arising.
(b) Or, path-truth is arising at a plane. Is suffering-truth arising at that plane? Yes.

[Set C]

30. (Ka) yattha samudayasaccaṃ uppajjati tattha maggasaccaṃ uppajjatīti?
Apāye tattha samudayasaccaṃ uppajjati, no ca tattha maggasaccaṃ uppajjati.
Avasese catuvokāre pañcavokāre tattha samudayasaccañca uppajjati maggasaccañca uppajjati.
(Kha) yattha vā pana...pe...? Āmantā.

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30. (a) Origination-truth is arising at a plane. Is path-truth arising at that plane?

At the woeful plane, origination-truth is arising; but [it is] not that path-truth is arising at that plane.
At the remaining four-aggregate and five-aggregate plane, origination-truth is arising and path-truth also is arising.

(b) Or, [path-truth is arising] at a plane. [Is origination-truth arising at that plane]? Yes.

Positive (Anuloma) Being-Plane (Puggalokāsa)

31. Yassa yattha dukkhasaccaṃ uppajjati tassa tattha samudayasaccaṃ uppajjatīti?...pe....
(Yassakampi yassayatthakampi sadisaṃ vitthāretabbaṃ).

31. Suffering-truth is arising to a being at a plane. Is origination-truth arising to that being at that plane?

(Expand Section on Being and Section on Being-Plane similarly).

Guide:

E.g. of "...pe..." (extracting the omission) in full Pāli text:

(Below is an example of expansion from Verse 27)

31. (Ka) yassa yattha dukkhasaccaṃ uppajjati tassa tattha samudayasaccaṃ uppajjatīti?

Sabbesaṃ upapajjantānaṃ pavatte taṇhāvippayuttacittassa uppādakkhaṇe tesāṃ tattha dukkhasaccaṃ uppajjati, no ca tesāṃ tattha samudayasaccaṃ uppajjati.

Taṇhāya uppādakkhaṇe tesāṃ tattha dukkhasaccaṃ uppajjati samudayasaccaṃ uppajjati.

(Kha) yassa vā pana yattha samudayasaccaṃ uppajjati tassa tattha dukkhasaccaṃ uppajjatīti?
Āmantā.

Negative (Paccanīka) Being (Puggala)

[Set A]

32. (Ka) yassa dukkhasaccaṃ nuppajjati tassa samudayasaccaṃ nuppajjatīti? Āmantā.

(Kha) yassa vā pana samudayasaccaṃ nuppajjati tassa dukkhasaccaṃ nuppajjatīti?

Sabbesaṃ upapajjantānaṃ pavatte taṇhāvippayuttacittassa uppādakkhaṇe tesāṃ samudayasaccaṃ nuppajjati, no ca tesāṃ dukkhasaccaṃ nuppajjati.

Sabbesaṃ cavantānaṃ pavatte cittassa bhaṅgakkhaṇe arūpe maggassa ca phalassa ca uppādakkhaṇe tesāṃ samudayasaccaṃ nuppajjati dukkhasaccaṃ nuppajjati.

32. (a) Suffering truth is not arising to a being. Is origination-truth not arising to that being? Yes.

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(b) Or, origination-truth is not arising to a being. Is suffering-truth not arising to that being?

To all those at the birth-moment, and to those at the arising-moment of consciousness dissociated from craving during-life, origination-truth is not arising; but [it is] not that suffering-truth is not arising to those beings.

To all those at the death-moment, to those at the ceasing-moment of consciousness during-life, and to those at the arising-moment of Path and Fruition consciousness at the immaterial plane, origination-truth is not arising and suffering-truth also is not arising.

{081110a09-pavatti-uppadavara.mp3}

{081110b01-pavatti-uppadavara.mp3}

{081110b02-pavatti-uppadavara.mp3}

{081110b03-pavatti-uppadavara.mp3}

[Set B]

(Ka) yassa dukkhasaccaṃ nuppajjati tassa maggasaccaṃ nuppajjatīti?

Arūpe maggassa uppādakkaṇe tesam dukkhasaccaṃ nuppajjati, no ca tesam maggasaccaṃ nuppajjati.

Sabbesam cavantānam pavatte cittassa bhaṅgakkhaṇe arūpe phalassa uppādakkaṇe tesam dukkhasaccaṇca nuppajjati maggasaccaṇca nuppajjati.

(a) Suffering-truth is not arising to a being. Is path-truth not arising to that being?

To those at the arising-moment of Path consciousness at the immaterial plane, suffering-truth is not arising; but [it is] not that path-truth is not arising to those beings.

To all those at the death-moment, to those at the ceasing-moment of consciousness during-life, and to those at the arising-moment of fruition-consciousness at the immaterial plane, suffering-truth is not arising and path-truth also is not arising.

{081110b04-pavatti-uppadavara.mp3}

(Kha) yassa vā pana maggasaccaṃ nuppajjati tassa dukkhasaccaṃ nuppajjatīti?

Sabbesam upapajjantānam pavatte maggavippayuttacittassa uppādakkaṇe tesam maggasaccaṃ nuppajjati, no ca tesam dukkhasaccaṃ nuppajjati.

Sabbesam cavantānam pavatte cittassa bhaṅgakkhaṇe arūpe phalassa uppādakkaṇe tesam maggasaccaṇca nuppajjati dukkhasaccaṇca nuppajjati.

(b) Or, path-truth is not arising to a being. Is suffering-truth not arising to that being?

To all those at the birth-moment, and to those at the arising-moment of consciousness dissociated from the Path during-life, path-truth is not arising; but [it is] not that suffering-truth is not arising to

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those beings.

To all those at the death-moment, to those at the ceasing-moment of consciousness during-life, and to those at the arising-moment of fruition-consciousness at the immaterial plane, path-truth is not arising and suffering-truth also is not arising.

[Set C]

33. (Ka) yassa samudayasaccaṃ nuppajjati tassa maggasaccaṃ nuppajjati?

Maggassa uppādakkaṇe tesam samudayasaccaṃ nuppajjati, no ca tesam maggasaccaṃ nuppajjati.

Sabbesam cittassa bhaṅgakkhaṇe taṇhāvippayuttamaggavippayuttacittassa uppādakkaṇe nirodhasamāpannānaṃ asaṅṅasattānaṃ tesam samudayasaccaṃ nuppajjati maggasaccaṃ nuppajjati.

33. (a) Origination-truth is not arising to a being. Is path-truth not arising to that being?

To those at the arising-moment of Path consciousness, origination-truth is not arising; but [it is] not that path-truth is not arising to those beings.

To all those at the ceasing-moment of consciousness, to those at the arising-moment of consciousness dissociated from craving and the Path, to those at the attainment of mental-cessation, and to those non-percipient beings, origination-truth is not arising and path-truth also is not arising.

{081110b05-pavatti-uppadavara.mp3}

(Kha) yassa vā pana maggasaccaṃ nuppajjati tassa samudayasaccaṃ nuppajjati?

Taṇhāya uppādakkaṇe tesam maggasaccaṃ nuppajjati, no ca tesam samudayasaccaṃ nuppajjati.

Sabbesam cittassa bhaṅgakkhaṇe maggavippayuttataṇhāvippayuttacittassa [taṇhāvippayuttamaggavippayuttacittassa (sī.) evaṃ puggalokāsepi nirodhavārepi] uppādakkaṇe nirodhasamāpannānaṃ asaṅṅasattānaṃ tesam maggasaccaṃ nuppajjati samudayasaccaṃ nuppajjati.

(b) Or, path-truth is not arising to a being. Is origination-truth not arising to that being?

To those at the arising-moment of craving, path-truth is not arising; but [it is] not that origination-truth is not arising to those beings.

To all those at the ceasing-moment of consciousness, to those at the arising-moment of consciousness dissociated from the Path and craving, to those at the attainment of mental-cessation, and to those non-percipient beings, path-truth is not arising and origination-truth also is not arising.

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Negative (Paccanīka) Plane (Okāsa)

[Set A]

34. (Ka) yattha dukkhasaccaṃ nuppajjati tattha samudayasaccaṃ nuppajjatīti? Natthi.
(Kha) yattha vā pana samudayasaccaṃ nuppajjati tattha dukkhasaccaṃ nuppajjatīti? Uppajjati.

34. (a) Suffering-truth is not arising at a plane. Is origination-truth not arising at that plane? None.
(b) Or, origination-truth is not arising at a plane. Is suffering-truth not arising at that plane. [It] is arising.

[Set B]

(Ka) yattha dukkhasaccaṃ nuppajjati tattha maggasaccaṃ nuppajjatīti? Natthi.
(Kha) yattha vā pana maggasaccaṃ nuppajjati tattha dukkhasaccaṃ nuppajjatīti? Uppajjati.

(a) Suffering-truth is not arising at a plane. Is path-truth not arising at that plane? None.
(b) Or, path-truth is not arising at a plane. Is suffering-truth not arising at that plane? [It] is arising.

{081110c01-pavatti-uppadavara.mp3}

[Set C]

35. (Ka) yattha samudayasaccaṃ nuppajjati tattha maggasaccaṃ nuppajjatīti? Āmantā.
(Kha) yattha vā pana maggasaccaṃ nuppajjati tattha samudayasaccaṃ nuppajjatīti?
Apāye tattha maggasaccaṃ nuppajjati, no ca tattha samudayasaccaṃ nuppajjati.
Asaññasatte tattha maggasaccañca nuppajjati samudayasaccañca nuppajjati.

35. (a) Origination-truth is not arising at a plane. Is path-truth not arising at that plane? Yes.
(b) Or, path-truth is not arising at a plane. Is origination-truth not arising at that plane?
At the woeful plane, path-truth is not arising; but [it is] not that origination-truth is not arising at that plane.
At the plane of non-percipient beings, path-truth is not arising and origination-truth also is not arising.

{081110c02-pavatti-uppadavara.mp3}

Negative (Paccanīka) Being-Plane (Puggalokāsa)

[Set A]

36. (Ka) yassa yattha dukkhasaccaṃ nuppajjati tassa tattha samudayasaccaṃ nuppajjatīti?
Āmantā.

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(Kha) yassa vā pana yattha samudayasaccaṃ nuppajjati tassa tattha dukkhasaccaṃ nuppajjatīti?

Sabbesaṃ upapajjantānaṃ pavatte taṇhāvippayuttacittassa uppādakkhaṇe tesam tattha samudayasaccaṃ nuppajjati, no ca tesam tattha dukkhasaccaṃ nuppajjati.

Sabbesaṃ cavantānaṃ pavatte cittassa bhaṅgakkhaṇe arūpe maggassa ca phalassa ca uppādakkhaṇe tesam tattha samudayasaccaṃ nuppajjati dukkhasaccaṃ nuppajjati.

36. (a) Suffering-truth is not arising to a being at a plane. Is origination-truth not arising to that being at that plane? Yes.

(b) Or, origination-truth is not arising to a being at a plane. Is suffering-truth not arising to that being at that plane?

To all those at the birth-moment, and to those at the arising-moment of consciousness dissociated from craving during-life, origination-truth is not arising at that plane; but [it is] not that suffering-truth is not arising to those beings at that plane.

To all those at the death-moment, to those at the ceasing-moment of consciousness during-life, and to those at the arising-moment of Path and Fruition consciousness at the immaterial plane, origination-truth is not arising and suffering-truth also is not arising at that plane.

{081110c03-pavatti-uppadavara.mp3}

[Set B]

(Ka) yassa yattha dukkhasaccaṃ nuppajjati tassa tattha maggasaccaṃ nuppajjatīti?

Arūpe maggassa uppādakkhaṇe tesam tattha dukkhasaccaṃ nuppajjati, no ca tesam tattha maggasaccaṃ nuppajjati.

Sabbesaṃ cavantānaṃ pavatte cittassa bhaṅgakkhaṇe arūpe phalassa uppādakkhaṇe tesam tattha dukkhasaccaṃ nuppajjati maggasaccaṃ nuppajjati.

(a) Suffering-truth is not arising to a being at a plane. Is path-truth not arising to that being at that plane?

To those at the arising-moment of Path consciousness at the immaterial plane, suffering-truth is not arising at that plane; but [it is] not that path-truth is not arising to those beings at that plane.

To all those at the death-moment, to those at the ceasing-moment of consciousness during-life, and to those at the arising-moment of fruition-consciousness at the immaterial plane, suffering-truth is not arising and path-truth also is not arising at that plane.

{081110c04-pavatti-uppadavara.mp3}

(Kha) yassa vā pana yattha maggasaccaṃ nuppajjati tassa tattha dukkhasaccaṃ nuppajjatīti?

Sabbesaṃ upapajjantānaṃ pavatte maggavippayuttacittassa uppādakkhaṇe tesam tattha

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maggasaccaṃ nuppajjati, no ca tesam tattha dukkhasaccaṃ nuppajjati.

Sabbesaṃ cavantānaṃ pavatte cittassa bhaṅgakkhaṇe arūpe phalassa uppādakkaṇe tesam tattha maggasaccaṅca nuppajjati dukkhasaccaṅca nuppajjati.

(b) Or, path-truth is not arising to a being at a plane. Is suffering-truth not arising to that being at that plane?

To all those at the birth-moment, and to those at the arising-moment of consciousness dissociated from the Path during-life, path-truth is not arising at that plane; but [it is] not that suffering-truth is not arising to those beings at that plane.

To all those at the death-moment, to those at the ceasing-moment of consciousness during-life, and to those at the arising-moment of fruition-consciousness at the immaterial plane, path-truth is not arising and suffering-truth also is not arising at that plane.

{081110c05-pavatti-uppadavara.mp3}

[Set C]

37. (Ka) yassa yattha samudayasaccaṃ nuppajjati tassa tattha maggasaccaṃ nuppajjatīti?

Maggassa uppādakkaṇe tesam tattha samudayasaccaṃ nuppajjati, no ca tesam tattha maggasaccaṃ nuppajjati.

Sabbesaṃ cittassa bhaṅgakkhaṇe taṇhāvippayuttamaggavippayuttacittassa uppādakkaṇe asaṅghasattānaṃ tesam tattha samudayasaccaṅca nuppajjati maggasaccaṅca nuppajjati.

(a) 37. Origination-truth is not arising to a being at a plane. Is path-truth not arising to that being at that plane?

To those at the arising-moment of Path consciousness, origination-truth is not arising at that plane; but [it is] not that path-truth is not arising to those beings at that plane.

To all those at the ceasing-moment of consciousness, to those at the arising-moment of consciousness dissociated from craving and the Path, and to those non-percipient beings, origination-truth is not arising and path-truth also is not arising at that plane.

{081110c06-pavatti-uppadavara.mp3}

(Kha) yassa vā pana yattha maggasaccaṃ nuppajjati tassa tattha samudayasaccaṃ nuppajjatīti?

Taṇhāya uppādakkaṇe tesam tattha maggasaccaṃ nuppajjati, no ca tesam tattha samudayasaccaṃ nuppajjati.

Sabbesaṃ cittassa bhaṅgakkhaṇe maggavippayuttataṇhāvippayuttacittassa uppādakkaṇe asaṅghasattānaṃ tesam tattha maggasaccaṅca nuppajjati samudayasaccaṅca nuppajjati.

(b) Or, path-truth is not arising to a being at a plane. Is origination-truth not arising to that being at

that plane?

To those at the arising-moment of craving, path-truth is not arising at that plane; but [it is] not that origination-truth is not arising to those beings at that plane.

To all those at the ceasing-moment of consciousness, to those at the arising-moment of consciousness dissociated from the Path and craving, and to those non-percipient beings, path-truth is not arising and origination-truth also is not arising at that plane.

{081110c07-pavatti-uppadavara.mp3}

2. Section on Process (Pavattivāra)

2-1. Section on Arising (Uppādavāra)

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

Positive (Anuloma) Being (Puggala)

[Set A]

38. (Ka) yassa dukkhasaccaṃ uppajjittha tassa samudayasaccaṃ uppajjitthāti? Āmantā.
(Kha) yassa vā pana samudayasaccaṃ uppajjittha tassa dukkhasaccaṃ uppajjitthāti? Āmantā.

38. (a) Suffering-truth had arisen to a being. Had origination-truth arisen to that being? Yes.
(b) Or, origination-truth had arisen to a being. Had suffering-truth arisen to that being? Yes.

{081110c08-pavatti-uppadavara.mp3}

[Set B]

(Ka) yassa dukkhasaccaṃ uppajjittha tassa maggasaccaṃ uppajjitthāti?
Anabhisametāvīnaṃ tesam dukkhasaccaṃ uppajjittha, no ca tesam maggasaccaṃ uppajjittha.
Abhisametāvīnaṃ tesam dukkhasaccañca uppajjittha maggasaccañca uppajjittha.
(Kha) yassa vā pana...pe... uppajjitthāti? Āmantā.

(a) Suffering-truth had arisen to a being. Had path-truth arisen to that being?
To those who had never realized the Truth before, suffering-truth had arisen; but [it is] not that path-truth had arisen to those beings.
To those who had already realized the Truth, suffering-truth had arisen and path-truth also had arisen.
(b) Or, [path-truth had arisen] to a being. Had [suffering-truth] arisen [to that being]? Yes.

{081110c09-pavatti-uppadavara.mp3}

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[Set C]

39. (Ka) yassa samudayasaccaṃ uppajjittha tassa maggasaccaṃ uppajjitthāti?
Anabhisametāvīnaṃ tesam samudayasaccaṃ uppajjittha, no ca tesam maggasaccaṃ uppajjittha.
Abhisametāvīnaṃ tesam samudayasaccañca uppajjittha maggasaccañca uppajjittha.
(Kha) yassa vā pana...pe... uppajjitthāti? Āmantā.

39. (a) Origination-truth had arisen to a being. Had path-truth arisen to that being?
To those who had never realized the Truth before, origination-truth had arisen; but [it is] not that path-truth had arisen to those beings.
To those who had already realized the Truth, origination-truth had arisen and path-truth also had arisen.
(b) Or, [path-truth had arisen] to a being. Had [origination-truth] arisen [to that being]? Yes.

{081110c10-pavatti-uppadavara.mp3}

Positive (Anuloma) Plane (Okāsa)

40. Yattha dukkhasaccaṃ uppajjittha...pe...
(Yatthakampi sabbattha sadisaṃ. Tantiṇānākaraṇaṃ heṭṭhā yatthakasadisaṃ).

40. Suffering-truth had arisen at this plane
(Every Section on Plane is the same. Only lineage difference is the same as Section on Plane below).

Positive (Anuloma) Being-Plane (Puggalokāsa)

[Set A]

41. (Ka) yassa yattha dukkhasaccaṃ uppajjittha tassa tattha samudayasaccaṃ uppajjitthāti?
Suddhāvāsānaṃ dutiye citte vattamāne asaññasattānaṃ tesam tattha dukkhasaccaṃ uppajjittha,
no ca tesam tattha samudayasaccaṃ uppajjittha.
Itaresaṃ catuvokārānaṃ pañcavokārānaṃ tesam tattha dukkhasaccañca uppajjittha
samudayasaccañca uppajjittha.
(Kha) yassa vā pana yattha...pe... uppajjitthāti? Āmantā.

41. (a) Suffering-truth had arisen to a being at a plane. Had origination-truth arisen to that being at that plane?
To those pure-abode beings at the moment of second consciousness, and to those non-percipient beings, suffering-truth had arisen at that plane; but [it is] not that origination-truth had arisen to those

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beings at that plane.

To other beings, to those four-aggregate beings, and to those five-aggregate beings, suffering-truth had arisen and origination-truth also had arisen at that plane.

(b) Or, [origination-truth had arisen] to a being at a plane. Had [suffering-truth] arisen [to that being at that plane]? Yes.

{081110d01-pavatti-uppadavara.mp3}

[Set B]

(Ka) yassa yattha dukkhasaccaṃ uppajjittha tassa tattha maggasaccaṃ uppajjitthāti?

Suddhāvāsānaṃ dutiye citte vattamāne anabhisametāvīnaṃ asaññasattānaṃ tesam tattha dukkhasaccaṃ uppajjittha, no ca tesam tattha maggasaccaṃ uppajjittha.

Abhisametāvīnaṃ tesam tattha dukkhasaccañca uppajjittha maggasaccañca uppajjittha.

(Kha) yassa vā pana yattha...pe... uppajjitthāti? Āmantā.

(a) Suffering-truth had arisen to a being at a plane. Had path-truth arisen to that being at that plane?

To those pure-abode beings at the moment of second consciousness, to those who had never realized the Truth before, and to those non-percipient beings, suffering-truth had arisen at that plane; but [it is] not that path-truth had arisen to those beings at that plane.

To those who had already realized the Truth, suffering-truth had arisen and path-truth also had arisen at that plane.

(b) Or, [path-truth had arisen] to a being at a plane. Had [suffering-truth] arisen [to that being at that plane]? Yes.

{081110d02-pavatti-uppadavara.mp3}

[Set C]

42. (Ka) yassa yattha samudayasaccaṃ uppajjittha tassa tattha maggasaccaṃ uppajjitthāti?

Suddhāvāsānaṃ dutiye akusale citte vattamāne anabhisametāvīnaṃ tesam tattha samudayasaccaṃ uppajjittha, no ca tesam tattha maggasaccaṃ uppajjittha.

Abhisametāvīnaṃ tesam tattha samudayasaccañca uppajjittha maggasaccañca uppajjittha.

(Kha) yassa vā pana yattha...pe... uppajjitthāti? Āmantā.

42. (a) Origination-truth had arisen to a being at a plane. Had path-truth arisen to that being at that plane?

To those pure-abode beings at that moment of second unwholesome consciousness, and to those who had never realized the Truth before, origination-truth had arisen at that plane; but [it is] not that path-truth had arisen to those beings at that plane.

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To those who had already realized the Truth, origination-truth had arisen and path-truth also had arisen at that plane.

(b) Or, [path-truth had arisen] to a being at a plane. Had [origination-truth] arisen to that being at that plane]? Yes.

{081110d03-pavatti-uppadavara.mp3}

Negative (Paccanīka) Being (Puggala)

[Set A]

43. (Ka) yassa dukkhasaccaṃ nuppajjittha tassa samudayasaccaṃ nuppajjitthāti? Natthi.

(Kha) yassa vā pana...pe... nuppajjitthāti? Natthi.

43. (a) Suffering-truth had not arisen to a being. Had origination-truth not arisen to that being? None.

(b) Or, [origination-truth had not arisen] to a being. Had [suffering-truth] not arisen [to that being]? None.

{081110d04-pavatti-uppadavara.mp3}

[Set B]

(Ka) yassa dukkhasaccaṃ nuppajjittha tassa maggasaccaṃ nuppajjitthāti? Natthi.

(Kha) yassa vā pana maggasaccaṃ nuppajjittha tassa dukkhasaccaṃ nuppajjitthāti? Uppajjittha.

(a) Suffering-truth had not arisen to a being. Had path-truth not arisen to that being? None.

(b) Or, path-truth had not arisen to a being. Had suffering-truth not arisen to that being? [It] had arisen.

{081110d05-pavatti-uppadavara.mp3}

[Set C]

44. (Ka) yassa samudayasaccaṃ nuppajjittha tassa maggasaccaṃ nuppajjitthāti? Natthi.

(Kha) yassa vā pana...pe... nuppajjitthāti? Uppajjittha.

44. (a) Origination-truth had not arisen to a being. Had path-truth not arisen to that being? None.

(b) Or, [path-truth had not arisen] to a being. Had [origination-truth] not arisen to that being? [It] had arisen.

{081110d06-pavatti-uppadavara.mp3}

Negative (Paccanīka) Plane (Okāsa)

45. Yattha dukkhasaccaṃ nuppajjittha...pe....

45. Suffering-truth had arisen at a plane

Negative (Paccanīka) Being-Plane (Puggalokāsa)

[Set A]

46. (Ka) yassa yattha dukkhasaccaṃ nuppajjittha tassa tattha samudayasaccaṃ nuppajjitthāti? Āmantā.

(Kha) yassa vā pana yattha samudayasaccaṃ nuppajjittha tassa tattha dukkhasaccaṃ nuppajjitthāti?

Suddhāvāsānaṃ dutiye citte vattamāne asaññasattānaṃ tesam tattha samudayasaccaṃ nuppajjittha, no ca tesam tattha dukkhasaccaṃ nuppajjittha.

Suddhāvāsaṃ upapajjantānaṃ tesam tattha samudayasaccañca nuppajjittha dukkhasaccañca nuppajjittha.

46. (a) Suffering-truth had not arisen to a being at a plane. Had origination-truth not arisen to that being at that plane? Yes.

(b) Or, origination-truth had not arisen to a being at a plane. Had suffering-truth not arisen to that being at that plane?

To those pure-abode beings at the moment of second consciousness, and to those non-percipient beings, origination-truth had not arisen at that plane; but [it is] not that suffering-truth had not arisen to those beings at that plane.

To those at the birth-moment of pure-abode beings, origination-truth had not arisen and suffering-truth also had not arisen at that plane.

{081110d07-pavatti-uppadavara.mp3}

[Set B]

(Ka) yassa yattha dukkhasaccaṃ nuppajjittha tassa tattha maggasaccaṃ nuppajjitthāti? Āmantā.

(Kha) yassa vā pana yattha maggasaccaṃ nuppajjittha tassa tattha dukkhasaccaṃ nuppajjitthāti?

Suddhāvāsānaṃ dutiye citte vattamāne anabhisametāvīnaṃ asaññasattānaṃ tesam tattha maggasaccaṃ nuppajjittha, no ca tesam tattha dukkhasaccaṃ nuppajjittha.

Suddhāvāsaṃ upapajjantānaṃ tesam tattha maggasaccañca nuppajjittha dukkhasaccañca

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nuppajjittha.

(a) Suffering-truth had not arisen to a being at a plane. Had path-truth not arisen to that being at that plane? Yes.

(b) Or, path-truth had not arisen to a being at a plane. Had suffering-truth not arisen to that being at that plane?

To those pure-abode beings at the moment of second consciousness, to those who had never realized the Truth before, and to those non-percipient beings, path-truth had not arisen at that plane; but [it is] not that suffering-truth had not arisen to those beings at that plane.

To those at the birth-moment of pure-abode beings, path-truth had not arisen and suffering-truth also had not arisen at that plane.

{081110d08-pavatti-uppadavara.mp3}

[Set C]

47. (Ka) yassa yattha samudayasaccaṃ nuppajjittha tassa tattha maggasaccaṃ nuppajjitthāti? Āmantā.

(Kha) yassa vā pana yattha maggasaccaṃ nuppajjittha tassa tattha samudayasaccaṃ nuppajjitthāti?

Suddhāvāsānaṃ dutiye akusale citte vattamāne anabhisametāvīnaṃ tesam tattha maggasaccaṃ nuppajjittha, no ca tesam tattha samudayasaccaṃ nuppajjittha.

Suddhāvāsānaṃ dutiye citte vattamāne asaññasattānaṃ tesam tattha maggasaccañca nuppajjittha samudayasaccañca nuppajjittha.

47. (a) Origination-truth had not arisen to a being at a plane. Had path-truth not arisen to that being at that plane? Yes.

(b) Or, path-truth had not arisen to a being at a plane. Had origination-truth not arisen to that being at that plane?

To those pure-abode beings at the moment of second unwholesome consciousness, and to those who had never realized the Truth before, path-truth had not arisen at that plane; but [it is] not that origination-truth had not arisen to those beings at that plane.

To those pure-abode beings at the moment of second consciousness, and to those non-percipient beings, path-truth had not arisen and origination-truth also had not arisen at that plane.

{081110d09-pavatti-uppadavara.mp3}

2. Section on Process (Pavattivāra)

2-1. Section on Arising (Uppādavāra)

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

Positive (Anuloma) Being (Puggala)

[Set A]

48. (Ka) yassa dukkhasaccaṃ uppajjissati tassa samudayasaccaṃ uppajjissatīti?

Aggamaggasamaṅgīnaṃ arahantānaṃ yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [**] tesam dukkhasaccaṃ uppajjissati, no ca tesam samudayasaccaṃ uppajjissati.

Itaresam tesam dukkhasaccañca uppajjissati samudayasaccañca uppajjissati.

(Kha) yassa vā pana...pe...? Āmantā.

48. (a) Suffering-truth will arise to a being. Will origination-truth arise to that being?

To those Arahatta Path beings, to Arahants, and to those endowed with [Anāgāmī] vodāna consciousness, suffering-truth will arise; but [it is] not that origination-truth will arise to those beings.

To other beings, suffering-truth will arise and origination-truth also will arise.

(b) Or, origination-truth will arise.? Yes.

{081111a01-pavatti-uppadavara.mp3}

{081111a02-pavatti-uppadavara.mp3}

{081111a03-pavatti-uppadavara.mp3}

{081111a04-pavatti-uppadavara.mp3}

[Set B]

(Ka) yassa dukkhasaccaṃ uppajjissati tassa maggasaccaṃ uppajjissatīti?

Aggamaggasamaṅgīnaṃ arahantānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti tesam dukkhasaccaṃ uppajjissati, no ca tesam maggasaccaṃ uppajjissati.

Yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [**] ye caññe maggaṃ paṭilabhissanti tesam dukkhasaccañca uppajjissati maggasaccañca uppajjissati.

(Kha) yassa vā pana...pe... uppajjissatīti? Āmantā.

(a) Suffering-truth will arise to a being. Will path-truth arise to that being?

To those Arahatta Path beings, to Arahants, and to those ordinary beings who will not attain the Path, suffering-truth will arise; but [it is] not that path-truth will arise to those beings.

To those endowed with [Anāgāmī] vodāna consciousness, and to those others who will attain the Path, suffering-truth will arise and path-truth also will arise.

(b) Or, [path-truth will arise] to a being. Will [suffering-truth] arise [to that being]? Yes.

{081111b01-pavatti-uppadavara.mp3}

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[Set C]

49. (Ka) yassa samudayasaccaṃ uppajjissati tassa maggasaccaṃ uppajjissatīti?

Ye puthujjanā maggaṃ na paṭilabhissanti tesam samudayasaccaṃ uppajjissati, no ca tesam maggasaccaṃ uppajjissati.

Ye maggaṃ paṭilabhissanti tesam samudayasaccañca uppajjissati maggasaccañca uppajjissati.

49. (a) Origination-truth will arise to a being. Will path-truth arise to that being?

To those ordinary beings who will not attain the Path, origination-truth will arise; but [it is] not that path-truth will arise to those beings.

To those who will attain the Path, origination-truth will arise and path-truth also will arise.

{081111b02-pavatti-uppadavara.mp3}

(Kha) yassa vā pana maggasaccaṃ uppajjissati tassa samudayasaccaṃ uppajjissatīti?

Yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [**] tesam maggasaccaṃ uppajjissati, no ca tesam samudayasaccaṃ uppajjissati.

Ye maggaṃ paṭilabhissanti tesam maggasaccañca uppajjissati samudayasaccañca uppajjissati.

(b) Or, path-truth will arise to a being. Will origination-truth arise to that being?

To those endowed with [Anāgāmī] vodāna consciousness, path-truth will arise; but [it is] not that origination-truth will arise to those beings.

To those who will attain the Path, path-truth will arise and origination-truth also will arise.

{081111b03-pavatti-uppadavara.mp3}

Positive (Anuloma) Plane (Okāsa)

50. Yattha dukkhasaccaṃ uppajjissati...pe....

50. Suffering-truth will arise at this plane

Positive (Anuloma) Being-Plane (Puggalokāsa)

[Set A]

51. (Ka) yassa yattha dukkhasaccaṃ uppajjissati tassa tattha samudayasaccaṃ uppajjissatīti?

Aggamaggasamaṅgīnaṃ arahantānaṃ yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [**] asaṅghasattānaṃ tesam tattha dukkhasaccaṃ uppajjissati, no ca tesam tattha samudayasaccaṃ

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uppajjissati.

Itaresaṃ catuvokārānaṃ pañcavokārānaṃ tesāṃ tattha dukkhasaccaṅca uppajjissati samudayasaccaṅca uppajjissati.

(Kha) yassa vā pana yattha samudayasaccaṃ uppajjissati...pe... uppajjissatīti? Āmantā.

51. (a) Suffering-truth will arise to a being at a plane. Will origination-truth arise to that being at that plane?

To those Arahatta Path beings, to Arahants, to those endowed with [Anāgāmī] vodāna consciousness, and to those non-percipient beings, suffering-truth will arise at that plane; but [it is] not that origination-truth will arise to those beings at that plane.

To other beings, to those four-aggregate beings, and to those five-aggregate beings, suffering-truth will arise and origination-truth also will arise at that plane.

(b) Or, origination-truth will arise to a being at a plane. Will [suffering-truth] arise [to that being at that plane]? Yes.

{081111b04-pavatti-uppadavara.mp3}

[Set B]

(Ka) yassa yattha dukkhasaccaṃ uppajjissati tassa tattha maggasaccaṃ uppajjissatīti?

Aggamaggasamaṅgīnaṃ arahantānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti āpāyikānaṃ asaṅghasattānaṃ tesāṃ tattha dukkhasaccaṃ uppajjissati, no ca tesāṃ tattha maggasaccaṃ uppajjissati.

Yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [**] ye caññe maggaṃ paṭilabhissanti tesāṃ tattha dukkhasaccaṅca uppajjissati maggasaccaṅca uppajjissati.

(Kha) yassa vā pana yattha maggasaccaṃ uppajjissati tassa tattha dukkhasaccaṃ uppajjissatīti? Āmantā.

(a) Suffering-truth will arise to a being at a plane. Will path-truth arise to that being at that plane?

To those Arahatta Path beings, to Arahants, to those ordinary beings who will not attain the Path, to those born at the woeful plane, and to those non-percipient beings, suffering-truth will arise at that plane; but [it is] not that path-truth will arise to those beings at that plane.

To those endowed with [Anāgāmī] vodāna consciousness, and to those others who will attain the Path, suffering-truth will arise and path-truth also will arise at that plane.

(b) Or, path-truth will arise to a being at a plane. Will suffering-truth arise to that being at that plane? Yes.

{081111b05-pavatti-uppadavara.mp3}

[Set C]

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52. (Ka) yassa yattha samudayasaccaṃ uppajjissati tassa tattha maggasaccaṃ uppajjissatīti?
Āpāyikānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti tesam tattha samudayasaccaṃ uppajjissati, no ca tesam tattha maggasaccaṃ uppajjissati.
Ye maggaṃ paṭilabhissanti tesam tattha samudayasaccaṅca uppajjissati maggasaccaṅca uppajjissati.

52. (a) Origination-truth will arise to a being at a plane. Will path-truth arise to that being at that plane?

To those born at the woeful plane, and to those ordinary beings who will not attain the Path, origination-truth will arise at that plane; but [it is] not that path-truth will arise to those beings at that plane.

To those who will attain the Path, origination-truth will arise and path-truth also will arise at that plane.

{081111b06-pavatti-uppadavara.mp3}

(Kha) yassa vā pana yattha maggasaccaṃ uppajjissati tassa tattha samudayasaccaṃ uppajjissatīti?

Yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [**] tesam tattha maggasaccaṃ uppajjissati, no ca tesam tattha samudayasaccaṃ uppajjissati.

Ye maggaṃ paṭilabhissanti tesam tattha maggasaccaṅca uppajjissati samudayasaccaṅca uppajjissati.

(b) Or, path-truth will arise to a being at a plane. Will origination-truth arise to that being at that plane?

To those endowed with [Anāgāmī] vodāna consciousness, path-truth will arise at that plane; but [it is] not that origination-truth will arise to those beings at that plane.

To those who will attain the Path, path-truth will arise and origination-truth also will arise at that plane.

{081111b07-pavatti-uppadavara.mp3}

Negative (Paccanīka) Being (Puggala)

[Set A]

53. (Ka) yassa dukkhasaccaṃ nuppajjissati tassa samudayasaccaṃ nuppajjissatīti? Āmantā.

(Kha) yassa vā pana samudayasaccaṃ nuppajjissati tassa dukkhasaccaṃ nuppajjissatīti?

Aggamaggasamaṅgīnaṃ arahantānaṃ yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [**] tesam samudayasaccaṃ nuppajjissati, no ca tesam dukkhasaccaṃ nuppajjissati.

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Pacchimacittasamaṅgīnaṃ tesam samudayasaccañca nuppajjissati dukkhasaccañca nuppajjissati.

53. (a) Suffering-truth will not arise to a being. Will origination-truth not arise to that being? Yes.

(b) Or, origination-truth will not arise to a being. Will suffering-truth not arise to that being?

To those Arahatta Path beings, to Arahants, and to those endowed with [Anāgāmī] vodāna consciousness, origination-truth will not arise; but [it is] not that suffering-truth will not arise to those beings.

To those endowed with [Arahatta] death consciousness, origination-truth will not arise and suffering-truth also will not arise.

{081111b08-pavatti-uppadavara.mp3}

[Set B]

(Ka) yassa dukkhasaccaṃ nuppajjissati tassa maggasaccaṃ nuppajjissatīti? Āmantā.

(Kha) yassa vā pana maggasaccaṃ nuppajjissati tassa dukkhasaccaṃ nuppajjissatīti?

Aggamaggasamaṅgīnaṃ arahantānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti tesam maggasaccaṃ nuppajjissati, no ca tesam dukkhasaccaṃ nuppajjissati.

Pacchimacittasamaṅgīnaṃ tesam maggasaccañca nuppajjissati dukkhasaccañca nuppajjissati.

(a) Suffering-truth will not arise to a being. Will path-truth not arise to that being? Yes.

(b) Or, path-truth will not arise to a being. Will suffering-truth not arise to that being?

To those Arahatta Path beings, to Arahants, and to those ordinary beings who will not attain the Path, path-truth will not arise; but [it is] not that suffering-truth will not arise to those beings.

To those endowed with [Arahatta] death consciousness, path-truth will not arise and suffering-truth also will not arise.

[Set C]

54. (Ka) yassa samudayasaccaṃ nuppajjissati tassa maggasaccaṃ nuppajjissatīti?

Yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [**] tesam samudayasaccaṃ nuppajjissati, no ca tesam maggasaccaṃ nuppajjissati.

Aggamaggasamaṅgīnaṃ arahantānaṃ tesam samudayasaccañca nuppajjissati maggasaccañca nuppajjissati.

54. (a) Origination-truth will not arise to a being. Will path-truth not arise to that being?

To those endowed with [Anāgāmī] vodāna consciousness, origination-truth will not arise; but [it is] not that path-truth will not arise to those beings.

To those Arahatta Path beings, and to Arahants, origination-truth will not arise and path-truth also will not arise.

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(Kha) yassa vā pana maggasaccaṃ nuppajjissati tassa samudayasaccaṃ nuppajjissatīti?
Ye puthujjanā maggaṃ na paṭilabhissanti tesam maggasaccaṃ nuppajjissati, no ca tesam samudayasaccaṃ nuppajjissati.
Aggamaggasamaṅgīnaṃ arahantānaṃ tesam maggasaccañca nuppajjissati samudayasaccañca nuppajjissati.

(b) Or, path-truth will not arise to a being. Will origination-truth not arise to that being?
To those ordinary beings who will not attain the Path, path-truth will not arise; but [it is] not that origination-truth will not arise to those beings.
To those Arahatta Path beings, and to Arahants, path-truth will not arise and origination-truth also will not arise.

{081111b09-pavatti-uppadavara.mp3}

Negative (Paccanīka) Plane (Okāsa)

55. Yattha dukkhasaccaṃ nuppajjissati...pe....

55. Suffering-truth will not arise at a plane.

Negative (Paccanīka) Being-Plane (Puggalokāsa)

[Set A]

56. (Ka) yassa yattha dukkhasaccaṃ nuppajjissati tassa tattha samudayasaccaṃ nuppajjissatīti? Āmantā.

(Kha) yassa vā pana yattha samudayasaccaṃ nuppajjissati tassa tattha dukkhasaccaṃ nuppajjissatīti?

Aggamaggasamaṅgīnaṃ arahantānaṃ yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [**] asaṅghasattānaṃ tesam tattha samudayasaccaṃ nuppajjissati, no ca tesam tattha dukkhasaccaṃ nuppajjissati.

Pacchimacittasamaṅgīnaṃ tesam tattha samudayasaccañca nuppajjissati dukkhasaccañca nuppajjissati.

56. (a) Suffering-truth will not arise to a being at a plane. Will origination-truth not arise to that being at that plane? Yes.

(b) Or, origination-truth will not arise to a being at a plane. Will suffering-truth not arise to that being at that plane?

To those Arahatta Path beings, to Arahants, to those endowed with [Anāgāmī] vodāna consciousness,

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and to those non-percipient beings, origination-truth will not arise at that plane; but [it is] not that suffering-truth will not arise to those beings at that plane.

To those endowed with [Arahatta] death consciousness, origination-truth will not arise and suffering-truth also will not arise at that plane.

[Set B]

(Ka) yassa yattha dukkhasaccaṃ nuppajjissati tassa tattha maggasaccaṃ nuppajjissatīti? Āmantā.

(Kha) yassa vā pana yattha maggasaccaṃ nuppajjissati tassa tattha dukkhasaccaṃ nuppajjissatīti?

Aggamaggasamaṅgīnaṃ arahantānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti āpāyikānaṃ asaṅghasattānaṃ tesam tattha maggasaccaṃ nuppajjissati, no ca tesam tattha dukkhasaccaṃ nuppajjissati.

Pacchimakittasamaṅgīnaṃ tesam tattha maggasaccaṃ nuppajjissati dukkhasaccaṃ nuppajjissati.

(a) Suffering-truth will not arise to a being at a plane. Will path-truth not arise to that being at that plane? Yes.

(b) Or, path-truth will not arise to a being at a plane. Will suffering-truth not arise to that being at that plane?

To those Arahatta Path beings, to Arahants, to those ordinary beings who will not attain the Path, to those born at the woeful plane, and to those non-percipient beings, path-truth will not arise at that plane; but [it is] not that suffering-truth will not arise to those beings at that plane.

To those endowed with [Arahatta] death consciousness, path-truth will not arise and suffering-truth also will not arise at that plane.

[Set C]

57. (Ka) yassa yattha samudayasaccaṃ nuppajjissati tassa tattha maggasaccaṃ nuppajjissatīti?

Yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [**] tesam tattha samudayasaccaṃ nuppajjissati, no ca tesam tattha maggasaccaṃ nuppajjissati.

Aggamaggasamaṅgīnaṃ arahantānaṃ asaṅghasattānaṃ tesam tattha samudayasaccaṃ nuppajjissati maggasaccaṃ nuppajjissati.

57. (a) Origination-truth will not arise to a being at a plane. Will path-truth not arise to that being at that plane?

To those endowed with [Anāgāmī] vodāna consciousness, origination-truth will not arise at that plane; but [it is] not that path-truth will not arise to those beings at that plane.

To those Arahatta Path beings, to Arahants, and to those non-percipient beings, origination-truth will not arise and path-truth also will not arise at that plane.

{081111c01-pavatti-uppadavara.mp3}

(Kha) yassa vā pana yattha maggasaccaṃ nuppajjissati tassa tattha samudayasaccaṃ nuppajjissatīti?

Āpāyikānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti tesam tattha maggasaccaṃ nuppajjissati, no ca tesam tattha samudayasaccaṃ nuppajjissati.

Aggamaggasamaṅgīnaṃ arahantānaṃ asaññasattānaṃ tesam tattha maggasaccañca nuppajjissati samudayasaccañca nuppajjissati.

(b) Or, path-truth will not arise to a being at a plane. Will origination-truth not arise to that being at that plane?

To those born at the woeful plane, and to those ordinary beings who will not attain the Path, path-truth will not arise at that plane; but [it is] not that origination-truth will not arise to those beings at that plane.

To those Arahatta Path beings, to Arahants, and to those non-percipient beings, path-truth will not arise and origination-truth also will not arise at that plane.

{081111c02-pavatti-uppadavara.mp3}

2. Section on Process (Pavattivāra)

2-1. Section on Arising (Uppādavāra)

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

Positive (Anuloma) Being (Puggala)

[Set A]

58. (Ka) yassa dukkhasaccaṃ uppajjati tassa samudayasaccaṃ uppajjitthātīti? Āmantā.

(Kha) yassa vā pana samudayasaccaṃ uppajjittha tassa dukkhasaccaṃ uppajjatīti?

Sabbesaṃ cavantānaṃ pavatte cittassa bhaṅgakkhaṇe arūpe maggassa ca phalassa ca uppādakkhāṇe tesam samudayasaccaṃ uppajjittha, no ca tesam dukkhasaccaṃ uppajjati.

Sabbesaṃ upapajjantānaṃ pavatte cittassa uppādakkhāṇe tesam samudayasaccañca uppajjittha dukkhasaccañca uppajjati.

58. (a) Suffering-truth is arising to a being. Had origination-truth arisen to that being? Yes.

(b) Or, origination-truth had arisen to a being. Is suffering-truth arising to that being?

To all those at the death-moment, to those at the ceasing-moment of consciousness during-life, and to those at the arising-moment of Path and Fruition consciousness at the immaterial plane, origination-truth had arisen; but [it is] not that suffering-truth is arising to those beings.

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To all those at the birth-moment, and to those at the arising-moment of consciousness during-life, origination-truth had arisen and suffering-truth also is arising.

{081111c03-pavatti-uppadavara.mp3}

[Set B]

(Ka) yassa dukkhasaccaṃ uppajjati tassa maggasaccaṃ uppajjitthāti?

Anabhisametāvīnaṃ upapajjantānaṃ pavatte cittassa uppādakkaṇe tesam dukkhasaccaṃ uppajjati, no ca tesam maggasaccaṃ uppajjittha.

Abhisametāvīnaṃ upapajjantānaṃ pavatte cittassa uppādakkaṇe tesam dukkhasaccañca uppajjati maggasaccañca uppajjittha.

(a) Suffering-truth is arising to a being. Had path-truth arisen to that being?

At the birth-moment of those who had never realized the Truth before, and to those at the arising-moment of consciousness during-life, suffering-truth is arising; but [it is] not that path-truth had arisen to those beings.

At the birth-moment of those who had already realized the Truth, and to those at the arising-moment of consciousness during-life, suffering-truth is arising and path-truth had also arisen.

{081111c04-pavatti-uppadavara.mp3}

{081111c05-pavatti-uppadavara.mp3}

(Kha) yassa vā pana maggasaccaṃ uppajjittha tassa dukkhasaccaṃ uppajjatīti?

Abhisametāvīnaṃ cavantānaṃ pavatte cittassa bhaṅgakkhaṇe arūpe maggassa ca phalassa ca uppādakkaṇe tesam maggasaccaṃ uppajjittha, no ca tesam dukkhasaccaṃ uppajjati.

Abhisametāvīnaṃ upapajjantānaṃ pavatte cittassa uppādakkaṇe tesam maggasaccañca uppajjittha dukkhasaccañca uppajjati.

(b) Or, path-truth had arisen to a being. Is suffering-truth arising to that being?

At the death-moment of those who had already realized the Truth, to those at the ceasing-moment of consciousness, and to those at the arising-moment of Path and Fruition consciousness at the immaterial plane, path-truth had arisen; but [it is] not that suffering-truth is arising to those beings.

At the birth-moment of those who had already realized the Truth, and to those at the arising-moment of consciousness during-life, path-truth had arisen and suffering-truth also is arising.

{081111c06-pavatti-uppadavara.mp3}

{081111d01-pavatti-uppadavara.mp3}

[Set C]

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59. (Ka) yassa samudayasaccaṃ uppajjati tassa maggasaccaṃ uppajjitthāti?

Anabhisametāvīnaṃ taṇhāya uppādakkhaṇe tesam samudayasaccaṃ uppajjati, no ca tesam maggasaccaṃ uppajjittha.

Abhisametāvīnaṃ taṇhāya uppādakkhaṇe tesam samudayasaccañca uppajjati maggasaccañca uppajjittha.

59. (a) Origination-truth is arising to a being. Had path-truth arisen to that being?

At the arising-moment of craving of those who had never realized the Truth before, origination-truth is arising; but [it is] not that path-truth had arisen to those beings.

At the arising-moment of craving of those who had already realized the Truth, origination-truth is arising and path-truth also had arisen.

{081111d02-pavatti-uppadavara.mp3}

(Kha) yassa vā pana maggasaccaṃ uppajjittha tassa samudayasaccaṃ uppajjatīti?

Abhisametāvīnaṃ taṇhāya bhaṅgakkhaṇe taṇhāvippayuttacitte vattamāne nirodhasamāpannānaṃ tesam maggasaccaṃ uppajjittha, no ca tesam samudayasaccaṃ uppajjati.

Abhisametāvīnaṃ taṇhāya uppādakkhaṇe tesam maggasaccañca uppajjittha samudayasaccañca uppajjati.

(b) Or, path-truth had arisen to a being. Is origination-truth arising to that being?

At the ceasing-moment of craving of those who had already realized the Truth, to those at the moment of consciousness dissociated from craving, and to those at the attainment of mental-cessation, path-truth had arisen; but [it is] not that origination-truth is arising to those beings.

At the arising-moment of craving of those who had already realized the Truth, path-truth had arisen and origination-truth also is arising.

Positive (Anuloma) Plane (Okāsa)

60. Yattha dukkhasaccaṃ uppajjati...pe... (yatthakā sadisā sabbe).

60. Suffering-truth is arising at a plane (All Section on Plane are the same).

{081111d03-pavatti-uppadavara.mp3}

Positive (Anuloma) Being-Plane (Puggalokāsa)

[Set A]

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61. (Ka) yassa yattha dukkhasaccaṃ uppajjati tassa tattha samudayasaccaṃ uppajjitthāti? Suddhāvāsānaṃ upapatticittassa [uppatticittassa (syā.)] uppādakkhaṇe asaññasattaṃ upapajjantānaṃ tesam tattha dukkhasaccaṃ uppajjati, no ca tesam tattha samudayasaccaṃ uppajjittha.

Itaesaṃ catuvokāraṃ pañcavokāraṃ upapajjantānaṃ pavatte cittassa uppādakkhaṇe tesam tattha dukkhasaccañca uppajjati samudayasaccañca uppajjittha.

61. (a) Suffering-truth is arising to a being at a plane. Had origination-truth arisen to that being at that plane?

At the arising-moment of upapatti-citta of pure-abode beings, and to those at the birth-moment of non-percipient beings, suffering-truth is arising at that plane; but [it is] not that origination-truth had arisen to those beings at that plane.

To other beings, to those at the birth-moment of four-aggregate and five-aggregate beings, and to those at the arising-moment of consciousness during-life, suffering-truth is arising and origination-truth also had arisen at that plane.

{081111d04-pavatti-uppadavara.mp3}

{081111d05-pavatti-uppadavara.mp3}

{081112a01-pavatti-uppadavara.mp3}

(Kha) yassa vā pana yattha samudayasaccaṃ uppajjittha tassa tattha dukkhasaccaṃ uppajjatīti?

Catuvokārā pañcavokārā cavantānaṃ pavatte cittassa bhaṅgakkhaṇe arūpe maggassa ca phalassa ca uppādakkhaṇe tesam tattha samudayasaccaṃ uppajjittha, no ca tesam tattha dukkhasaccaṃ uppajjati.

Catuvokāraṃ pañcavokāraṃ upapajjantānaṃ pavatte cittassa uppādakkhaṇe tesam tattha samudayasaccañca uppajjittha dukkhasaccañca uppajjati.

(b) Or, origination-truth had arisen to a being at a plane. Is suffering-truth arising to that being at that plane?

To those at the death-moment of four-aggregate and five-aggregate beings, to those at the ceasing-moment of consciousness during-life, and to those at the arising-moment of Path and Fruition consciousness at the immaterial plane, origination-truth had arisen at that plane; but [it is] not that suffering-truth is arising to those beings at that plane.

To those at the birth-moment of four-aggregate and five-aggregate beings, and to those at the arising-moment of consciousness during-life, origination-truth had arisen and suffering-truth also is arising at that plane.

{081112a02-pavatti-uppadavara.mp3}

[Set B]

Sacca Yamaka (The Couple of Investigative Points on Truths)

(Ka) yassa yattha dukkhasaccaṃ uppajjati tassa tattha maggasaccaṃ uppajjitthāti?

Suddhāvāsānaṃ upapatticittassa uppādakkhaṇe anabhisametāvīnaṃ upapajjantānaṃ pavatte cittassa uppādakkhaṇe asaññasattaṃ upapajjantānaṃ tesam tattha dukkhasaccaṃ uppajjati, no ca tesam tattha maggasaccaṃ uppajjittha.

Abhisametāvīnaṃ upapajjantānaṃ pavatte cittassa uppādakkhaṇe tesam tattha dukkhasaccaṃ uppajjati maggasaccaṃ uppajjittha.

(a) Suffering-truth is arising to a being at a plane. Had path-truth arisen to that being at that plane?

At the arising-moment of upapatti-citta of pure-abode beings, at the birth-moment of those who had never realized the Truth before, to those at the arising-moment of consciousness during-life, and to those at the birth-moment of non-percipient beings, suffering-truth is arising at that plane; but [it is] not that path-truth had arisen to those beings at that plane.

At the birth-moment of those who had already realized the Truth, and to those at the arising-moment of consciousness during-life, suffering-truth is arising and path-truth also had arisen at that plane.

{081112a03-pavatti-uppadavara.mp3}

(Kha) yassa vā pana yattha maggasaccaṃ uppajjittha tassa tattha dukkhasaccaṃ uppajjatīti?

Abhisametāvīnaṃ cavantānaṃ pavatte cittassa bhaṅgakkhaṇe arūpe maggassa ca phalassa ca uppādakkhaṇe tesam tattha maggasaccaṃ uppajjittha, no ca tesam tattha dukkhasaccaṃ uppajjati.

Abhisametāvīnaṃ upapajjantānaṃ pavatte cittassa uppādakkhaṇe tesam tattha maggasaccaṃ uppajjittha dukkhasaccaṃ uppajjati.

(b) Or, path-truth had arisen to a being at a plane. Is suffering-truth arising to that being at that plane?

At the death-moment of those who had already realized the Truth, to those at the ceasing-moment of consciousness during-life, and to those at the arising-moment of Path and Fruition consciousness at the immaterial plane, path-truth had arisen at that plane; but [it is] not that suffering-truth is arising to those beings at that plane.

At the birth-moment of those who had already realized the Truth, and to those at the arising-moment of consciousness during-life, path-truth had arisen and suffering-truth also is arising at that plane.

{081112a04-pavatti-uppadavara.mp3}

[Set C]

62. (Ka) yassa yattha samudayasaccaṃ uppajjati tassa tattha maggasaccaṃ uppajjitthāti?

Anabhisametāvīnaṃ taṇhāya uppādakkhaṇe tesam tattha samudayasaccaṃ uppajjati, no ca tesam tattha maggasaccaṃ uppajjittha.

Abhisametāvīnaṃ taṇhāya uppādakkhaṇe tesam tattha samudayasaccaṃ uppajjati

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maggasaccañca uppajjittha.

62. (a) Origination-truth is arising to a being at a plane. Had path-truth arisen to that being at that plane?

At the arising-moment of craving of those who had never realized the Truth before, origination-truth is arising at that plane; but [it is] not that path-truth had arisen to those beings at that plane.

At the arising-moment of craving of those who had already realized the Truth, origination-truth is arising and path-truth also had arisen at that plane.

{081112a05-pavatti-uppadavara.mp3}

(Kha) yassa vā pana yattha maggasaccaṃ uppajjittha tassa tattha samudayasaccaṃ uppajjatīti?

Abhisametāvīnaṃ taṇhāya bhaṅgakkhaṇe taṇhāvippayuttacitte vattamāne tesam tattha maggasaccaṃ uppajjittha, no ca tesam tattha samudayasaccaṃ uppajjati.

Abhisametāvīnaṃ taṇhāya uppādakkhaṇe tesam tattha maggasaccañca uppajjittha samudayasaccañca uppajjati.

(b) Or, path-truth had arisen to a being at a plane. Is origination-truth arising to that being at that plane?

At the ceasing-moment of craving of those who had already realized the Truth, and to those at the moment of consciousness dissociated from craving, path-truth had arisen at that plane, origination-truth is not arising to those beings at that plane.

At the arising-moment of craving of those who had already realized the Truth, path-truth had arisen and origination-truth also is arising at that plane.

{081112a06-pavatti-uppadavara.mp3}

Negative (Paccanīka) Being (Puggala)

[Set A]

63. (Ka) yassa dukkhasaccaṃ nuppajjati tassa samudayasaccaṃ nuppajjitthāti? Uppajjittha.

(Kha) yassa vā pana samudayasaccaṃ nuppajjittha tassa dukkhasaccaṃ nuppajjatīti? Natthi.

63. (a) Suffering-truth is not arising to a being. Had origination-truth not arisen to that being? Had arisen.

(b) Or, Origination-truth had not arisen to a being. Is suffering-truth not arising to that being? None.

{081112a07-pavatti-uppadavara.mp3}

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[Set B]

(Ka) yassa dukkhasaccaṃ nuppajjati tassa maggasaccaṃ nuppajjitthāti?

Abhisametāvīnaṃ cavantānaṃ pavatte cittassa bhaṅgakkhaṇe arūpe maggassa ca phalassa ca uppādakkhaṇe tesam dukkhasaccaṃ nuppajjati, no ca tesam maggasaccaṃ nuppajjittha.

Anabhisametāvīnaṃ cavantānaṃ pavatte cittassa bhaṅgakkhaṇe tesam dukkhasaccaṃ nuppajjati maggasaccaṃ nuppajjittha.

(a) Suffering-truth is not arising to a being. Had path-truth not arisen to that being?

At the death-moment of those who had already realized the Truth, to those at the ceasing-moment of consciousness during-life, and to those at the arising-moment of Path and Fruition consciousness at the immaterial plane, suffering-truth is not arising; but [it is] not that path-truth had not arisen to those beings.

At the death-moment of those who had never realized the Truth before, and to those at the ceasing-moment of consciousness during-life, suffering-truth is not arising and path-truth also had not arisen.

{081112a08-pavatti-uppadavara.mp3}

(Kha) yassa vā pana maggasaccaṃ nuppajjittha tassa dukkhasaccaṃ nuppajjatīti ?

Anabhisametāvīnaṃ upapajjantānaṃ pavatte cittassa uppādakkhaṇe tesam maggasaccaṃ nuppajjittha, no ca tesam dukkhasaccaṃ nuppajjati.

Anabhisametāvīnaṃ cavantānaṃ pavatte cittassa bhaṅgakkhaṇe tesam maggasaccaṃ nuppajjittha dukkhasaccaṃ nuppajjati.

(b) Or, path-truth had not arisen to a being. Is suffering-truth not arising to that being?

At the birth-moment of those who had never realized the Truth before, and to those at the arising-moment of consciousness during-life, path-truth had not arisen; but [it is] not that suffering-truth is not arising to those beings.

At the death-moment of those who had never realized the Truth before, and to those at the ceasing-moment of consciousness during-life, path-truth had not arisen and suffering-truth also is not arising.

[Set C]

64. (Ka) yassa samudayasaccaṃ nuppajjati tassa maggasaccaṃ nuppajjitthāti?

Abhisametāvīnaṃ taṇhāya bhaṅgakkhaṇe taṇhāvippayuttacitte vattamāne nirodhasamāpannānaṃ tesam samudayasaccaṃ nuppajjati, no ca tesam maggasaccaṃ nuppajjittha.

Anabhisametāvīnaṃ taṇhāya bhaṅgakkhaṇe taṇhāvippayuttacitte vattamāne asaṅghasattānaṃ tesam samudayasaccaṃ nuppajjati maggasaccaṃ nuppajjittha.

64. (a) Origination-truth is not arising to a being. Had path-truth not arisen to that being?

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At the ceasing-moment of craving of those who had already realized the Truth, to those at the moment of consciousness dissociated from craving, and to those at the attainment of mental-cessation, origination-truth is not arising; but [it is] not that path-truth had not arisen to those beings.

At the ceasing-moment of craving of those who had never realized the Truth before, to those at the moment of consciousness dissociated from craving, and to those non-percipient beings, origination-truth is not arising and path-truth also had not arisen.

(Kha) yassa vā pana maggasaccaṃ nuppajjittha tassa samudayasaccaṃ nuppajjati?

Anabhisametāvīnaṃ taṇhāya uppādakkhaṇe tesam maggasaccaṃ nuppajjittha, no ca tesam samudayasaccaṃ nuppajjati.

Anabhisametāvīnaṃ taṇhāya bhaṅgakkhaṇe taṇhāvippayuttacitte vattamāne asaññasattānaṃ tesam maggasaccaṃ nuppajjittha samudayasaccaṃ nuppajjati.

(b) Or, path-truth had not arisen to a being. Is origination-truth not arising to that being?

At the arising-moment of craving of those who had never realized the Truth before, path-truth had not arisen; but [it is] not that origination-truth is not arising to those beings.

At the ceasing-moment of craving of those who had never realized the Truth before, to those at the moment of consciousness dissociated from craving, and to those non-percipient beings, path-truth had not arisen and origination-truth also is not arising.

{081112a09-pavatti-uppadavara.mp3}

Negative (Paccanīka) Plane (Okāsa)

65. Yattha dukkhasaccaṃ nuppajjati...pe....

65. Suffering-truth is not arising at a plane

Negative (Paccanīka) Being-Plane (Puggalokāsa)

[Set A]

66. (Ka) yassa yattha dukkhasaccaṃ nuppajjati tassa tattha samudayasaccaṃ nuppajjitthāti?

Catuvokārā pañcavokārā cavantānaṃ pavatte cittassa bhaṅgakkhaṇe arūpe maggassa ca phalassa ca uppādakkhaṇe tesam tattha dukkhasaccaṃ nuppajjati, no ca tesam tattha samudayasaccaṃ nuppajjittha.

Suddhāvāsānaṃ upapatticittassa bhaṅgakkhaṇe asaññasattā cavantānaṃ tesam tattha dukkhasaccaṃ nuppajjati samudayasaccaṃ nuppajjittha.

66. (a) Suffering-truth is not arising to a being at a plane. Had origination-truth not arisen to that

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being at that plane?

To those at the death-moment of four-aggregate and five-aggregate beings, to those at the ceasing-moment of consciousness during-life, and to those at the arising-moment of Path and Fruition consciousness at the immaterial plane, suffering-truth is not arising at that plane; but [it is] not that origination-truth had not arisen to those beings at that plane.

At the ceasing-moment of upapatti-citta of pure-abode beings, and to those at the death-moment of non-percipient beings, suffering-truth is not arising and origination-truth also had not arisen at that plane.

{081112a10-pavatti-uppadavara.mp3}

(Kha) yassa vā pana yattha samudayasaccaṃ nuppajjittha tassa tattha dukkhasaccaṃ nuppajjati?

Suddhāvāsānaṃ upapatticittassa uppādakkhaṇe asaññasattaṃ upapajjantānaṃ tesam tattha samudayasaccaṃ nuppajjittha, no ca tesam tattha dukkhasaccaṃ nuppajjati.

Suddhāvāsānaṃ upapatticittassa bhaṅgakkhaṇe asaññasattā cavantānaṃ tesam tattha samudayasaccaṃ nuppajjittha dukkhasaccaṃ nuppajjati.

(b) Or, origination-truth had not arisen to a being at a plane. Is suffering-truth not arising to that being at that plane?

At the arising-moment of upapatti-citta of pure-abode beings, and to those at the birth-moment of non-percipient beings, origination-truth had not arisen at that plane; but [it is] not that suffering-truth is not arising to those beings at that plane.

At the ceasing-moment of upapatti-citta of pure-abode beings, and to those at the death-moment of non-percipient beings, origination-truth had not arisen and suffering-truth also is not arising at that plane.

[Set B]

(Ka) yassa yattha dukkhasaccaṃ nuppajjati tassa tattha maggasaccaṃ nuppajjitthāti?

Abhisametāvīnaṃ cavantānaṃ pavatte cittassa bhaṅgakkhaṇe arūpe maggassa ca phalassa ca uppādakkhaṇe tesam tattha dukkhasaccaṃ nuppajjati, no ca tesam tattha maggasaccaṃ nuppajjittha.

Suddhāvāsānaṃ upapatticittassa bhaṅgakkhaṇe anabhisametāvīnaṃ cavantānaṃ pavatte cittassa bhaṅgakkhaṇe asaññasattā cavantānaṃ tesam tattha dukkhasaccaṃ nuppajjati maggasaccaṃ nuppajjittha.

(a) Suffering-truth is not arising to a being at a plane. Had path-truth not arisen to that being at that plane?

At the death-moment of those who had already realized the Truth, to those at the ceasing-moment of consciousness during-life, and to those at the arising-moment of Path and Fruition consciousness at

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the immaterial plane, suffering-truth is not arising at that plane; but [it is] not that path-truth had not arisen to those beings at that plane.

At the ceasing-moment of upapatti-citta of pure-abode beings, at the death-moment of those who had never realized the Truth before, to those at the ceasing-moment of consciousness during-life, and to those at the death-moment of non-percipient beings, suffering-truth is not arising and path-truth also had not arisen at that plane.

(Kha) yassa vā pana yattha maggasaccaṃ nuppajjittha tassa tattha dukkhasaccaṃ nuppajjati?
Suddhāvāsānaṃ upapatticittassa uppādakkhaṇe anabhisametāvīnaṃ upapajantānaṃ pavatte
cittassa uppādakkhaṇe asaññasattaṃ upapajantānaṃ tesam tattha maggasaccaṃ nuppajjittha,
no ca tesam tattha dukkhasaccaṃ nuppajjati.

Suddhāvāsānaṃ upapatticittassa bhaṅgakkhaṇe anabhisametāvīnaṃ cavantānaṃ pavatte
cittassa bhaṅgakkhaṇe asaññasattā cavantānaṃ tesam tattha maggasaccañca nuppajjittha
dukkhasaccañca nuppajjati.

(b) Or, path-truth had not arisen to a being at a plane. Is suffering-truth not arising to that being at that plane?

At the arising-moment of upapatti-citta of pure-abode beings, at the birth-moment of those who had never realized the Truth before, to those at the arising-moment of consciousness, and to those at the birth-moment of non-percipient beings, path-truth had not arisen at that plane; but [it is] not that suffering-truth is not arising to those beings at that plane.

At the ceasing-moment of upapatti-citta of pure-abode beings, at the death-moment of those who had never realized the Truth before, to those at the ceasing-moment of consciousness during-life, and to those at the death-moment of non-percipient beings, path-truth had not arisen and suffering-truth also is not arising at that plane.

[Set C]

67. (Ka) yassa yattha samudayasaccaṃ nuppajjati tassa tattha maggasaccaṃ nuppajjitthāti?

Abhisametāvīnaṃ taṇhāya bhaṅgakkhaṇe taṇhāvippayuttacitte vattamāne tesam tattha
samudayasaccaṃ nuppajjati, no ca tesam tattha maggasaccaṃ nuppajjittha.

Suddhāvāsānaṃ dutiye citte vattamāne anabhisametāvīnaṃ taṇhāya bhaṅgakkhaṇe
taṇhāvippayuttacitte vattamāne asaññasattānaṃ tesam tattha samudayasaccañca nuppajjati
maggasaccañca nuppajjittha.

67. (a) Origination-truth is not arising to a being at a plane. Had path-truth not arisen to that being at that plane?

At the ceasing-moment of craving of those who had already realized the Truth, to those at the moment of consciousness dissociated from craving, origination-truth is not arising at that plane; but [it is] not path-truth had not arisen to those beings at that plane.

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To those pure-abode beings at the moment of second consciousness, at the ceasing-moment of craving of those who had never realized the Truth before, to those at the moment of consciousness dissociated from craving, and to those non-percipient beings, origination-truth is not arising and path-truth also had not arisen at that plane.

(Kha) yassa vā pana yattha maggasaccaṃ nuppajjittha tassa tattha samudayasaccaṃ nuppajjatīti?

Anabhisametāvīnaṃ taṇhāya uppādakkhaṇe tesam tattha maggasaccaṃ nuppajjittha, no ca tesam tattha samudayasaccaṃ nuppajjati.

Suddhāvāsānaṃ dutiye citte vattamāne anabhisametāvīnaṃ taṇhāya bhaṅgakkhaṇe taṇhāvippayuttacitte vattamāne asaññasattānaṃ tesam tattha maggasaccañca nuppajjittha samudayasaccañca nuppajjati.

(b) Or, path-truth had not arisen to a being at a plane. Is origination-truth not arising to that being at that plane?

At the arising-moment of craving of those who had never realized the Truth before, path-truth had not arisen at that plane; but [it is] not that origination-truth is not arising to those beings at that plane.

To those pure-abode beings at the moment of second consciousness, at the ceasing-moment of craving of those who had never realized the Truth before, to those at the moment of consciousness dissociated from craving, and to those non-percipient beings, path-truth had not arisen and origination-truth also is not arising at that plane.

{081112a11-pavatti-uppadavara.mp3}

2. Section on Process (Pavattivāra)

2-1. Section on Arising (Uppādavāra)

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

Positive (Anuloma) Being (Puggala)

[Set A]

68. (Ka) yassa dukkhasaccaṃ uppajjati tassa samudayasaccaṃ uppajjissatīti?

Aggamaggassa uppādakkhaṇe arahantānaṃ cittassa uppādakkhaṇe yassa cittassa anantarā aggamaggaṃ paṭilabhissanti tassa cittassa uppādakkhaṇe tesam dukkhasaccaṃ uppajjati, no ca tesam samudayasaccaṃ uppajjissati.

Itaresam upapajjantānaṃ pavatte cittassa uppādakkhaṇe tesam dukkhasaccañca uppajjati samudayasaccañca uppajjissati.

68. (a) Suffering-truth is arising to a being. Will origination-truth arise to that being?

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To those at the arising-moment of Arahatta Path consciousness, to those Arahants at the arising-moment of consciousness, and to those at the arising-moment of [Anāgāmī] vodāna consciousness, suffering-truth is arising; but [it is] not that origination-truth will arise to those beings.

To other beings, to those at the birth-moment, and to those at the arising-moment of consciousness during-life, suffering-truth is arising and origination-truth also will arise.

{081112b01-pavatti-uppadavara.mp3}

(Kha) yassa vā pana samudayasaccaṃ uppajjissati tassa dukkhasaccaṃ uppajjatīti?

Sabbesaṃ cavantānaṃ pavatte cittassa bhaṅgakkhaṇe arūpe maggassa ca phalassa ca uppādakkhaṇe tesam samudayasaccaṃ uppajjissati, no ca tesam dukkhasaccaṃ uppajjati.

Sabbesaṃ upapajjantānaṃ pavatte cittassa uppādakkhaṇe tesam samudayasaccañca uppajjissati dukkhasaccañca uppajjati.

(b) Or, origination-truth will arise to a being. Is suffering-truth arising to that being?

To all those at the death-moment, to those at the ceasing-moment of consciousness during-life, and to those at the arising-moment of Path and Fruition consciousness at the immaterial plane, origination-truth will arise; but [it is] not that suffering-truth is arising to those beings.

To all those at the birth-moment, and those at the arising-moment of consciousness during-life, origination-truth will arise and suffering-truth also is arising.

{081112b02-pavatti-uppadavara.mp3}

[Set B]

(Ka) yassa dukkhasaccaṃ uppajjati tassa maggasaccaṃ uppajjissatīti?

Aggamaggassa uppādakkhaṇe arahantānaṃ cittassa uppādakkhaṇe ye ca puthujjanā maggaṃ na paṭilabhissanti tesam upapajjantānaṃ pavatte cittassa uppādakkhaṇe tesam dukkhasaccaṃ uppajjati, no ca tesam maggasaccaṃ uppajjissati.

Yassa cittassa anantarā aggamaggaṃ paṭilabhissanti tassa cittassa uppādakkhaṇe ye caññe maggaṃ paṭilabhissanti tesam upapajjantānaṃ pavatte cittassa uppādakkhaṇe tesam dukkhasaccañca uppajjati maggasaccañca uppajjissati.

(a) Suffering-truth is arising to a being. Will path-truth arise to that being?

To those at the arising-moment of Arahatta Path consciousness, to those Arahants at the arising-moment of consciousness, at the birth-moment of those ordinary beings who will not attain the Path, and to those at the arising-moment of consciousness during-life, suffering-truth is arising; but [it is] not that path-truth will arise to those beings.

To those at the arising-moment of [Anāgāmī] vodāna consciousness, at the birth-moment of those others who will attain the Path, and to those at the arising-moment of consciousness during-life,

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suffering-truth is arising and path-truth also will arise.

{081112b06-pavatti-uppadavara.mp3}

(Kha) yassa vā pana maggasaccaṃ uppajjissati tassa dukkhasaccaṃ uppajjati?

Yassa cittassa anantarā aggamaggaṃ paṭilabhissanti tassa cittassa bhaṅgakkhaṇe ye caññe maggaṃ paṭilabhissanti tesam cavantānaṃ pavatte cittassa bhaṅgakkhaṇe arūpe maggassa ca phalassa ca uppādakkhaṇe tesam maggasaccaṃ uppajjissati, no ca tesam dukkhasaccaṃ uppajjati.

Yassa cittassa anantarā aggamaggaṃ paṭilabhissanti tassa cittassa uppādakkhaṇe ye caññe maggaṃ paṭilabhissanti tesam upapajjantānaṃ pavatte cittassa uppādakkhaṇe tesam maggasaccañca uppajjissati dukkhasaccañca uppajjati.

(b) Or, path-truth will arise to a being. Is suffering-truth arising to that being?

To those at the ceasing-moment of [Anāgāmī] vodāna consciousness, at the death-moment of those others who will attain the Path, to those at the ceasing-moment of consciousness during-life, and to those at the arising-moment of Path and Fruition consciousness at the immaterial plane, path-truth will arise; but [it is] not that suffering-truth is arising to those beings.

To those at the arising-moment of [Anāgāmī] vodāna consciousness, at the birth-moment of those others who will attain the Path, and to those at the arising-moment of consciousness during-life, path-truth will arise and suffering-truth also is arising.

{081112b07-pavatti-uppadavara.mp3}

[Set C]

69. (Ka) yassa samudayasaccaṃ uppajjati tassa maggasaccaṃ uppajjissati?

Ye puthujjanā maggaṃ na paṭilabhissanti tesam taṇhāya uppādakkhaṇe tesam samudayasaccaṃ uppajjati, no ca tesam maggasaccaṃ uppajjissati.

Ye maggaṃ paṭilabhissanti tesam taṇhāya uppādakkhaṇe tesam samudayasaccañca uppajjati maggasaccañca uppajjissati.

69. (a) Origination-truth is arising to a being. Will path-truth arise to that being?

At the arising-moment of craving of those ordinary beings who will not attain the Path, origination-truth is arising; but [it is] not that path-truth will arise to those beings.

At the arising-moment of craving of those who will attain the Path, origination-truth is arising and path-truth also will arise.

{081112c01-pavatti-uppadavara.mp3}

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(Kha) yassa vā pana maggasaccaṃ uppajjissati tassa samudayasaccaṃ uppajjati?

Yassa cittassa anantarā aggamaggam paṭilabhissanti ye [paṭilabhissanti tassa cittassa uppādakkaṇe ye (sī. syā.) puggalokāsavārepi] caññe maggaṃ paṭilabhissanti tesam taṇhāya bhaṅgakkhaṇe taṇhāvippayuttacitte vattamāne nirodhasamāpannānaṃ asaññasattānaṃ tesam maggasaccaṃ uppajjissati, no ca tesam samudayasaccaṃ uppajjati.

Ye maggaṃ paṭilabhissanti tesam taṇhāya uppādakkaṇe tesam maggasaccañca uppajjissati samudayasaccañca uppajjati.

(b) Or, path-truth will arise to a being. Is origination-truth arising to that being?

To those endowed with [Anāgāmī] vodāna consciousness, at the ceasing-moment of craving of those others who will attain the Path, to those at the moment of consciousness dissociated from craving, to those at the attainment of mental-cessation, and to those non-percipient beings, path-truth will arise; but [it is] not that origination-truth is arising to those beings.

At the arising-moment of craving of those who will attain the Path, path-truth will arise and origination-truth also is arising.

{081112c02-pavatti-uppadavara.mp3}

Positive (Anuloma) Plane (Okāsa)

70. Yattha dukkhasaccaṃ uppajjati...pe...

(yatthakampi yassayatthakasadisaṃ kātabbamaṃ).

70. Suffering-truth is arising at a plane.

(Section on Plane also should be done similar to Section on Being-Plane).

Positive (Anuloma) Being-Plane (Puggalokāsa)

[Set A]

71. (Ka) yassa yattha dukkhasaccaṃ uppajjati tassa tattha samudayasaccaṃ uppajjissati ?

Aggamaggassa uppādakkaṇe arahantānaṃ cittassa uppādakkaṇe yassa cittassa anantarā aggamaggam paṭilabhissanti tassa cittassa uppādakkaṇe asaññasattaṃ upapajjantānaṃ tesam tattha dukkhasaccaṃ uppajjati, no ca tesam tattha samudayasaccaṃ uppajjissati.

Itaresam catuvokāraṃ pañcavokāraṃ upapajjantānaṃ pavatte cittassa uppādakkaṇe tesam tattha dukkhasaccañca uppajjati samudayasaccañca uppajjissati.

71. (a) Suffering-truth is arising to a being at a plane. Will origination-truth arise to that being at that plane?

To those at the arising-moment of Arahatta Path consciousness, to those Arahants at the arising-moment of consciousness, to those at the arising-moment of [Anāgāmī] vodāna consciousness, and to

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those at the birth-moment of non-percipient beings, suffering-truth is arising at that plane; but [it is] not that origination-truth will arise to those beings at that plane.

To other beings, to those at the birth-moment of four-aggregate and five-aggregate beings, and to those at the arising-moment of consciousness during-life, suffering-truth is arising and origination-truth also will arise at that plane.

{081112c04-pavatti-uppadavara.mp3}

(Kha) yassa vā pana yattha samudayasaccaṃ uppajjissati tassa tattha dukkhasaccaṃ uppajjati?

Catuvokārā pañcavokārā cavantānaṃ pavatte cittassa bhaṅgakkhaṇe arūpe maggassa ca phalassa ca uppādakkhaṇe tesam tattha samudayasaccaṃ uppajjissati, no ca tesam tattha dukkhasaccaṃ uppajjati.

Catuvokāraṃ pañcavokāraṃ upapajjantānaṃ pavatte cittassa uppādakkhaṇe tesam tattha samudayasaccaṃ uppajjissati dukkhasaccaṃ uppajjati.

(b) Or, origination-truth will arise to a being at a plane. Is suffering-truth arising to that being at that plane?

To those at the death-moment of four-aggregate and five-aggregate beings, to those at the ceasing-moment of consciousness during-life, and to those at the arising-moment of Path and Fruition consciousness at the immaterial plane, origination-truth will arise at that plane; but [it is] not that suffering-truth is arising to those beings at that plane.

To those at the birth-moment of four-aggregate and five-aggregate beings, and to those at the arising-moment of consciousness during-life, origination-truth will arise and suffering-truth also is arising at that plane.

{081112c05-pavatti-uppadavara.mp3}

{081112c06-pavatti-uppadavara.mp3}

[Set B]

(Ka) yassa yattha dukkhasaccaṃ uppajjati tassa tattha maggasaccaṃ uppajjissati?

Aggamaggassa uppādakkhaṇe arahantānaṃ cittassa uppādakkhaṇe āpāyikānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti tesam upapajjantānaṃ pavatte cittassa uppādakkhaṇe asaṅghasattaṃ upapajjantānaṃ tesam tattha dukkhasaccaṃ uppajjati, no ca tesam tattha maggasaccaṃ uppajjissati.

Yassa cittassa anantarā aggamaggaṃ paṭilabhissanti tassa cittassa uppādakkhaṇe ye caṅṅhe maggaṃ paṭilabhissanti tesam upapajjantānaṃ pavatte cittassa uppādakkhaṇe tesam tattha dukkhasaccaṃ uppajjati maggasaccaṃ uppajjissati.

(a) Suffering-truth is arising to a being at a plane. Will path-truth arise to that being at that plane?

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To those at the arising-moment of Arahatta Path consciousness, to those Arahants at the arising-moment of consciousness, to those born at the woeful plane, at the birth-moment of those ordinary beings who will not attain the Path, to those at the arising-moment of consciousness during-life, and to those at the birth-moment of non-percipient beings, suffering-truth is arising at that plane; but [it is] not that path-truth will arise to those beings at that plane.

To those at the arising-moment of [Anāgāmī] vodāna consciousness, at the birth-moment of those others who will attain the Path, and to those at the arising-moment of consciousness during-life, suffering-truth is arising and path-truth also will arise at that plane.

{081112c08-pavatti-uppadavara.mp3}

(Kha) yassa vā pana yattha maggasaccaṃ uppajjissati tassa tattha dukkhasaccaṃ uppajjati?
Yassa cittassa anantarā aggamaggaṃ paṭilabhissanti tassa cittassa bhaṅgakkhaṇe ye caññe maggaṃ paṭilabhissanti tesam cavantānaṃ pavatte cittassa bhaṅgakkhaṇe arūpe maggassa ca phalassa ca uppādakkhaṇe tesam tattha maggasaccaṃ uppajjissati, no ca tesam tattha dukkhasaccaṃ uppajjati.

Yassa cittassa anantarā aggamaggaṃ paṭilabhissanti tassa cittassa uppādakkhaṇe ye caññe maggaṃ paṭilabhissanti tesam upapajjantānaṃ pavatte cittassa uppādakkhaṇe tesam tattha maggasaccañca uppajjissati dukkhasaccañca uppajjati.

(b) Or, path-truth will arise to a being at a plane. Is suffering-truth arising at that plane?

To those at the ceasing-moment of [Anāgāmī] vodāna consciousness, at the death-moment of those others who will attain the Path, to those at the ceasing-moment of consciousness during-life, and to those at the arising-moment of Path and Fruition consciousness at the immaterial plane, path-truth will arise at that plane; but [it is] not that suffering-truth is arising to those beings at that plane.

To those at the arising-moment of [Anāgāmī] vodāna consciousness, at the birth-moment of those others who will attain the Path, and to those at the arising-moment of consciousness during-life, path-truth will arise and suffering-truth also is arising at that plane.

{081112c09-pavatti-uppadavara.mp3}

[Set C]

72. (Ka) yassa yattha samudayasaccaṃ uppajjati tassa tattha maggasaccaṃ uppajjissati?
Āpāyikānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti tesam taṇhāya uppādakkhaṇe tesam tattha samudayasaccaṃ uppajjati, no ca tesam tattha maggasaccaṃ uppajjissati.
Ye maggaṃ paṭilabhissanti tesam taṇhāya uppādakkhaṇe tesam tattha samudayasaccañca uppajjati maggasaccañca uppajjissati.

72. (a) Origination-truth is arising to a being at a plane. Will path-truth arise to that being at that plane?

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To those born at the woeful plane, and at the arising-moment of craving of those ordinary beings who will not attain the Path, origination-truth is arising at that plane; but [it is] not that path-truth will arise to those beings at that plane.

At the arising-moment of craving of those who will attain the Path, origination-truth is arising and path-truth also will arise at that plane.

{081112c11-pavatti-uppadavara.mp3}

(Kha) yassa vā pana yattha maggasaccaṃ uppajjissati tassa tattha samudayasaccaṃ uppajjatīti?
Yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [**] ye caññe maggaṃ paṭilabhissanti
tesaṃ taṇhāya bhaṅgakkhaṇe taṇhāvippayuttacitte vattamāne tesaṃ tattha maggasaccaṃ
uppajjissati, no ca tesaṃ tattha samudayasaccaṃ uppajjati.

Ye maggaṃ paṭilabhissanti tesaṃ taṇhāya uppādakkhaṇe tesaṃ tattha maggasaccañca
uppajjissati samudayasaccañca uppajjati.

(b) Or, path-truth will arise to a being at a plane. Is origination-truth arising to that being at that plane?

To those endowed with [Anāgāmī] vodāna consciousness, at the ceasing-moment of craving of those others who will attain the Path, and to those at the moment of consciousness dissociated from cravings, path-truth will arise at that plane; but [it is] not that origination-truth is arising to those beings at that plane.

At the arising-moment of craving of those who will attain the Path, path-truth will arise and origination-truth also is arising at that plane.

{081112c12-pavatti-uppadavara.mp3}

Negative (Paccanīka) Being (Puggala)

[Set A]

73. (Ka) yassa dukkhasaccaṃ nuppajjati tassa samudayasaccaṃ nuppajjissatīti?

Sabbesaṃ cavantānaṃ pavatte cittassa bhaṅgakkhaṇe arūpe maggassa ca phalassa ca
uppādakkhaṇe tesaṃ dukkhasaccaṃ nuppajjati, no ca tesaṃ samudayasaccaṃ nuppajjissati.

Aggamaggassa bhaṅgakkhaṇe arahantānaṃ cittassa bhaṅgakkhaṇe yassa cittassa anantarā
aggamaggaṃ paṭilabhissanti tassa cittassa bhaṅgakkhaṇe arūpe aggamaggassa ca phalassa ca
uppādakkhaṇe tesaṃ dukkhasaccañca nuppajjati samudayasaccañca nuppajjissati.

73. (a) Suffering-truth is not arising to a being. Will origination-truth not arise to that being?

To all those at the death-moment, to those at the ceasing-moment of consciousness during-life, and to those at the arising-moment of Path and Fruition consciousness at the immaterial plane, suffering-

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truth is not arising; but [it is] not that origination-truth will not arise to those beings.

To those at the ceasing-moment of Arahatta Path consciousness, to those Arahants at the ceasing-moment of consciousness, to those at the ceasing-moment of [Anāgāmī] vodāna consciousness, and to those at the arising-moment of Arahatta Path and Fruition consciousness at the immaterial plane, suffering-truth is not arising and origination-truth also will not arise.

{081112b03-pavatti-uppadavara.mp3}

{081112b04-general-talks.mp3}

{081112b05-pavatti-uppadavara.mp3}

(Kha) yassa vā pana samudayasaccaṃ nuppajjissati tassa dukkhasaccaṃ nuppajjati?

Aggamaggassa uppādakkhaṇe arahantānaṃ cittassa uppādakkhaṇe yassa cittassa anantarā aggamaggaṃ paṭilabhissanti tassa cittassa uppādakkhaṇe tesam samudayasaccaṃ nuppajjissati, no ca tesam dukkhasaccaṃ nuppajjati.

Aggamaggassa bhaṅgakkhaṇe arahantānaṃ cittassa bhaṅgakkhaṇe yassa cittassa anantarā aggamaggaṃ paṭilabhissanti tassa cittassa bhaṅgakkhaṇe arūpe aggamaggassa ca phalassa ca uppādakkhaṇe tesam samudayasaccaṃ nuppajjissati dukkhasaccaṃ nuppajjati.

(b) Or, origination-truth will not arise to a being. Is suffering-truth not arising to that being?

To those at the arising-moment of Arahatta Path consciousness, to those Arahants at the arising-moment of consciousness, and to those at the arising-moment of [Anāgāmī] vodāna consciousness, origination-truth will not arise; but [it is] not that suffering-truth is not arising to those beings.

To those at the ceasing-moment of Arahatta Path consciousness, to those Arahants at the ceasing-moment of consciousness, to those at the ceasing-moment of [Anāgāmī] vodāna consciousness, and to those at the arising-moment of Arahatta Path and Fruition consciousness at the immaterial plane, origination-truth will not arise and suffering-truth also is not arising.

[Set B]

(Ka) yassa dukkhasaccaṃ nuppajjati tassa maggasaccaṃ nuppajjissati?

Yassa cittassa anantarā aggamaggaṃ paṭilabhissanti tassa cittassa bhaṅgakkhaṇe ye caññe maggaṃ paṭilabhissanti tesam cavantānaṃ pavatte cittassa bhaṅgakkhaṇe arūpe maggassa ca phalassa ca uppādakkhaṇe tesam dukkhasaccaṃ nuppajjati, no ca tesam maggasaccaṃ nuppajjissati.

Aggamaggassa bhaṅgakkhaṇe arahantānaṃ cittassa bhaṅgakkhaṇe ye ca puthujjanā maggaṃ na paṭilabhissanti tesam cavantānaṃ pavatte cittassa bhaṅgakkhaṇe arūpe aggamaggassa ca phalassa ca uppādakkhaṇe tesam dukkhasaccaṃ nuppajjati maggasaccaṃ nuppajjissati.

(a) Suffering-truth is not arising to a being. Will path-truth not arise to that being?

To those at the ceasing-moment of [Anāgāmī] vodāna consciousness, at the death-moment of those others who will attain the Path, to those at the ceasing-moment of consciousness during-life, and to

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those at the arising-moment of Path and Fruition consciousness at the immaterial plane, suffering-truth is not arising; but [it is] not that path-truth will not arise to those beings.

To those at the ceasing-moment of Arahatta Path consciousness, to those Arahants at the ceasing-moment of consciousness, at the death-moment of those ordinary beings who will not attain the Path, to those at the ceasing-moment of consciousness during-life, and to those at the arising-moment of Arahatta Path and Fruition consciousness at the immaterial plane, suffering-truth is not arising and path-truth also will not arise.

{081112b08-pavatti-uppadavara.mp3}

(Kha) yassa vā pana maggasaccaṃ nuppajjissati tassa dukkhasaccaṃ nuppajjati?

Aggamaggassa uppādakkaṇe arahantānaṃ cittassa uppādakkaṇe ye ca puthujjanā maggaṃ na paṭilabhissanti tesam upapajjantānaṃ pavatte cittassa uppādakkaṇe tesam maggasaccaṃ nuppajjissati, no ca tesam dukkhasaccaṃ nuppajjati.

Aggamaggassa bhaṅgakkhaṇe arahantānaṃ cittassa bhaṅgakkhaṇe ye ca puthujjanā maggaṃ na paṭilabhissanti tesam cavantānaṃ pavatte cittassa bhaṅgakkhaṇe arūpe aggamaggassa ca phalassa ca uppādakkaṇe tesam maggasaccaṃ nuppajjissati dukkhasaccaṃ nuppajjati.

(b) Or, path-truth will not arise to a being. Is suffering-truth not arising to that being?

To those at the arising-moment of Arahatta Path consciousness, to those Arahants at the arising-moment of consciousness, at the birth-moment of those ordinary beings who will not attain the Path, and to those at the arising-moment of consciousness during-life, path-truth will not arise; but [it is] not that suffering-truth is not arising to those beings.

To those at the ceasing-moment of Arahatta Path consciousness, to those Arahants at the ceasing-moment of consciousness, at the death-moment of those ordinary beings who will not attain the Path, to those at the ceasing-moment of consciousness during-life, and to those at the arising-moment of Arahatta Path and Fruition consciousness at the immaterial plane, path-truth will not arise and suffering-truth also is not arising.

[Set C]

74. (Ka) yassa samudayasaccaṃ nuppajjati tassa maggasaccaṃ nuppajjissati?

Yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [**] ye caññe maggaṃ paṭilabhissanti tesam taṇhāya bhaṅgakkhaṇe taṇhāvippayuttacitte vattamāne nirodhasamāpannānaṃ asaṅghasattānaṃ tesam samudayasaccaṃ nuppajjati, no ca tesam maggasaccaṃ nuppajjissati.

Aggamaggasamaṅgīnaṃ arahantānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti tesam taṇhāya bhaṅgakkhaṇe taṇhāvippayuttacitte vattamāne tesam samudayasaccaṃ nuppajjati maggasaccaṃ nuppajjissati.

74. (a) Origination-truth is not arising to a being. Will path-truth not arise to that being?

To those endowed with [Anāgāmī] vodāna consciousness, at the ceasing-moment of craving of those

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others who will attain the Path, to those at the moment of consciousness dissociated from craving, to those at the attainment of mental-cessation, and to those non-percipient beings, origination-truth is not arising; but [it is] not that path-truth will not arise to those beings.

To those Arahatta Path beings, to Arahants, at the ceasing-moment of craving of those ordinary beings who will not attain the Path, and to those at the moment of consciousness dissociated from craving, origination-truth is not arising and path-truth also will not arise.

{081112c03-pavatti-uppadavara.mp3}

(Kha) yassa vā pana maggasaccaṃ nuppajjissati tassa samudayasaccaṃ nuppajjatīti?

Ye puthujjanā maggaṃ na paṭilabhissanti tesam taṇhāya uppādakkhaṇe tesam maggasaccaṃ nuppajjissati, no ca tesam samudayasaccaṃ nuppajjati.

Aggamaggasamaṅgīnaṃ arahantānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti tesam taṇhāya bhaṅgakkhaṇe taṇhāvippayuttacitte vattamāne tesam maggasaccañca nuppajjissati samudayasaccañca nuppajjati.

(b) Or, path-truth will not arise to a being. Is origination-truth not arising to that being?

At the arising-moment of craving of those ordinary beings who will not attain the Path, path-truth will not arise; but [it is] not that origination-truth is not arising to those beings.

To those Arahatta Path beings, to Arahants, at the ceasing-moment of craving of those ordinary beings who will not attain the Path, and to those at the moment of consciousness dissociated from craving, path-truth will not arise and origination-truth also is not arising.

Negative (Paccanīka) Plane (Okāsa)

75. Yattha dukkhasaccaṃ nuppajjati...pe....

75. Suffering-truth is not arising at a plane....

Negative (Paccanīka) Being-Plane (Puggalokāsa)

[Set A]

76. (Ka) yassa yattha dukkhasaccaṃ nuppajjati tassa tattha samudayasaccaṃ nuppajjissatīti?

Catuvokārā pañcavokārā cavantānaṃ pavatte cittassa bhaṅgakkhaṇe arūpe maggassa ca phalassa ca uppādakkhaṇe tesam tattha dukkhasaccaṃ nuppajjati, no ca tesam tattha samudayasaccaṃ nuppajjissati.

Aggamaggassa bhaṅgakkhaṇe arahantānaṃ cittassa bhaṅgakkhaṇe yassa cittassa anantarā aggamaggaṃ paṭilabhissanti tassa cittassa bhaṅgakkhaṇe asaṅṅasattā cavantānaṃ arūpe aggamaggassa ca phalassa ca uppādakkhaṇe tesam tattha dukkhasaccañca nuppajjati

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samudayasaccañca nuppajjissati.

76. (a) Suffering-truth is not arising to a being at a plane. Will origination-truth not arise to that being at that plane?

To those at the death-moment of four-aggregate and five-aggregate beings, to those at the ceasing-moment of consciousness during-life, and to those at the arising-moment of Path and Fruition consciousness at the immaterial plane, suffering-truth is not arising at that plane; but [it is] not that origination-truth will not arise to those beings at that plane.

To those at the ceasing-moment of Arahatta Path consciousness, to those Arahants at the ceasing-moment of consciousness, to those at the ceasing-moment of [Anāgāmī] vodāna consciousness, to those at the death-moment of non-percipient beings, and to those at the arising-moment of Arahatta Path and Fruition consciousness at the immaterial plane, suffering-truth is not arising and origination-truth will not arise at the plane.

{081112c07-pavatti-uppadavara.mp3}

(Kha) yassa vā pana yattha samudayasaccaṃ nuppajjissati tassa tattha dukkhasaccaṃ nuppajjati?

Aggamaggassa uppādakkhaṇe arahantānaṃ cittassa uppādakkhaṇe yassa cittassa anantarā aggamaggaṃ paṭilabhissanti tassa cittassa uppādakkhaṇe asaññasattam upapajjantānaṃ tesam tattha samudayasaccaṃ nuppajjissati, no ca tesam tattha dukkhasaccaṃ nuppajjati.

Aggamaggassa bhaṅgakkhaṇe arahantānaṃ cittassa bhaṅgakkhaṇe yassa cittassa anantarā aggamaggaṃ paṭilabhissanti tassa cittassa bhaṅgakkhaṇe arūpe aggamaggassa ca phalassa ca uppādakkhaṇe asaññasattā cavantānaṃ tesam tattha samudayasaccañca nuppajjissati dukkhasaccañca nuppajjati.

(b) Or, origination-truth will not arise to a being at a plane. Is suffering-truth not arising to that being at that plane?

To those at the arising-moment of Arahatta Path consciousness, to those Arahants at the arising-moment of consciousness, to those at the arising-moment of [Anāgāmī] vodāna consciousness, and to those at the birth-moment of non-percipient beings, origination-truth will not arise at that plane; but [it is] not that suffering-truth is not arising to those beings at that plane.

To those at the ceasing-moment of Arahatta path, to those Arahants at the ceasing-moment of consciousness, to those at the ceasing-moment of [Anāgāmī] vodāna consciousness, to those at the arising-moment of Arahatta Path and Fruition consciousness at the immaterial plane, and to those at the death-moment of non-percipient beings, origination-truth will not arise and suffering-truth also is not arising at that plane.

[Set B]

(Ka) yassa yattha dukkhasaccaṃ nuppajjati tassa tattha maggasaccaṃ nuppajjissati?

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Yassa cittassa anantarā aggamaggaṃ paṭilabhissanti tassa cittassa bhaṅgakkhaṇe ye caññe maggaṃ paṭilabhissanti tesam cavantānaṃ pavatte cittassa bhaṅgakkhaṇe arūpe maggassa ca phalassa ca uppādakkhaṇe tesam tattha dukkhasaccaṃ nuppajjati, no ca tesam tattha maggasaccaṃ nuppajjissati.

Aggamaggassa bhaṅgakkhaṇe arahantānaṃ cittassa bhaṅgakkhaṇe āpāyikānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti tesam cavantānaṃ pavatte cittassa bhaṅgakkhaṇe asaññasattā cavantānaṃ arūpe aggamaggassa ca phalassa ca uppādakkhaṇe asaññasattā cavantānaṃ tesam tattha dukkhasaccañca nuppajjati maggasaccañca nuppajjissati.

(a) Suffering-truth is not arising to a being at a plane. Will path-truth not arise to that being at that plane?

To those at the ceasing-moment of [Anāgāmī] vodāna consciousness, at the death-moment of those others who will attain the Path, to those at the ceasing-moment of consciousness during-life, and to those at the arising-moment of Path and Fruition consciousness at the immaterial plane, suffering-truth is not arising at that plane; but [it is] not that path-truth will not arise to those beings at that plane.

To those at the ceasing-moment of Arahatta Path consciousness, to those Arahants at the ceasing-moment of consciousness, to those born at the woeful plane, at the death-moment of those ordinary beings who will not attain the Path, to those at the ceasing-moment of consciousness during-life, to those at the death-moment of non-percipient beings, and to those at the arising-moment of Arahatta Path and Fruition consciousness at the immaterial plane, suffering-truth is not arising and path-truth also will not arise at that plane.

{081112c10-pavatti-uppadavara.mp3}

(Kha) yassa vā pana yattha maggasaccaṃ nuppajjissati tassa tattha dukkhasaccaṃ nuppajjatīti?

Aggamaggassa uppādakkhaṇe arahantānaṃ cittassa uppādakkhaṇe āpāyikānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti tesam upapajjantānaṃ pavatte cittassa uppādakkhaṇe asaññasattaṃ upapajjantānaṃ tesam tattha maggasaccaṃ nuppajjissati, no ca tesam tattha dukkhasaccaṃ nuppajjati.

Aggamaggassa bhaṅgakkhaṇe arahantānaṃ cittassa bhaṅgakkhaṇe āpāyikānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti tesam cavantānaṃ pavatte cittassa bhaṅgakkhaṇe arūpe aggamaggassa ca phalassa ca uppādakkhaṇe asaññasattā cavantānaṃ tesam tattha maggasaccañca nuppajjissati dukkhasaccañca nuppajjati.

(b) Or, path-truth will not arise to a being at a plane. Is suffering-truth not arising to that being at that plane?

To those at the arising-moment of Arahatta Path consciousness, to those Arahants at the arising-moment of consciousness, to those born at the woeful plane, at the birth-moment of those ordinary beings who will not attain the Path, to those at the arising-moment of consciousness during-life, and to those at the birth-moment of non-percipient beings, path-truth will not arise at that plane; but [it is] not that suffering-truth is not arising to those beings at that plane.

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To those at the ceasing-moment of Arahatta Path consciousness, to those Arahants at the ceasing-moment of consciousness, to those born at the woeful plane, at the death-moment of those ordinary beings who will not attain the Path, to those at the ceasing-moment of consciousness during-life, to those at the arising-moment of Arahatta Path and Fruition consciousness at the immaterial plane, and to those at the death-moment of non-percipient beings, path-truth will not arise and suffering-truth also is not arising at that plane.

[Set C]

77. (Ka) yassa yattha samudayasaccam nuppajjati tassa tattha maggasaccam nuppajjissatī?
Yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [**] ye caññe maggaṃ paṭilabhissanti tesam taṇhāya bhaṅgakkhaṇe taṇhāvippayuttacitte vattamāne tesam tattha samudayasaccam nuppajjati, no ca tesam tattha maggasaccam nuppajjissati.

Aggamaggasamaṅgīnaṃ arahantānaṃ āpāyikānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti tesam taṇhāya bhaṅgakkhaṇe taṇhāvippayuttacitte vattamāne asaṅhasattānaṃ tesam tattha samudayasaccañca nuppajjati maggasaccañca nuppajjissati.

77. (a) Origination-truth is not arising to a being at a plane. Will path-truth not arise to that being at that plane?

To those endowed with [Anāgāmī] vodāna consciousness, at the ceasing-moment of craving of those others who will attain the Path, and to those at the moment of consciousness dissociated from craving, origination-truth is not arising at that plane; but [it is] not that path-truth will not arise to those beings at that plane.

To those Arahatta Path beings, to Arahants, to those born at the woeful plane, at the ceasing-moment of craving of those ordinary beings who will not attain the Path, to those at the moment of consciousness dissociated from craving, and to those non-percipient beings, origination-truth is not arising and path-truth also will not arise at that plane.

{081112c13-pavatti-uppadavara.mp3}

(Kha) yassa vā pana yattha maggasaccam nuppajjissati tassa tattha samudayasaccam nuppajjatī?

Āpāyikānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti tesam taṇhāya uppādakkhaṇe tesam tattha maggasaccam nuppajjissati, no ca tesam tattha samudayasaccam nuppajjati.

Aggamaggasamaṅgīnaṃ arahantānaṃ āpāyikānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti tesam taṇhāya bhaṅgakkhaṇe taṇhāvippayuttacitte vattamāne asaṅhasattānaṃ tesam tattha maggasaccañca nuppajjissati samudayasaccañca nuppajjati.

(b) Or, path-truth will not arise to a being at a plane. Is origination-truth not arising to that being at that plane?

To those born at the woeful plane, and at the arising-moment of craving of those ordinary beings who will not attain the Path, path-truth will not arise at that plane; but [it is] not that origination-truth is

not arising to those beings at that plane.

To those Arahatta Path beings, to Arahants, to those born at the woeful plane, at the ceasing-moment of craving of those ordinary beings who will not attain the Path, to those at the moment of consciousness dissociated from craving, and to those non-percipient beings, path-truth will not arise and origination-truth 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)

Positive (Anuloma) Being (Puggala)

[Set A]

78. (Ka) yassa dukkhasaccaṃ uppajjittha tassa samudayasaccaṃ uppajjissatīti?

Aggamaggasamaṅgīnaṃ arahantānaṃ yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [**] tesam dukkhasaccaṃ uppajjittha, no ca tesam samudayasaccaṃ uppajjissati.

Itaresam tesam dukkhasaccañca uppajjittha samudayasaccañca uppajjissati.

(Kha) yassa vā pana samudayasaccaṃ uppajjissati tassa dukkhasaccaṃ uppajjitthāti? Āmantā.

78. (a) Suffering-truth had arisen to a being. Will origination-truth arise to that being?

To those Arahatta Path beings, to Arahants, and to those endowed with [Anāgāmī] vodāna consciousness, suffering-truth had arisen; but [it is] not that origination-truth will arise to those beings.

To other beings, suffering-truth had arisen and origination-truth also will arise.

(b) Or, origination-truth will arise to a being. Had suffering-truth arisen to that being? Yes.

** [taṃ citta samaṅgīnaṃ]

{081113a01-pavatti-uppadavara.mp3}

[Set B]

(Ka) yassa dukkhasaccaṃ uppajjittha tassa maggasaccaṃ uppajjissatīti?

Aggamaggasamaṅgīnaṃ arahantānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti tesam dukkhasaccaṃ uppajjittha, no ca tesam maggasaccaṃ uppajjissati.

Yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [**] ye caññe maggaṃ paṭilabhissanti tesam dukkhasaccañca uppajjittha maggasaccañca uppajjissati.

(Kha) yassa vā pana...pe...? Āmantā.

(a) Suffering-truth had arisen to a being. Will path-truth arise to that being?

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To those Arahatta Path beings, to Arahants, and to those ordinary beings who will not attain the Path, suffering-truth had arisen; but [it is] not that path-truth will arise to those beings.

To those endowed with [Anāgāmī] vodāna consciousness, and to those others who will attain the Path, suffering-truth had arisen and path-truth also will arise.

(b) Or, [path-truth will arise] to a being. [Had suffering-truth arisen to that being]? Yes.

** [taṃ citta samaṅgīnaṃ]

{081113a03-pavatti-uppadavara.mp3}

[Set C]

79. (Ka) yassa samudayasaccaṃ uppajjittha tassa maggasaccaṃ uppajjissatīti ?

Aggamaggasamaṅgīnaṃ arahantānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti tesam samudayasaccaṃ uppajjittha, no ca tesam maggasaccaṃ uppajjissati.

Yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [**] ye caññe maggaṃ paṭilabhissanti tesam samudayasaccañca uppajjittha maggasaccañca uppajjissati.

(Kha) yassa vā pana...pe...? Āmantā.

79. (a) Origination-truth had arisen to a being. Will path-truth arise to that being?

To those Arahatta Path beings, to Arahants, and to those ordinary beings who will not attain the Path, origination-truth had arisen; but [it is] not that path-truth will arise to those beings.

To those endowed with [Anāgāmī] vodāna consciousness, and to those others who will attain the Path, origination-truth had arisen and path-truth also will arise.

(b) Or, [path-truth will arise] to a being. [Had origination-truth arisen to that being]? Yes.

** [taṃ citta samaṅgīnaṃ]

{081113a05-pavatti-uppadavara.mp3}

Positive (Anuloma) Plane (Okāsa)

80. Yattha dukkhasaccaṃ uppajjittha...pe....

80. Suffering-truth had arisen at a plane

Positive (Anuloma) Being-Plane (Puggalokāsa)

[Set A]

81. (Ka) yassa yattha dukkhasaccaṃ uppajjittha tassa tattha samudayasaccaṃ uppajjissatīti?

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Aggamaggasamaṅgīnaṃ arahantānaṃ yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [**] asaññasattānaṃ tesam tattha dukkhasaccaṃ uppajjittha, no ca tesam tattha samudayasaccaṃ uppajjissati.

Itaresam catuvokārānaṃ pañcavokārānaṃ tesam tattha dukkhasaccañca uppajjittha samudayasaccañca uppajjissati.

81. (a) Suffering-truth had arisen to a being at a plane. Will origination-truth arise to that being at that plane?

To those Arahatta Path beings, to Arahants, to those endowed with [Anāgāmī] vodāna consciousness, and to those non-percipient beings, suffering-truth had arisen at that plane; but [it is] not that origination-truth will arise to those beings at that plane.

To other beings, to those four-aggregate and five-aggregate beings, suffering-truth had arisen and origination-truth also will arise at that plane.

(Kha) yassa vā pana yattha samudayasaccaṃ uppajjissati tassa tattha dukkhasaccaṃ uppajjitthāti?

Suddhāvāsaṃ upapajjantānaṃ tesam tattha samudayasaccaṃ uppajjissati, no ca tesam tattha dukkhasaccaṃ uppajjittha.

Itaresam catuvokārānaṃ pañcavokārānaṃ tesam tattha samudayasaccañca uppajjissati dukkhasaccañca uppajjittha.

(b) Or, origination-truth will arise to a being at a plane. Had suffering-truth arisen to that being at that plane?

To those at the birth-moment of pure-abode beings, origination-truth will arise at that plane; but [it is] not that suffering-truth had arisen to those beings at that plane.

To other beings, to those four-aggregate and five-aggregate beings, origination-truth will arise and suffering-truth also had arisen at that plane.

{081113a07-pavatti-uppadavara.mp3}

[Set B]

(Ka) yassa yattha dukkhasaccaṃ uppajjittha tassa tattha maggasaccaṃ uppajjissatīti?

Aggamaggasamaṅgīnaṃ arahantānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti āpāyikānaṃ asaññasattānaṃ tesam tattha dukkhasaccaṃ uppajjittha, no ca tesam tattha maggasaccaṃ uppajjissati.

Yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [**] ye caññe maggaṃ paṭilabhissanti tesam tattha dukkhasaccañca uppajjittha maggasaccañca uppajjissati.

(a) Suffering-truth had arisen to a being at a plane. Will path-truth arise to that being at that plane?

To those Arahatta Path beings, to Arahants, to those ordinary beings who will not attain the Path, to

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those born at the woeful plane, and to those non-percipient beings, suffering-truth had arisen at that plane; but [it is] not that path-truth will arise to those beings at that plane.

To those endowed with [Anāgāmī] vodāna consciousness, and to those others who will attain the Path, suffering-truth had arisen and path-truth also will arise at that plane.

(Kha) yassa vā pana yattha maggasaccaṃ uppajjissati tassa tattha dukkhasaccaṃ uppajjitthāti?
Suddhāvāsaṃ upapajjantānaṃ tesam tattha maggasaccaṃ uppajjissati, no ca tesam tattha dukkhasaccaṃ uppajjittha.

Yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [**] ye caññe maggaṃ paṭilabhissanti tesam tattha maggasaccañca uppajjissati dukkhasaccañca uppajjittha.

(b) Or, path-truth will arise to a being at a plane. Had suffering-truth arisen to that being at that plane?

To those at the birth-moment of pure-abode beings, path-truth will arise at that plane; but [it is] not that suffering-truth had arisen to those beings at that plane.

To those endowed with [Anāgāmī] vodāna consciousness, and to those others who will attain the Path, path-truth will arise and suffering-truth also had arisen at that plane.

{081113a09-pavatti-uppadavara.mp3}

[Set C]

82. (Ka) yassa yattha samudayasaccaṃ uppajjittha tassa tattha maggasaccaṃ uppajjissatī?
Aggamaggasamaṅgīnaṃ arahantānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti āpāyikānaṃ tesam tattha samudayasaccaṃ uppajjittha, no ca tesam tattha maggasaccaṃ uppajjissati.
Yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [**] ye caññe maggaṃ paṭilabhissanti tesam tattha samudayasaccañca uppajjittha maggasaccañca uppajjissati.

82. (a) Origination-truth had arisen to a being at a plane. Will path-truth arise to that being at that plane?

To those Arahatta Path beings, to Arahants, to those ordinary beings who will not attain the Path, and to those born at the woeful plane, origination-truth had arisen at that plane; but [it is] not that path-truth will arise to those beings at that plane.

To those endowed with [Anāgāmī] vodāna consciousness, and to those others who will attain the Path, origination-truth had arisen and path-truth also will arise at that plane.

(Kha) yassa vā pana yattha maggasaccaṃ uppajjissati tassa tattha samudayasaccaṃ uppajjitthāti?

Suddhāvāsānaṃ dutiye citte vattamāne tesam tattha maggasaccaṃ uppajjissati, no ca tesam

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tattha samudayasaccaṃ uppajjittha.

Yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [**] ye caññe maggaṃ paṭilabhissanti tesam tattha maggasaccañca uppajjissati samudayasaccañca uppajjittha.

(b) Or, path-truth will arise to a being at a plane. Had origination-truth arisen to that being at that plane?

To those pure-abode beings at the moment of second consciousness, path-truth will arise at that plane; but [it is] not that origination-truth had arisen to those beings at that plane.

To those endowed with [Anāgāmī] vodāna consciousness, and to those others who will attain the Path, path-truth will arise and origination-truth also had arisen at that plane.

{081113a11-pavatti-uppadavara.mp3}

Negative (Paccanīka) Being (Puggala)

[Set A]

83. (Ka) yassa dukkhasaccaṃ nuppajjittha tassa samudayasaccaṃ nuppajjissatīti? Natthi.
(Kha) yassa vā pana samudayasaccaṃ nuppajjissati tassa dukkhasaccaṃ nuppajjitthāti? Uppajjittha.

83. (a) Suffering-truth had not arisen to a being. Will origination-truth not arise to that being? None.
(b) Or, origination-truth will not arise to a being. Had suffering-truth not arisen to that being? Had arisen.

{081113a02-pavatti-uppadavara.mp3}

[Set B]

(Ka) yassa dukkhasaccaṃ nuppajjittha tassa maggasaccaṃ nuppajjissatīti? Natthi.
(Kha) yassa vā pana maggasaccaṃ nuppajjissati tassa dukkhasaccaṃ nuppajjitthāti? Uppajjittha.

(a) Suffering-truth had not arisen to a being. Will path-truth not arise to that being? None.
(b) Or, path-truth will not arise to a being. Had suffering-truth not arisen to that being? Had arisen.

{081113a04-pavatti-uppadavara.mp3}

[Set C]

84. (Ka) yassa samudayasaccaṃ nuppajjittha tassa maggasaccaṃ nuppajjissatīti? Natthi.

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(Kha) yassa vā pana maggasaccaṃ nuppajjissati tassa samudayasaccaṃ nuppajjitthāti?
Uppajjittha.

84. (a) Origination-truth had not arisen to a being. Will path-truth not arise to that being? None.

(b) Or, path-truth will not arise to a being. Had origination-truth not arisen to that being? Had arisen.

{081113a06-pavatti-uppadavara.mp3}

Negative (Paccanīka) Plane (Okāsa)

85. Yattha dukkhasaccaṃ nuppajjittha...pe....

85. Suffering-truth had not arisen at a plane

Negative (Paccanīka) Being-Plane (Puggalokāsa)

[Set A]

86. (Ka) yassa yattha dukkhasaccaṃ nuppajjittha tassa tattha samudayasaccaṃ nuppajjissatīti?
Uppajjissati.

(Kha) yassa vā pana yattha samudayasaccaṃ nuppajjissati tassa tattha dukkhasaccaṃ
nuppajjitthāti? Uppajjittha.

86. (a) Suffering-truth had not arisen to a being at a plane. Will origination-truth not arise to that
being at that plane? Will arise.

(b) Or, origination-truth will not arise to a being at a plane. Had suffering-truth not arisen to that
being at that plane? Had arisen.

{081113a08-pavatti-uppadavara.mp3}

[Set B]

(Ka) yassa yattha dukkhasaccaṃ nuppajjittha tassa tattha maggasaccaṃ nuppajjissatīti?
Uppajjissati.

(Kha) yassa vā pana yattha maggasaccaṃ nuppajjissati tassa tattha dukkhasaccaṃ
nuppajjitthāti? Uppajjittha.

(a) Suffering-truth had not arisen to a being at a plane. Will path-truth not arise to that being at that
plane? Will arise.

(b) Or, path-truth will not arise to a being at a plane. Had suffering-truth not arisen to that being at
that plane? Had arisen.

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{081113a10-pavatti-uppadavara.mp3}

[Set C]

87. (Ka) yassa yattha samudayasaccaṃ nuppajjittha tassa tattha maggasaccaṃ nuppajjissatīti? Suddhāvāsānaṃ dutiye citte vattamāne tesam tattha samudayasaccaṃ nuppajjittha, no ca tesam tattha maggasaccaṃ nuppajjissati.
Asaññasattānaṃ tesam tattha samudayasaccañca nuppajjittha maggasaccañca nuppajjissati.

87. (a) Origination-truth had not arisen to a being at a plane. Will path-truth not arise to that being at that plane?

To those pure-abode beings at the moment of second consciousness, origination-truth had not arisen at that plane; but [it is] not that path-truth will not arise to those beings at that plane.

To those non-percipient beings, origination-truth had not arisen and path-truth also will not arise at that plane.

(Kha) yassa vā pana yattha maggasaccaṃ nuppajjissati tassa tattha samudayasaccaṃ nuppajjithāti?

Aggamaggasamaṅgīnaṃ arahantānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti āpāyikānaṃ tesam tattha maggasaccaṃ nuppajjissati, no ca tesam tattha samudayasaccaṃ nuppajjittha.

Asaññasattānaṃ tesam tattha maggasaccañca nuppajjissati samudayasaccañca nuppajjittha.

(Uppādavāro.)

(b) Or, path-truth will not arise to a being at a plane. Had suffering-truth not arisen to that being at that plane?

To those Arahatta Path beings, to Arahants, to those ordinary beings who will not attain the Path, and to those born at the woeful plane, path-truth will not arise at that plane; but [it is] not that origination-truth had not arisen to those beings at that plane.

To those non-percipient beings, path-truth will not arise and origination-truth also had not arisen at that plane.

(End of Section on Arising.)

{081113a12-pavatti-uppadavara.mp3}

2. Section on Process (Pavattivāra)

2-2. Section on Ceasing (Nirodhavāra)

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

Positive (Anuloma) Being (Puggala)

[Set A]

88. (Ka) yassa dukkhasaccaṃ nirujjhati tassa samudayasaccaṃ nirujjhatīti?

Sabbesaṃ cavantānaṃ pavatte taṇhāvippayuttacittassa bhaṅgakkhaṇe tesam dukkhasaccaṃ nirujjhati, no ca tesam samudayasaccaṃ nirujjhati.

Taṇhāya bhaṅgakkhaṇe tesam dukkhasaccañca nirujjhati samudayasaccañca nirujjhati.

(Kha) yassa vā pana samudayasaccaṃ nirujjhati tassa dukkhasaccaṃ nirujjhatīti? Āmantā.

88. (a) Suffering-truth is ceasing to a being. Is origination-truth ceasing to that being?

To all those at the death-moment, and to those at ceasing-moment of consciousness dissociated from craving during-life, suffering-truth is ceasing; but [it is] not that origination-truth is not ceasing to those beings.

To those at the ceasing-moment of craving, suffering-truth is ceasing and origination-truth also is ceasing.

(b) Or, origination-truth is ceasing to a being. Is suffering-truth ceasing to that being? Yes.

{081113a13-pavatti-uppadavara.mp3}

[Set B]

(Ka) yassa dukkhasaccaṃ nirujjhati tassa maggasaccaṃ nirujjhatīti?

Sabbesaṃ cavantānaṃ pavatte maggavippayuttacittassa bhaṅgakkhaṇe tesam dukkhasaccaṃ nirujjhati, no ca tesam maggasaccaṃ nirujjhati.

Pañcavokāre maggassa bhaṅgakkhaṇe tesam dukkhasaccañca nirujjhati maggasaccañca nirujjhati .

(a) Suffering-truth is ceasing to a being. Is path-truth ceasing to that being?

To all those at the death-moment, and to those at the ceasing-moment of consciousness dissociated from the Path during-life, suffering-truth is ceasing; but [it is] not that path-truth is ceasing to those beings.

To those at the ceasing-moment of path at the five-aggregate plane, suffering-truth is ceasing and path-truth also is ceasing.

{081113a14-pavatti-uppadavara.mp3}

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(Kha) yassa vā pana maggasaccaṃ nirujjhati tassa dukkhasaccaṃ nirujjhatīti?

Arūpe maggassa bhaṅgakkhaṇe tesam maggasaccaṃ nirujjhati, no ca tesam dukkhasaccaṃ nirujjhati.

Pañcavokāre maggassa bhaṅgakkhaṇe tesam maggasaccañca nirujjhati dukkhasaccañca nirujjhati.

(b) Or, path-truth is ceasing to a being. Is suffering-truth ceasing to that being?

To those at the ceasing-moment of Path consciousness at the immaterial plane, path-truth is ceasing; but [it is] not that suffering-truth is ceasing to those beings.

To those at the ceasing-moment of Path consciousness at the five-aggregate plane, path-truth is ceasing and suffering-truth also is ceasing.

[Set C]

89. (Ka) yassa samudayasaccaṃ nirujjhati tassa maggasaccaṃ nirujjhatīti? No.

(Kha) yassa vā pana maggasaccaṃ nirujjhati tassa samudayasaccaṃ nirujjhatīti? No.

89. (a) Origination-truth is ceasing to a being. Is path-truth ceasing to that being? No.

(b) Or, path-truth is ceasing to a being. Is origination-truth ceasing to that being? No.

Positive (Anuloma) Plane (Okāsa)

90. Yattha dukkhasaccaṃ nirujjhati tattha samudayasaccaṃ nirujjhatīti?

Asaññasatte tattha dukkhasaccaṃ nirujjhati...pe....

(Yatthakaṃ uppādepi nirodhepi uppādanirodhepi sadisaṃ, natthi nānākaraṇaṃ).

90. Suffering-truth is ceasing at a plane. Is origination-truth ceasing at that plane?

At the plane of non-percipient beings, suffering-truth is ceasing.

(Section on Plane is the same as in the Section on Arising, Section on Ceasing, and also Section on Arising-Ceasing. There is no difference.)

Positive (Anuloma) Being-Plane (Puggalokāsa)

91. Yassa yattha dukkhasaccaṃ nirujjhati...pe....

(Yassayatthakampi sadisaṃ vitthāretabbaṃ).

91. Suffering-truth is ceasing to a being at a plane.

(Section on Being-Plane should be expanded similarly).

Negative (Paccanīka) Being (Puggala)

[Set A]

92. (Ka) yassa dukkhasaccaṃ na nirujjhati tassa samudayasaccaṃ na nirujjhatīti? Āmantā.

(Kha) yassa vā pana samudayasaccaṃ na nirujjhati tassa dukkhasaccaṃ na nirujjhatīti?

Sabbesaṃ cavantānaṃ pavatte taṇhāvippayuttacittassa bhaṅgakkhaṇe tesāṃ samudayasaccaṃ na nirujjhati, no ca tesāṃ dukkhasaccaṃ na nirujjhati.

Sabbesaṃ upapajjantānaṃ pavatte cittassa uppādakkhaṇe arūpe maggassa ca phalassa ca bhaṅgakkhaṇe tesāṃ samudayasaccañca na nirujjhati dukkhasaccañca na nirujjhati.

92. (a) Suffering-truth is not ceasing to a being. Is origination-truth not ceasing to that being? Yes.

(b) Or, origination-truth is not ceasing to a being. Is suffering-truth not ceasing to that being?

To all those at the death-moment, and to those at the ceasing-moment of consciousness dissociated from craving during-life, origination-truth is not ceasing; but [it is] not that suffering-truth is not ceasing to those beings.

To all those at the birth-moment, to those at the arising-moment of consciousness during-life, and to those at the ceasing-moment of Path and Fruition consciousness at the immaterial plane, origination-truth is not ceasing and suffering-truth also is not ceasing.

[Set B]

(Ka) yassa dukkhasaccaṃ na nirujjhati tassa maggasaccaṃ na nirujjhatīti?

Arūpe maggassa bhaṅgakkhaṇe tesāṃ dukkhasaccaṃ na nirujjhati, no ca tesāṃ maggasaccaṃ na nirujjhati.

Sabbesaṃ upapajjantānaṃ pavatte cittassa uppādakkhaṇe arūpe phalassa bhaṅgakkhaṇe tesāṃ dukkhasaccañca na nirujjhati maggasaccañca na nirujjhati.

(a) Suffering-truth is not ceasing to a being. Is path-truth not ceasing to that being?

To those at the ceasing-moment of Path consciousness at the immaterial plane, suffering-truth is not ceasing; but [it is] not that path-truth is not ceasing to those beings.

To all those at the birth-moment, to those at the arising-moment of consciousness during-life, and to those at the ceasing-moment of fruition-consciousness at the immaterial plane, suffering-truth is not ceasing and path-truth also is not arising.

(Kha) yassa vā pana maggasaccaṃ na nirujjhati tassa dukkhasaccaṃ na nirujjhatīti?

Sabbesaṃ cavantānaṃ pavatte maggavippayuttacittassa bhaṅgakkhaṇe tesāṃ maggasaccaṃ na nirujjhati, no ca tesāṃ dukkhasaccaṃ na nirujjhati.

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Sabbesaṃ upapajjantānaṃ pavatte cittassa uppādakkhaṇe arūpe phalassa bhaṅgakkhaṇe tesāṃ maggasaccaṇca na nirujjhati dukkhasaccaṇca na nirujjhati.

(b) Or, path-truth is not ceasing to a being. Is suffering-truth not ceasing to that being?

To all those at the death-moment, and to those at the ceasing-moment of consciousness dissociated from the Path during-life, path-truth is not ceasing; but [it is] not that suffering-truth is not ceasing to those beings.

To all those at the birth-moment, to those at the arising-moment of consciousness during-life, and to those at the ceasing-moment of fruition-consciousness at the immaterial plane, path-truth is not ceasing and suffering-truth also is not arising.

[Set C]

93. (Ka) yassa samudayasaccaṃ na nirujjhati tassa maggasaccaṃ na nirujjhatīti?

Maggassa bhaṅgakkhaṇe tesāṃ samudayasaccaṃ na nirujjhati, no ca tesāṃ maggasaccaṃ na nirujjhati.

Sabbesaṃ cittassa uppādakkhaṇe taṇhāvippayuttamaggavippayuttacittassa bhaṅgakkhaṇe nirodhasamāpannānaṃ asaṅghasattānaṃ tesāṃ samudayasaccaṇca na nirujjhati maggasaccaṇca na nirujjhati.

93. (a) Origination-truth is not ceasing to a being. Is path-truth not ceasing to that being?

To those at the ceasing-moment of Path consciousness, origination-truth is not ceasing; but [it is] not that path-truth is not ceasing to those beings.

To all those at the arising-moment of consciousness, to those at the ceasing-moment of consciousness dissociated from craving and the Path, to those at the attainment of mental-cessation, and to those non-percipient beings, origination-truth is not ceasing and path-truth also is not ceasing.

(Kha) yassa vā pana maggasaccaṃ na nirujjhati tassa samudayasaccaṃ na nirujjhatīti?

Taṇhāya bhaṅgakkhaṇe tesāṃ maggasaccaṃ na nirujjhati, no ca tesāṃ samudayasaccaṃ na nirujjhati.

Sabbesaṃ cittassa uppādakkhaṇe maggavippayuttataṇhāvippayuttacittassa bhaṅgakkhaṇe nirodhasamāpannānaṃ asaṅghasattānaṃ tesāṃ maggasaccaṇca na nirujjhati samudayasaccaṇca na nirujjhati.

(b) Or, path-truth is not ceasing to a being. Is origination-truth not ceasing to that being?

To those at the ceasing-moment of craving, path-truth is not ceasing; but [it is] not that origination-truth is not ceasing to those beings.

To all those at the arising-moment of consciousness, to those at the ceasing-moment of consciousness, dissociated from the Path and craving, to those at the attainment of mental-cessation, and to those non-percipient beings, path-truth is not ceasing and origination-truth also is not ceasing.

Negative (Paccanīka) Plane (Okāsa)

94. Yattha dukkhasaccaṃ na nirujjhati...pe....

94. Suffering-truth is not ceasing at a plane.

Negative (Paccanīka) Being-Plane (Puggalokāsa)

95. Yassa yattha dukkhasaccaṃ na nirujjhati...pe....

(Yassakampi [yassakampi yatthakampi (sī. syā.)] yassayatthakampi sadisaṃ, yassayatthakepi nirodhasamāpannānanti cetaṃ na kātabbaṃ).

95. Suffering-truth is not ceasing to a being at a plane.

(Section on Being and Section on Being-Plane are the same. However in the Section on Being-Plane the phrase “attainment of mental-cessation” should be omitted.)

2. Section on Process (Pavattivāra)

2-2. Section on Ceasing (Nirodhavāra)

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

Positive (Anuloma) Being (Puggala)

96. Yassa dukkhasaccaṃ nirujjhittha tassa samudayasaccaṃ nirujjhitthāti? Āmantā.

(Yathā uppādavāre atītā pucchā anulomampi paccanīkampi vibhattā evaṃ nirodhepi vibhajitabbā, natthi nānākaraṇaṃ).

96. Suffering-truth had ceased to a being. Had origination-truth ceased to that being? Yes.

(As in the Section on Arising, the questions of this Section on the Past, Positive and also Negative are classified. The Section on Ceasing should also be classified likewise. There is no difference.)

2. Section on Process (Pavattivāra)

2-2. Section on Ceasing (Nirodhavāra)

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

Positive (Anuloma) Being (Puggala)

[Set A]

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97. (Ka) yassa dukkhasaccaṃ nirujjhissati tassa samudayasaccaṃ nirujjhissatīti?

Aggamaggasamaṅgīnaṃ arahantānaṃ yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [**]
[paṭilabhissanti tassa cittassa uppādakkhaṇe (sī. syā.) uppādavāre pana pāṭhantaraṃ natthi]
tesaṃ dukkhasaccaṃ nirujjhissati, no ca tesaṃ samudayasaccaṃ nirujjhissati.

Itaresaṃ tesaṃ dukkhasaccañca nirujjhissati samudayasaccañca nirujjhissati.

(Kha) yassa vā pana...pe...? Āmantā.

97. (a) Suffering-truth will cease to a being. Will origination-truth cease to that being?

To those Arahatta Path beings, to Arahants, and to those endowed with [Anāgāmī] vodāna
consciousness, suffering-truth will cease; but [it is] not that origination-truth will cease to those
beings.

To other beings, suffering-truth will cease and origination-truth also will cease.

(b) Or, [origination-truth will cease] to a being. [Will suffering-truth cease to that being]? Yes.

{081113c01-pavatti-nirodhavara.mp3}

[Set B]

(Ka) yassa dukkhasaccaṃ nirujjhissati tassa maggasaccaṃ nirujjhissatīti?

Aggamaggassa bhaṅgakkhaṇe arahantānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti tesaṃ
dukkhasaccaṃ nirujjhissati, no ca tesaṃ maggasaccaṃ nirujjhissati.

Aggamaggassa uppādakkhaṇe yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [**] ye
caññe maggaṃ paṭilabhissanti tesaṃ dukkhasaccañca nirujjhissati maggasaccañca nirujjhissati.

(Kha) yassa vā pana...pe... ? Āmantā.

(a) Suffering-truth will cease to a being. Will path-truth cease to that being?

To those at the ceasing-moment of Arahatta Path consciousness, to Arahants, and to those ordinary
beings who will not attain the Path, suffering-truth will cease; but [it is] not that path-truth will cease
to those beings.

To those at the arising-moment of Arahatta Path consciousness, to those endowed with [Anāgāmī]
vodāna consciousness, and to those others who will attain the Path, suffering-truth will cease and
path-truth also will cease.

(b) Or, [path-truth will cease] to a being. [Will suffering-truth cease to that being]? Yes.

{081113c03-pavatti-nirodhavara.mp3}

[Set C]

98. (Ka) yassa samudayasaccaṃ nirujjhissati tassa maggasaccaṃ nirujjhissatīti?

Ye puthujjanā maggaṃ na paṭilabhissanti tesaṃ samudayasaccaṃ nirujjhissati, no ca tesaṃ

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maggasaccaṃ nirujjhissati.

Ye maggaṃ paṭilabhissanti tesam samudayasaccañca nirujjhissati maggasaccañca nirujjhissati.

98. (a) Origination-truth will cease to a being. Will path-truth cease to that being?

To those ordinary beings who will not attain the Path, origination-truth will cease; but [it is] not that path-truth will cease to those beings.

To those who will attain the Path, origination-truth will cease and path-truth also will cease.

(Kha) yassa vā pana maggasaccaṃ nirujjhissati tassa samudayasaccaṃ nirujjhissatīti?

Aggamaggassa uppādakkaṇe yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [**] tesam maggasaccaṃ nirujjhissati, no ca tesam samudayasaccaṃ nirujjhissati.

Ye maggaṃ paṭilabhissanti tesam maggasaccañca nirujjhissati samudayasaccañca nirujjhissati.

(b) Or, path-truth will cease to a being. Will origination-truth cease to that being?

To those at the arising-moment of Arahatta Path consciousness, and to those endowed with [Anāgāmī] vodāna consciousness, path-truth will cease; but [it is] not that origination-truth will cease to those beings.

To those who will attain the Path, path-truth will cease and origination-truth also will cease.

{081113c04-pavatti-nirodhavara.mp3}

Positive (Anuloma) Plane (Okāsa)

99. Yattha dukkhasaccaṃ nirujjhissati...pe....

99. Suffering-truth will cease at a plane.

Positive (Anuloma) Being-Plane (Puggalokāsa)

100. Yassa yattha dukkhasaccaṃ nirujjhissati tassa tattha samudayasaccaṃ nirujjhissatīti?

Aggamaggasamaṅgīnaṃ arahantānaṃ yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [**] asaṅṅasattānaṃ tesam tattha dukkhasaccaṃ nirujjhissati, no ca tesam tattha samudayasaccaṃ nirujjhissati.

Itaesaṃ catuvokārānaṃ pañcavokārānaṃ tesam tattha dukkhasaccañca nirujjhissati samudayasaccañca nirujjhissati...pe....

(Yassakampi yassayatthakampi sadisaṃ).

100. Suffering-truth will cease to a being at a plane. Will origination-truth cease to that being at that

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plane?

To those Arahatta Path beings, to Arahants, to those endowed with [Anāgāmī] vodāna consciousness, and to those non-percipient beings, suffering-truth will cease at that plane; but [it is] not that origination-truth will cease to those beings at that plane.

To those four-aggregate beings, suffering-truth will cease and origination-truth also will cease at that plane. ...

(Section on Being and Section on Being-Plane are the same.)

{081113c05-pavatti-nirodhavara.mp3}

Negative (Paccanīka) Being (Puggala)

[Set A]

101. (Ka) yassa dukkhasaccaṃ na nirujjhissati tassa samudayasaccaṃ na nirujjhissatīti? Āmantā.

(Kha) yassa vā pana samudayasaccaṃ na nirujjhissati tassa dukkhasaccaṃ na nirujjhissatīti?

Aggamaggasamaṅgīnaṃ arahantānaṃ yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [**] tesam samudayasaccaṃ na nirujjhissati, no ca tesam dukkhasaccaṃ na nirujjhissati.

Pacchimakittassa bhaṅgakkhaṇe tesam samudayasaccañca na nirujjhissati dukkhasaccañca na nirujjhissati.

101. (a) Suffering-truth will not cease to a being. Will origination-truth not cease to that being? Yes.

(b) Or, origination-truth will not cease to a being. Will suffering-truth not cease to that being?

To those Arahatta Path beings, to Arahants, and to those endowed with [Anāgāmī] vodāna consciousness, origination-truth will not cease; but [it is] not that suffering-truth will not cease to those beings.

To those at the ceasing-moment of [Arahatta] death consciousness, origination-truth will not cease and suffering-truth also will not cease.

{081113c02-pavatti-nirodhavara.mp3}

[Set B]

(Ka) yassa dukkhasaccaṃ na nirujjhissati tassa maggasaccaṃ na nirujjhissatīti? Āmantā.

(Kha) yassa vā pana maggasaccaṃ na nirujjhissati tassa dukkhasaccaṃ na nirujjhissatīti?

Aggamaggassa bhaṅgakkhaṇe arahantānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti tesam maggasaccaṃ na nirujjhissati, no ca tesam dukkhasaccaṃ na nirujjhissati.

Pacchimakittassa bhaṅgakkhaṇe tesam maggasaccañca na nirujjhissati dukkhasaccañca na nirujjhissati.

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(a) Suffering-truth will not cease to a being. Will path-truth not cease to that being? Yes.

(b) Or, path-truth will not cease to a being. Will suffering-truth not cease to that being?

To those at the ceasing-moment of Arahatta Path consciousness, to Arahants, and to those ordinary beings who will not attain the Path, path-truth will not cease; but [it is] not that suffering-truth will not cease to those beings.

To those at the ceasing-moment of [Arahatta] death consciousness, path-truth will not cease and suffering-truth also will not cease.

[Set C]

102. (Ka) yassa samudayasaccaṃ na nirujjhissati tassa maggasaccaṃ na nirujjhissatīti?

Aggamaggassa uppādakkaṇe yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [**] tesam samudayasaccaṃ na nirujjhissati, no ca tesam maggasaccaṃ na nirujjhissati.

Aggamaggassa bhaṅgakkhaṇe arahantānaṃ tesam samudayasaccaṃ na nirujjhissati maggasaccaṃ na nirujjhissati.

102. (a) Origination-truth will not cease to a being. Will path-truth not cease to that being?

To those at the arising-moment of Arahatta Path consciousness, and to those endowed with [Anāgāmī] vodāna consciousness, origination-truth will not cease; but [it is] not that path-truth will not cease to those beings.

To those at the ceasing-moment of Arahatta Path consciousness, and to Arahants, origination-truth will not cease and path-truth also will not cease.

(Kha) yassa vā pana maggasaccaṃ na nirujjhissati tassa samudayasaccaṃ na nirujjhissatīti?

Ye puthujjanā maggaṃ na paṭilabhissanti tesam maggasaccaṃ na nirujjhissati, no ca tesam samudayasaccaṃ na nirujjhissati.

Aggamaggassa bhaṅgakkhaṇe arahantānaṃ tesam maggasaccaṃ na nirujjhissati samudayasaccaṃ na nirujjhissati.

(b) Or, path-truth will not cease to a being. Will origination-truth not cease to that being?

To those ordinary beings who will not attain the Path, path-truth will not cease; but [it is] not that origination-truth will not cease to those beings.

To those at the ceasing-moment of Arahatta Path consciousness, and to Arahants, path-truth will not cease and origination-truth also will not cease.

Negative (Paccanīka) Plane (Okāsa)

103. Yattha dukkhasaccaṃ na nirujjhissati...pe....

103. Suffering-truth will not cease at a plane.

Negative (Paccanīka) Being-Plane (Puggalokāsa)

[Set A]

104. (Ka) yassa yattha dukkhasaccaṃ na nirujjhissati tassa tattha samudayasaccaṃ na nirujjhissatīti? Āmantā.

(Kha) yassa vā pana yattha samudayasaccaṃ na nirujjhissati tassa tattha dukkhasaccaṃ na nirujjhissatīti?

Aggamaggasamaṅgīnaṃ arahantānaṃ yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [**] asaññasattānaṃ tesam tattha samudayasaccaṃ na nirujjhissati, no ca tesam tattha dukkhasaccaṃ na nirujjhissati.

Pacchimakittassa bhaṅgakkhaṇe tesam tattha samudayasaccañca na nirujjhissati dukkhasaccañca na nirujjhissati.

104. (a) Suffering-truth will not cease to a being at a plane. Will origination-truth not cease to that being at that plane? Yes.

(b) Or, origination-truth will not cease to a being at a plane. Will suffering-truth not cease to that being at that plane?

To those Arahatta Path beings, to Arahants, to those endowed with [Anāgāmī] vodāna consciousness, and to those non-percipient beings, origination-truth will not cease at that plane; but [it is] not that suffering-truth will not cease to those beings at that plane.

To those at the ceasing-moment of [Arahatta] death consciousness, origination-truth will not cease and suffering-truth also will not cease at that plane.

[Set B]

(Ka) yassa yattha dukkhasaccaṃ na nirujjhissati tassa tattha maggasaccaṃ na nirujjhissatīti? Āmantā.

(Kha) yassa vā pana yattha maggasaccaṃ na nirujjhissati tassa tattha dukkhasaccaṃ na nirujjhissatīti?

Aggamaggassa bhaṅgakkhaṇe arahantānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti āpāyikānaṃ asaññasattānaṃ tesam tattha maggasaccaṃ na nirujjhissati, no ca tesam tattha dukkhasaccaṃ na nirujjhissati.

Pacchimakittassa bhaṅgakkhaṇe tesam tattha maggasaccañca na nirujjhissati dukkhasaccañca na nirujjhissati.

(a) Suffering-truth will not cease to a being at a plane. Will path-truth not cease to that being at that plane? Yes.

(b) Or, path-truth will not cease to a being at a plane. Will suffering-truth not cease to that being at that plane?

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To those at the ceasing-moment of Arahatta Path consciousness, to those ordinary beings who will not attain the Path, to those born at the woeful plane, and to those non-percipient beings, path-truth will not cease at that plane; but [it is] not that suffering-truth will not cease to those beings at that plane.

To those at the ceasing-moment of [Arahatta] death consciousness, neither path-truth nor suffering-truth will cease at that plane.

[Set C]

105. (Ka) yassa yattha samudayasaccaṃ na nirujjhissati tassa tattha maggasaccaṃ na nirujjhissatīti?

Aggamaggassa uppādakkaṇe yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [**] tesam tattha samudayasaccaṃ na nirujjhissati, no ca tesam tattha maggasaccaṃ na nirujjhissati.

Aggamaggassa bhaṅgakkhaṇe arahantānaṃ asaññasattānaṃ tesam tattha samudayasaccaṃ na nirujjhissati maggasaccaṃ na nirujjhissati.

105. (a) Origination-truth will not cease to a being at a plane. Will path-truth not cease to that being at that plane?

To those at the arising-moment of Arahatta Path consciousness, and to those endowed with [Anāgāmī] vodāna consciousness, origination-truth will not cease at that plane; but [it is] not that path-truth will not cease to those beings at that plane.

To those at the ceasing-moment of Arahatta Path consciousness, to Arahants, and to those non-percipient beings, origination-truth will not cease and path-truth also will not cease at that plane.

(Kha) yassa vā pana yattha maggasaccaṃ na nirujjhissati tassa tattha samudayasaccaṃ na nirujjhissatīti?

Āpāyikānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti tesam tattha maggasaccaṃ na nirujjhissati, no ca tesam tattha samudayasaccaṃ na nirujjhissati.

Aggamaggassa bhaṅgakkhaṇe arahantānaṃ asaññasattānaṃ tesam tattha maggasaccaṃ na nirujjhissati samudayasaccaṃ na nirujjhissati.

(b) Or, path-truth will not cease to a being at a plane. Will origination-truth not cease to that being at that plane?

To those born at the woeful plane, and to those ordinary beings who will not attain the Path, path-truth will not cease at that plane; but [it is] not that origination-truth will not cease to those beings at that plane.

To those at the ceasing-moment of Arahants, and to those non-percipient beings, path-truth will not cease and origination-truth also will not cease at that plane.

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2. Section on Process (Pavattivāra)

2-2. Section on Ceasing (Nirodhavāra)

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

Positive (Anuloma) Being (Puggala)

[Set A]

106. (Ka) yassa dukkhasaccaṃ nirujjhati tassa samudayasaccaṃ nirujjhitthāti? Āmantā.

(Kha) yassa vā pana samudayasaccaṃ nirujjhittha tassa dukkhasaccaṃ nirujjhatīti?

Sabbesaṃ upapajjantānaṃ pavatte cittassa uppādakkhaṇe arūpe maggassa ca phalassa ca bhaṅgakkhaṇe tesāṃ samudayasaccaṃ nirujjhittha, no ca tesāṃ dukkhasaccaṃ nirujjhati.

Sabbesaṃ cavantānaṃ pavatte cittassa bhaṅgakkhaṇe tesāṃ samudayasaccaṃ nirujjhittha dukkhasaccaṃ nirujjhati.

106. (a) Suffering-truth is ceasing to a being. Had origination-truth ceased to that being? Yes.

(b) Or, origination-truth had ceased to a being. Is suffering-truth ceasing to that being?

To all those at the birth-moment, to those at the arising-moment of consciousness during-life, and to those at the ceasing-moment of Path and Fruition consciousness at the immaterial plane, origination-truth had ceased; but [it is] not that suffering-truth is ceasing to those beings.

To all those at the death-moment, and to those at the ceasing-moment of consciousness during-life, origination-truth had ceased and suffering-truth also is ceasing.

{081113c07-pavatti-nirodhavara.mp3}

[Set B]

(Ka) yassa dukkhasaccaṃ nirujjhati tassa maggasaccaṃ nirujjhitthāti?

Anabhisametāvīnaṃ cavantānaṃ pavatte cittassa bhaṅgakkhaṇe tesāṃ dukkhasaccaṃ nirujjhati, no ca tesāṃ maggasaccaṃ nirujjhittha.

Abhisametāvīnaṃ cavantānaṃ pavatte cittassa bhaṅgakkhaṇe tesāṃ dukkhasaccaṃ nirujjhati maggasaccaṃ nirujjhittha.

(a) Suffering-truth is ceasing to a being. Had path-truth ceased to that being?

At the death-moment of those who had never realized the Truth before, and to those at the ceasing-moment of consciousness during-life, suffering-truth is ceasing; but [it is] not that path-truth had ceased to those beings.

At the death-moment of those who had already realized the Truth, and to those at the ceasing-moment of consciousness during-life, suffering-truth is ceasing and path-truth also had ceased.

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(Kha) yassa vā pana maggasaccaṃ nirujjhitta tassa dukkhasaccaṃ nirujjhatīti?

Abhisametāvīnaṃ upapajantānaṃ pavatte cittassa uppādakkhaṇe arūpe maggassa ca phalassa ca bhaṅgakkhaṇe tesam maggasaccaṃ nirujjhitta, no ca tesam dukkhasaccaṃ nirujjhati.

Abhisametāvīnaṃ cavantānaṃ pavatte cittassa bhaṅgakkhaṇe tesam maggasaccañca nirujjhitta dukkhasaccañca nirujjhati.

(b) Or, path-truth had ceased to a being. Is suffering-truth ceasing to that being?

At the birth-moment of those who had already realized the Truth, to those at the arising-moment of consciousness during-life, and to those at the ceasing-moment of Path and Fruition consciousness at the immaterial plane, path-truth had ceased; but [it is] not that suffering-truth is ceasing to those beings.

At the death-moment of those who had already realized the Truth, and to those at the ceasing-moment of consciousness during-life, path-truth had ceased and suffering-truth also is ceasing.

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[Set C]

107. (Ka) yassa samudayasaccaṃ nirujjhati tassa maggasaccaṃ nirujjhittāti?

Anabhisametāvīnaṃ taṇhāya bhaṅgakkhaṇe tesam samudayasaccaṃ nirujjhati, no ca tesam maggasaccaṃ nirujjhitta.

Abhisametāvīnaṃ taṇhāya bhaṅgakkhaṇe tesam samudayasaccañca nirujjhati maggasaccañca nirujjhitta.

107. (a) Origination-truth is ceasing to a being. Had path-truth ceased to that being?

At the ceasing-moment of craving of those who had never realized the Truth before, origination-truth is ceasing; but [it is] not that path-truth had ceased to those beings.

At the ceasing-moment of craving of those who had already realized the Truth, origination-truth is ceasing and path-truth also had ceased.

(Kha) yassa vā pana maggasaccaṃ nirujjhitta tassa samudayasaccaṃ nirujjhatīti?

Abhisametāvīnaṃ taṇhāya uppādakkhaṇe taṇhāvippayuttacitte vattamāne nirodhasamāpannānaṃ tesam maggasaccaṃ nirujjhitta, no ca tesam samudayasaccaṃ nirujjhati.

Abhisametāvīnaṃ taṇhāya bhaṅgakkhaṇe tesam maggasaccañca nirujjhitta samudayasaccañca nirujjhati.

(b) Or, path-truth had ceased to a being. Is origination-truth ceasing to that being?

At the arising-moment of craving of those who had already realized the Truth, to those at the moment of consciousness dissociated from craving, and to those at the attainment of mental-cessation, path-

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truth had ceased; but [it is] not that origination-truth is ceasing to those beings.

At the ceasing-moment of craving of those who had already realized the Truth, path-truth had ceased and origination-truth also is ceasing.

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Positive (Anuloma) Plane (Okāsa)

108. Yattha dukkhasaccaṃ nirujjhati...pe....

108. Suffering-truth is ceasing at a plane.

Positive (Anuloma) Being-Plane (Puggalokāsa)

[Set A]

109. (Ka) yassa yattha dukkhasaccaṃ nirujjhati tassa tattha samudayasaccaṃ nirujjhitthāti?

Suddhāvāsānaṃ upapatticittassa bhaṅgakkhaṇe asaññasattā cavantānaṃ tesam tattha dukkhasaccaṃ nirujjhati, no ca tesam tattha samudayasaccaṃ nirujjhittha.

Itaresam catuvokārā pañcavokārā cavantānaṃ pavatte cittassa bhaṅgakkhaṇe tesam tattha dukkhasaccañca nirujjhati samudayasaccañca nirujjhittha.

109. (a) Suffering-truth is ceasing to a being at a plane. Had origination-truth ceased to that being at that plane?

At the ceasing-moment of upapatti-citta of pure-abode beings, to those at the death-moment of non-percipient beings, suffering-truth is ceasing at that plane; but [it is] not that origination-truth had ceased to those beings at that plane.

To other beings, to those at the death-moment of four-aggregate and five-aggregate beings, and to those at the ceasing-moment of consciousness during-life, suffering-truth is ceasing and origination-truth also had ceased at that plane.

(Kha) yassa vā pana yattha samudayasaccaṃ nirujjhittha tassa tattha dukkhasaccaṃ nirujjhatīti?

Catuvokāraṃ pañcavokāraṃ upapajantānaṃ pavatte cittassa uppādakkhaṇe arūpe maggassa ca phalassa ca bhaṅgakkhaṇe tesam tattha samudayasaccaṃ nirujjhittha, no ca tesam tattha dukkhasaccaṃ nirujjhati.

Catuvokārā pañcavokārā cavantānaṃ pavatte cittassa bhaṅgakkhaṇe tesam tattha samudayasaccañca nirujjhittha dukkhasaccañca nirujjhati.

(b) Or, origination-truth had ceased to a being at a plane. Is suffering-truth ceasing to that being at

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that plane?

To those at the birth-moment of four-aggregate and five-aggregate beings, to those at the arising-moment of consciousness during-life, and to those at the ceasing-moment of Path and Fruition consciousness at the immaterial plane, origination-truth had ceased at that plane; but [it is] not that suffering-truth is ceasing to those beings at that plane.

To those at the death-moment of four-aggregate and five-aggregate beings, and to those at the ceasing-moment of consciousness during-life, origination-truth had ceased and suffering-truth also is ceasing at that plane.

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[Set B]

(Ka) yassa yattha dukkhasaccaṃ nirujjhati tassa tattha maggasaccaṃ nirujjhitthāti?

Suddhāvāsānaṃ upapatticittassa bhaṅgakkhaṇe anabhisametāvīnaṃ cavantānaṃ pavatte cittassa bhaṅgakkhaṇe asaññasattā cavantānaṃ tesam tattha dukkhasaccaṃ nirujjhati, no ca tesam tattha maggasaccaṃ nirujjhittha.

Abhisametāvīnaṃ cavantānaṃ pavatte cittassa bhaṅgakkhaṇe tesam tattha dukkhasaccañca nirujjhati maggasaccañca nirujjhittha.

(a) Suffering-truth is ceasing to a being at a plane. Had path-truth ceased to that being at that plane?

At the ceasing-moment of upapatti-citta of pure-abode beings, at the death-moment of those who had never realized the Truth before, to those at the ceasing-moment of consciousness during-life, to those at the death-moment of non-percipient beings, suffering-truth is ceasing to those beings at that plane; but [it is] not that path-truth had ceased to those beings at that plane.

At the death-moment of those who had already realized the Truth, and to those at the ceasing-moment of consciousness during-life, suffering-truth is ceasing and path-truth also had ceased at that plane.

(Kha) yassa vā pana yattha maggasaccaṃ nirujjhittha tassa tattha dukkhasaccaṃ nirujjhatīti?

Abhisametāvīnaṃ upapajantānaṃ pavatte cittassa uppādakkhaṇe arūpe maggassa ca phalassa ca bhaṅgakkhaṇe tesam tattha maggasaccaṃ nirujjhittha, no ca tesam tattha dukkhasaccaṃ nirujjhati.

Abhisametāvīnaṃ cavantānaṃ pavatte cittassa bhaṅgakkhaṇe tesam tattha maggasaccañca nirujjhittha dukkhasaccañca nirujjhati.

(b) Or, path-truth had ceased to a being at a plane. Is suffering-truth ceasing to that being at that plane?

At the birth-moment of those who had already realized the Truth, to those at the arising-moment of consciousness during-life, and to those at the ceasing-moment of Path and Fruition consciousness at the immaterial plane, path-truth had ceased at that plane; but [it is] not that suffering-truth is ceasing

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to those beings at that plane.

At the death-moment of those who had already realized the Truth, and to those at the ceasing-moment of consciousness during-life, path-truth had ceased and suffering-truth also is ceasing at that plane.

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[Set C]

110. (Ka) yassa yattha samudayasaccaṃ nirujjhati tassa tattha maggasaccaṃ nirujjhitthāti?

Anabhisametāvīnaṃ taṇhāya bhaṅgakkhaṇe tesam tattha samudayasaccaṃ nirujjhati, no ca tesam tattha maggasaccaṃ nirujjhittha.

Abhisametāvīnaṃ taṇhāya bhaṅgakkhaṇe tesam tattha samudayasaccañca nirujjhati maggasaccañca nirujjhittha.

110. (a) Origination-truth is ceasing to a being at a plane. Had path-truth ceased to that being at that plane?

At the ceasing-moment of craving of those who had never realized the Truth before, origination-truth is ceasing at that plane; but [it is] not that path-truth had ceased to those beings at that plane.

At the ceasing-moment of craving of those who had already realized the Truth, origination-truth is ceasing and path-truth also had ceased at that plane.

(Kha) yassa vā pana yattha maggasaccaṃ nirujjhittha tassa tattha samudayasaccaṃ nirujjhatīti?

Abhisametāvīnaṃ taṇhāya uppādakkhaṇe taṇhāvippayuttacitte vattamāne tesam tattha maggasaccaṃ nirujjhittha, no ca tesam tattha samudayasaccaṃ nirujjhati.

Abhisametāvīnaṃ taṇhāya bhaṅgakkhaṇe tesam tattha maggasaccañca nirujjhittha samudayasaccañca nirujjhati.

(b) Or, path-truth had ceased to a being at a plane. Is origination-truth ceasing to that being at that plane?

At the arising-moment of craving of those who had already realized the Truth, and to those at the moment of consciousness dissociated from craving, path-truth had ceased at that plane; but [it is] not that origination-truth is ceasing to those beings at that plane.

At the ceasing-moment of craving of those who had already realized the Truth, path-truth had ceased and origination-truth also is ceasing at that plane.

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Negative (Paccanīka) Being (Puggala)

[Set A]

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111. (Ka) yassa dukkhasaccaṃ na nirujjhati tassa samudayasaccaṃ na nirujjhitthāti?
Nirujjhittha.

(Kha) yassa vā pana samudayasaccaṃ na nirujjhittha tassa dukkhasaccaṃ na nirujjhatīti?
Natthi.

111. (a) Suffering-truth is not ceasing to a being. Had origination-truth not ceased to that being? Had ceased.

(b) Or, origination-truth had not ceased to a being. Is suffering-truth not ceasing to that being? None.

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[Set B]

(Ka) yassa dukkhasaccaṃ na nirujjhati tassa maggasaccaṃ na nirujjhitthāti?

Abhisametāvīnaṃ upapajantānaṃ pavatte cittassa uppādakkaṇe arūpe maggassa ca phalassa
ca bhaṅgakkhaṇe tesam dukkhasaccaṃ na nirujjhati, no ca tesam maggasaccaṃ na nirujjhittha.

Anabhisametāvīnaṃ upapajantānaṃ pavatte cittassa uppādakkaṇe tesam dukkhasaccaṃ na
nirujjhati maggasaccaṃ na nirujjhittha.

(a) Suffering-truth is not ceasing to a being. Had path-truth not ceased to that being?

At the birth-moment of those who had already realized the Truth, to those at the arising-moment of
consciousness during-life, and to those at the ceasing-moment of Path and Fruition consciousness at
the immaterial plane, suffering-truth is not ceasing; but [it is] not that path-truth had not ceased to
those beings.

At the birth-moment of those who had never realized the Truth before, and to those at the arising-
moment of consciousness during-life, suffering-truth is not ceasing and path-truth also had not
ceased.

(Kha) yassa vā pana maggasaccaṃ na nirujjhittha tassa dukkhasaccaṃ na nirujjhatīti?

Anabhisametāvīnaṃ cavantānaṃ pavatte cittassa bhaṅgakkhaṇe tesam maggasaccaṃ na
nirujjhittha, no ca tesam dukkhasaccaṃ na nirujjhati.

Anabhisametāvīnaṃ upapajantānaṃ pavatte cittassa uppādakkaṇe tesam maggasaccaṃ na
nirujjhittha dukkhasaccaṃ na nirujjhati.

(b) Or, path-truth had not ceased to a being. Is suffering-truth not ceasing to that being?

At the death-moment of those who had never realized the Truth before, and to those at the ceasing-
moment of consciousness during-life, path-truth had not ceased; but [it is] not that suffering-truth is
not ceasing to those beings.

At the birth-moment of those who had never realized the Truth before, and to those at the arising-
moment of consciousness during-life, path-truth had not ceased and suffering-truth also is not

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ceasing.

[Set C]

112. (Ka) yassa samudayasaccaṃ na nirujjhati tassa maggasaccaṃ na nirujjhitthāti?

Abhisametāvīnaṃ taṇhāya uppādakkhaṇe taṇhāvippayuttacitte vattamāne nirodhasamāpannānaṃ tesam samudayasaccaṃ na nirujjhati, no ca tesam maggasaccaṃ na nirujjhittha.

Anabhisametāvīnaṃ taṇhāya uppādakkhaṇe taṇhāvippayuttacitte vattamāne asaṅghasattānaṃ tesam samudayasaccaṃ na nirujjhati maggasaccaṃ na nirujjhittha.

112. (a) Origination-truth is not ceasing to a being. Had path- truth not ceased to that being?

At the arising-moment of craving of those who had already realized the Truth, and to those at the moment of consciousness dissociated from craving, and to those at the attainment of mental-cessation, origination-truth is not ceasing; but [it is] not that path-truth had not ceased to those beings.

At the arising-moment of craving of those who had already realized the Truth, to those at the moment of consciousness dissociated from craving, and to those non-percipient beings, origination-truth is not ceasing and path-truth also had not ceased.

(Kha) yassa vā pana maggasaccaṃ na nirujjhittha tassa samudayasaccaṃ na nirujjhatīti?

Anabhisametāvīnaṃ taṇhāya bhaṅgakkhaṇe tesam maggasaccaṃ na nirujjhittha, no ca tesam samudayasaccaṃ na nirujjhati.

Anabhisametāvīnaṃ taṇhāya uppādakkhaṇe taṇhāvippayuttacitte vattamāne asaṅghasattānaṃ tesam maggasaccaṃ na nirujjhittha samudayasaccaṃ na nirujjhati.

(b) Or, path-truth had not ceased to a being. Is origination-truth not ceasing to that being?

At the ceasing-moment of craving of those who had never realized the Truth before, path-truth had not ceased; but [it is] not that origination-truth is not ceasing to those beings.

At the arising-moment of craving of those who had never realized the Truth before, to those at the moment of consciousness dissociated from craving, and to those non-percipient beings, path-truth had not ceased and origination-truth also is not ceasing.

Negative (Paccanīka) Plane (Okāsa)

113. Yattha dukkhasaccaṃ na nirujjhati...pe....

113. Suffering-truth is not ceasing at a plane.

Negative (Paccanīka) Being-Plane (Puggalokāsa)

[Set A]

114. (Ka) yassa yattha dukkhasaccaṃ na nirujjhati tassa tattha samudayasaccaṃ na nirujjhitthāti?

Catuvokāraṃ pañcavokāraṃ upapajjantānaṃ pavatte cittassa uppādakkhaṇe arūpe maggassa ca phalassa ca bhaṅgakkhaṇe tesam tattha dukkhasaccaṃ na nirujjhati, no ca tesam tattha samudayasaccaṃ na nirujjhittha.

Suddhāvāsānaṃ upapatticittassa uppādakkhaṇe asaṅṅasattaṃ upapajjantānaṃ tesam tattha dukkhasaccaṅca na nirujjhati samudayasaccaṅca na nirujjhittha.

114. (a) Suffering-truth is not ceasing to a being at a plane. Had origination-truth not ceased to that being at that plane?

To those at the birth-moment of four-aggregate and five-aggregate beings, to those at the arising-moment of consciousness during-life, and to those at the ceasing-moment of Path and Fruition consciousness at the immaterial plane, suffering-truth is not ceasing at that plane; but [it is] not that origination-truth had not ceased to those beings at that plane.

At the arising-moment of upapatti-citta of pure-abode beings, and to those at the birth-moment of non-percipient beings, suffering-truth is not ceasing and origination-truth also had not ceased at that plane.

(Kha) yassa vā pana yattha samudayasaccaṃ na nirujjhittha tassa tattha dukkhasaccaṃ na nirujjhatīti?

Suddhāvāsānaṃ upapatticittassa bhaṅgakkhaṇe asaṅṅasattā cavantānaṃ tesam tattha samudayasaccaṃ na nirujjhittha, no ca tesam tattha dukkhasaccaṃ na nirujjhati.

Suddhāvāsānaṃ upapatticittassa uppādakkhaṇe asaṅṅasattaṃ upapajjantānaṃ tesam tattha samudayasaccaṅca na nirujjhittha dukkhasaccaṅca na nirujjhati.

(b) Or, origination-truth had not ceased to a being at a plane. Is suffering-truth not ceasing to that being at that plane?

At the ceasing-moment of upapatti-citta of pure-abode beings, and to those at the death-moment of non-percipient beings, origination-truth had not ceased at that plane; but [it is] not that suffering-truth is not ceasing to those beings at that plane.

At the arising-moment of upapatti-citta of pure-abode beings, and to those at the birth-moment of non-percipient beings, origination-truth had not ceased and suffering-truth also is not ceasing at that plane.

[Set B]

(Ka) yassa yattha dukkhasaccaṃ na nirujjhati tassa tattha maggasaccaṃ na nirujjhitthāti?

Abhisametāvīnaṃ upapajjantānaṃ pavatte cittassa uppādakkhaṇe arūpe maggassa ca phalassa ca bhaṅgakkhaṇe tesam tattha dukkhasaccaṃ na nirujjhati, no ca tesam tattha maggasaccaṃ na

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nirujjhittha.

Suddhāvāsānaṃ upapatticittassa uppādakkhaṇe anabhisametāvīnaṃ upapajjantānaṃ pavatte cittassa uppādakkhaṇe asaññasattaṃ upapajjantānaṃ tesam tattha dukkhasaccañca na nirujjhati maggasaccañca na nirujjhittha.

(a) Suffering-truth is not ceasing to a being at a plane. Had path-truth not ceased to that being at that plane?

At the birth-moment of those who had already realized the Truth, to those at the arising-moment of consciousness during-life, and to those at the ceasing-moment of Path and Fruition consciousness at the immaterial plane, suffering-truth is not ceasing at that plane; but [it is] not that path-truth had not ceased to those beings at that plane.

At the arising-moment of upapatti-citta of pure-abode beings, at the birth-moment of those who had never realized the Truth before, to those at the arising-moment of consciousness during-life, and to those at the birth-moment of non-percipient beings, origination-truth is not ceasing and path-truth also had not ceased at that plane.

(Kha) yassa vā pana yattha maggasaccaṃ na nirujjhittha tassa tattha dukkhasaccaṃ na nirujjhatīti?

Suddhāvāsānaṃ upapatticittassa bhaṅgakkhaṇe anabhisametāvīnaṃ cavantānaṃ pavatte cittassa bhaṅgakkhaṇe asaññasattā cavantānaṃ tesam tattha maggasaccaṃ na nirujjhittha, no ca tesam tattha dukkhasaccaṃ na nirujjhati.

Suddhāvāsānaṃ upapatticittassa uppādakkhaṇe anabhisametāvīnaṃ upapajjantānaṃ pavatte cittassa uppādakkhaṇe asaññasattaṃ upapajjantānaṃ tesam tattha maggasaccañca na nirujjhittha dukkhasaccañca na nirujjhati.

(b) Or, path-truth had not ceased to a being at a plane. Is suffering-truth not ceasing to that being at that plane?

At the ceasing-moment of upapatti-citta of pure-abode beings, at the death-moment of those who had never realized the Truth before, to those at the ceasing-moment of consciousness during-life, and to those at the death-moment of non-percipient beings, path-truth had not ceased at that plane; but [it is] not that suffering-truth is not ceasing to those beings at that plane.

At the arising-moment of upapatti-citta of pure-abode beings, at the birth-moment of those who had never realized the Truth before, to those at the arising-moment of consciousness during-life, and to those at the birth-moment of non-percipient beings, path-truth had not ceased and suffering-truth also is not ceasing at that plane.

[Set C]

115. (Ka) yassa yattha samudayasaccaṃ na nirujjhati tassa tattha maggasaccaṃ na nirujjhitthāti?

Abhisametāvīnaṃ taṇhāya uppādakkhaṇe taṇhāvippayuttacitte vattamāne tesam tattha samudayasaccaṃ na nirujjhati, no ca tesam tattha maggasaccaṃ na nirujjhittha.

Suddhāvāsānaṃ dutiye citte vattamāne anabhisametāvīnaṃ taṇhāya uppādakkhaṇe taṇhāvippayuttacitte vattamāne asaññasattānaṃ tesam tattha samudayasaccaṇca na nirujjhati maggasaccaṇca na nirujjhittha.

115. (a) Origination-truth is not ceasing to a being at a plane. Had path-truth not ceased to that being at that plane?

At the arising-moment of craving of those who had already realized the Truth, and to those at the moment of consciousness, origination-truth is not ceasing at that plane; but [it is] not that path-truth had not ceased to those beings at that plane.

To those pure-abode beings at the moment of second consciousness, at the arising-moment of craving of those who had never realized the Truth before, to those at the moment of consciousness dissociated from craving, and to those non-percipient beings, origination-truth is not ceasing and path-truth also had not ceased at that plane.

(Kha) yassa vā pana yattha maggasaccaṃ na nirujjhittha tassa tattha samudayasaccaṃ na nirujjhatīti?

Anabhisametāvīnaṃ taṇhāya bhaṅgakkhaṇe tesam tattha maggasaccaṃ na nirujjhittha, no ca tesam tattha samudayasaccaṃ na nirujjhati.

Suddhāvāsānaṃ dutiye citte vattamāne anabhisametāvīnaṃ taṇhāya uppādakkhaṇe taṇhāvippayuttacitte vattamāne asaññasattānaṃ tesam tattha maggasaccaṇca na nirujjhittha samudayasaccaṇca na nirujjhati.

(b) Or, path-truth had not ceased to a being at a plane. Is origination-truth not ceasing to that being at that plane?

At the ceasing-moment of craving of those who had never realized the Truth before, path-truth had not ceased at that plane; but [it is] not that origination-truth is not ceasing to those beings at that plane.

To those pure-abode beings at the moment of second consciousness, at the arising-moment of craving of those who had never realized the Truth before, to those at the moment of consciousness dissociated from craving, and to those non-percipient beings, path-truth had not ceased and origination-truth 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)

Positive (Anuloma) Being (Puggala)

[Set A]

116. (Ka) yassa dukkhasaccaṃ nirujjhati tassa samudayasaccaṃ nirujjhissatīti?

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Aggamaggassa bhaṅgakkhaṇe arahantānaṃ cittassa bhaṅgakkhaṇe yassa cittassa anantarā aggamaggaṃ paṭilabhissanti tassa cittassa bhaṅgakkhaṇe tesam dukkhasaccaṃ nirujjhati, no ca tesam samudayasaccaṃ nirujjhissati.

Itaresam cavantānaṃ pavatte cittassa bhaṅgakkhaṇe tesam dukkhasaccaṃ nirujjhati samudayasaccaṃ nirujjhissati.

116. (a) Suffering-truth is ceasing to a being. Will origination-truth cease to that being?

To those at the ceasing-moment of Arahatta Path consciousness, to Arahants at the ceasing-moment of consciousness, and to those at the ceasing-moment of [Anāgāmī] vodāna consciousness, suffering-truth is ceasing; but [it is] not that origination-truth will cease to those beings.

To other beings, to those at the death-moment, and to those at the ceasing-moment of consciousness during-life, suffering-truth is ceasing and origination-truth also will cease.

(Kha) yassa vā pana samudayasaccaṃ nirujjhissati tassa dukkhasaccaṃ nirujjhātī?

Sabbesam upapajantānaṃ pavatte cittassa uppādakkhaṇe arūpe maggassa ca phalassa ca bhaṅgakkhaṇe tesam samudayasaccaṃ nirujjhissati, no ca tesam dukkhasaccaṃ nirujjhati.

Sabbesam cavantānaṃ pavatte cittassa bhaṅgakkhaṇe tesam samudayasaccaṃ nirujjhissati dukkhasaccaṃ nirujjhati.

(b) Or, origination-truth will cease to a being. Is suffering-truth ceasing to that being?

To all those at the birth-moment, to those at the arising-moment of consciousness during-life, and to those at the ceasing-moment of Path and Fruition consciousness at the immaterial plane, origination-truth will cease; but [it is] not that suffering-truth is ceasing to those beings.

To all those at the death-moment, and to those at the ceasing-moment of consciousness during-life, origination-truth will cease and suffering-truth also is ceasing.

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[Set B]

(Ka) yassa dukkhasaccaṃ nirujjhati tassa maggasaccaṃ nirujjhissātī?

Aggamaggassa bhaṅgakkhaṇe arahantānaṃ cittassa bhaṅgakkhaṇe ye ca puthujjanā maggaṃ na paṭilabhissanti tesam cavantānaṃ pavatte cittassa bhaṅgakkhaṇe tesam dukkhasaccaṃ nirujjhati, no ca tesam maggasaccaṃ nirujjhissati.

Yassa cittassa anantarā aggamaggaṃ paṭilabhissanti tassa cittassa bhaṅgakkhaṇe ye caññe maggaṃ paṭilabhissanti tesam cavantānaṃ pavatte cittassa bhaṅgakkhaṇe tesam dukkhasaccaṃ nirujjhati maggasaccaṃ nirujjhissati.

(a) Suffering-truth is ceasing to a being. Will path-truth cease to that being?

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To those at the ceasing-moment of Arahatta Path consciousness, to Arahants at the ceasing-moment of consciousness, at the death-moment of those ordinary beings who will not attain the Path, and to those at the ceasing-moment of consciousness during-life, suffering-truth is ceasing; but [it is] not that path-truth will cease to those beings.

To those at the ceasing-moment of [Anāgāmī] vodāna consciousness, at the death-moment of those others who will attain the Path, and to those at the ceasing-moment of consciousness during-life, suffering-truth is ceasing and path-truth also will cease.

(Kha) yassa vā pana maggasaccaṃ nirujjhissati tassa dukkhasaccaṃ nirujjhātīti?

Aggamaggassa uppādakkhaṇe yassa cittassa anantarā aggamaggaṃ paṭilabhissanti tassa cittassa uppādakkhaṇe ye caññe maggaṃ paṭilabhissanti tesam upapajantānaṃ pavatte cittassa uppādakkhaṇe arūpe maggassa ca phalassa ca bhaṅgakkhaṇe tesam maggasaccaṃ nirujjhissati, no ca tesam dukkhasaccaṃ nirujjhati.

Yassa cittassa anantarā aggamaggaṃ paṭilabhissanti tassa cittassa bhaṅgakkhaṇe ye caññe maggaṃ paṭilabhissanti tesam cavantānaṃ pavatte cittassa bhaṅgakkhaṇe tesam maggasaccañca nirujjhissati dukkhasaccañca nirujjhati.

(b) Or, path-truth will cease to a being. Is suffering-truth ceasing to that being?

To those at the arising-moment of Arahatta Path consciousness, to those endowed with [Anāgāmī] vodāna consciousness at the arising-moment for that consciousness, at the birth-moment of those others who will attain the Path, to those at the arising-moment of consciousness during-life, and to those at the ceasing-moment of Path and Fruition consciousness at the immaterial plane, path-truth will cease; but [it is] not that suffering-truth is ceasing to those beings.

To those at the ceasing-moment of [Anāgāmī] vodāna consciousness, at the death-moment of those others who will attain the Path, and to those at the ceasing-moment of consciousness during-life, path-truth will cease and suffering-truth also is ceasing.

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[Set C]

117. (Ka) yassa samudayasaccaṃ nirujjhati tassa maggasaccaṃ nirujjhissatīti?

Ye puthujjanā maggaṃ na paṭilabhissanti tesam taṇhāya bhaṅgakkhaṇe tesam samudayasaccaṃ nirujjhati, no ca tesam maggasaccaṃ nirujjhissati.

Ye maggaṃ paṭilabhissanti tesam taṇhāya bhaṅgakkhaṇe tesam samudayasaccañca nirujjhati maggasaccañca nirujjhissati.

117. (a) Origination-truth is ceasing to a being. Will path-truth cease to that being?

At the ceasing-moment of craving of those ordinary beings who will not attain the Path, origination-truth is ceasing; but [it is] not that path-truth will cease to those beings.

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At the ceasing-moment of craving of those who will attain the Path, origination-truth is ceasing and path-truth also will cease.

(Kha) yassa vā pana maggasaccaṃ nirujjhissati tassa samudayasaccaṃ nirujjhatīti?

Aggamaggassa uppādakkhaṇe yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [**] ye caññe maggaṃ paṭilabhissanti tesam taṇhāya uppādakkhaṇe taṇhāvippayuttacitte vattamāne nirodhasamāpannānaṃ asaññasattānaṃ tesam maggasaccaṃ nirujjhissati, no ca tesam samudayasaccaṃ nirujjhati.

Ye maggaṃ paṭilabhissanti tesam taṇhāya bhaṅgakkhaṇe tesam maggasaccañca nirujjhissati samudayasaccañca nirujjhati.

(b) Or, path-truth will cease to a being. Is origination-truth ceasing to that being?

To those at the arising-moment of Arahatta Path consciousness, to those endowed with [Anāgāmī] vodāna consciousness, at the arising-moment of craving of those others who will attain the Path, to those at the moment of consciousness dissociated from craving, to those at the attainment of mental-cessation, and to those non-percipient beings, path-truth will cease; but [it is] not that origination-truth is ceasing to those beings.

At the ceasing-moment of craving of those who will attain the Path, path-truth will cease and origination-truth also is ceasing.

{081114a03-pavatti-nirodhavara.mp3}

Positive (Anuloma) Plane (Okāsa)

118. Yattha dukkhasaccaṃ nirujjhati...pe....

118. Suffering-truth is ceasing at a plane.

Positive (Anuloma) Being-Plane (Puggalokāsa)

[Set A]

119. (Ka) yassa yattha dukkhasaccaṃ nirujjhati tassa tattha samudayasaccaṃ nirujjhissatīti?

Aggamaggassa bhaṅgakkhaṇe arahantānaṃ cittassa bhaṅgakkhaṇe yassa cittassa anantarā aggamaggaṃ paṭilabhissanti tassa cittassa bhaṅgakkhaṇe asaññasattā cavantānaṃ tesam tattha dukkhasaccaṃ nirujjhati, no ca tesam tattha samudayasaccaṃ nirujjhissati.

Itaesaṃ catuvokārā pañcavokārā cavantānaṃ pavatte cittassa bhaṅgakkhaṇe tesam tattha dukkhasaccañca nirujjhati samudayasaccañca nirujjhissati.

119. (a) Suffering-truth is ceasing to a being at a plane. Will origination-truth cease to that being at

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that plane?

To those at the ceasing-moment of Arahatta Path consciousness, to Arahants at the ceasing-moment of consciousness, to those at the ceasing-moment of [Anāgāmī] vodāna consciousness, and at the death-moment of non-percipient beings, suffering-truth is ceasing at that plane; but [it is] not that origination-truth will cease to those beings at that plane.

To other beings, to those at the death-moment of four-aggregate and five-aggregate beings, and to those at the ceasing-moment of consciousness during-life, suffering-truth is ceasing and origination-truth also will cease at that plane.

(Kha) yassa vā pana yattha samudayasaccaṃ nirujjhissati tassa tattha dukkhasaccaṃ nirujjhatīti?

Catuvokāraṃ pañcavokāraṃ upapajjantānaṃ pavatte cittassa uppādakkhaṇe arūpe maggassa ca phalassa ca bhaṅgakkhaṇe tesam tattha samudayasaccaṃ nirujjhissati, no ca tesam tattha dukkhasaccaṃ nirujjhati.

Catuvokārā pañcavokārā cavantānaṃ pavatte cittassa bhaṅgakkhaṇe tesam tattha samudayasaccañca nirujjhissati dukkhasaccañca nirujjhati.

(b) Or, origination-truth will cease to a being at a plane. Is suffering-truth ceasing to that being at that plane?

To those at the birth-moment of four-aggregate and five-aggregate beings, to those at the arising-moment of consciousness during-life, and to those at the ceasing-moment of Path and Fruition consciousness at the immaterial plane, origination-truth will cease at that plane; but [it is] not that suffering-truth is ceasing to those beings at that plane.

To those at the death-moment of four-aggregate and five-aggregate beings, and to those at the ceasing-moment of consciousness during-life, origination-truth will cease and suffering-truth also is ceasing at that plane.

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[Set B]

(Ka) yassa yattha dukkhasaccaṃ nirujjhati tassa tattha maggasaccaṃ nirujjhissatīti?

Aggamaggassa bhaṅgakkhaṇe arahantānaṃ cittassa bhaṅgakkhaṇe āpāyikānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti tesam cavantānaṃ pavatte cittassa bhaṅgakkhaṇe asaññasattā cavantānaṃ tesam tattha dukkhasaccaṃ nirujjhati, no ca tesam tattha maggasaccaṃ nirujjhissati.

Yassa cittassa anantarā aggamaggaṃ paṭilabhissanti tassa cittassa bhaṅgakkhaṇe ye caññe maggaṃ paṭilabhissanti tesam cavantānaṃ pavatte cittassa bhaṅgakkhaṇe tesam tattha dukkhasaccañca nirujjhati maggasaccañca nirujjhissati.

(a) Suffering-truth is ceasing to a being at a plane. Will path-truth cease to that being at that plane?

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To those at the ceasing-moment of Arahatta Path consciousness, to Arahants at the ceasing-moment of consciousness, to those born at the woeful plane, at the death-moment of those ordinary beings who will not attain the Path, to those at the ceasing-moment of consciousness during-life, and to those at the death-moment of non-percipient beings, suffering-truth is ceasing at that plane; but [it is] not that path-truth will cease to those beings at that plane.

To those at the ceasing-moment of [Anāgāmī] vodāna consciousness, at the death-moment of those others who will attain the Path, and to those at the ceasing-moment of consciousness during-life, suffering-truth is ceasing and path-truth also will cease at that plane.

(Kha) yassa vā pana yattha maggasaccaṃ nirujjhissati tassa tattha dukkhasaccaṃ nirujjhatīti?

Aggamaggassa uppādakkhaṇe yassa cittassa anantarā aggamaggaṃ paṭilabhissanti tassa cittassa uppādakkhaṇe ye caññe maggaṃ paṭilabhissanti tesam upapajantānaṃ pavatte cittassa uppādakkhaṇe arūpe maggassa ca phalassa ca bhaṅgakkhaṇe tesam tattha maggasaccaṃ nirujjhissati, no ca tesam tattha dukkhasaccaṃ nirujjhati.

Yassa cittassa anantarā aggamaggaṃ paṭilabhissanti tassa cittassa bhaṅgakkhaṇe ye caññe maggaṃ paṭilabhissanti tesam cavantānaṃ pavatte cittassa bhaṅgakkhaṇe tesam tattha maggasaccañca nirujjhissati dukkhasaccañca nirujjhati.

(b) Or, path-truth will cease to a being at a plane. Is suffering-truth ceasing to that being at that plane?

To those at the arising-moment of Arahatta Path consciousness, to those at the arising-moment of [Anāgāmī] vodāna consciousness, at the birth-moment of those others who will attain the Path, to those at the arising-moment of consciousness during-life, and to those at the ceasing-moment of Path and Fruition consciousness at the immaterial plane, path-truth will cease at that plane; but [it is] not that suffering-truth is ceasing to those beings at that plane.

To those at the ceasing-moment of [Anāgāmī] vodāna consciousness, at the death-moment of those others who will attain the Path, and to those at the ceasing-moment of consciousness during-life, path-truth will cease and suffering-truth also is ceasing at that plane.

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[Set C]

120. (Ka) yassa yattha samudayasaccaṃ nirujjhati tassa tattha maggasaccaṃ nirujjhissatīti?

Āpāyikānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti tesam taṇhāya bhaṅgakkhaṇe tesam tattha samudayasaccaṃ nirujjhati, no ca tesam tattha maggasaccaṃ nirujjhissati.

Ye maggaṃ paṭilabhissanti tesam taṇhāya bhaṅgakkhaṇe tesam tattha samudayasaccañca nirujjhati maggasaccañca nirujjhissati.

120. (a) Origination-truth is ceasing to a being at a plane. Will path-truth cease to that being at that plane?

To those born at the woeful plane, and at the ceasing-moment of craving of those ordinary beings

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who will not attain the Path, origination-truth is ceasing at that plane; but [it is] not that path-truth will cease to those beings at that plane.

At the ceasing-moment of craving of those who will attain the Path, origination-truth is ceasing and path-truth also will cease at that plane.

(Kha) yassa vā pana yattha maggasaccaṃ nirujjhissati tassa tattha samudayasaccaṃ nirujjhātīti?

Aggamaggassa uppādakkaṇe yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [**] ye caññe maggaṃ paṭilabhissanti tesam taṇhāya uppādakkaṇe taṇhāvippayuttacitte vattamāne tesam tattha maggasaccaṃ nirujjhissati, no ca tesam tattha samudayasaccaṃ nirujjhati.

Ye maggaṃ paṭilabhissanti tesam taṇhāya bhaṅgakkhaṇe tesam tattha maggasaccaṃca nirujjhissati samudayasaccaṃca nirujjhati.

(b) Or, path-truth will cease to a being at a plane. Is origination-truth ceasing to that being at that plane?

To those at the arising-moment of Arahatta Path consciousness, to those endowed with [Anāgāmī] vodāna consciousness, at the arising-moment of craving of those others who will attain the Path, and to those at the moment of consciousness dissociated from craving, path-truth will cease at that plane; but [it is] not that origination-truth is ceasing to those beings at that plane.

At the ceasing-moment of craving of those who will attain the Path, path-truth will cease and origination-truth also is ceasing at that plane.

{081114b02-pavatti-nirodhavara.mp3}

Negative (Paccanīka) Being (Puggala)

[Set A]

121. (Ka) yassa dukkhasaccaṃ na nirujjhati tassa samudayasaccaṃ na nirujjhissatīti?

Sabbesam upapajantānaṃ pavatte cittassa uppādakkaṇe arūpe maggassa ca phalassa ca bhaṅgakkhaṇe tesam dukkhasaccaṃ na nirujjhati, no ca tesam samudayasaccaṃ na nirujjhissati.

Aggamaggassa uppādakkaṇe arahantānaṃ cittassa uppādakkaṇe yassa cittassa anantarā aggamaggaṃ paṭilabhissanti tassa cittassa uppādakkaṇe arūpe aggamaggassa ca phalassa ca bhaṅgakkhaṇe tesam dukkhasaccaṃca na nirujjhati samudayasaccaṃca na nirujjhissati.

121. (a) Suffering-truth is not ceasing to a being. Will origination-truth not cease to that being?

To all those at the birth-moment, to those at the arising-moment of consciousness during-life, and to those at the ceasing-moment of Path and Fruition consciousness at the immaterial plane, suffering-truth is not ceasing; but [it is] not that origination-truth will not cease to those beings.

To those at the arising-moment of Arahatta Path consciousness, to Arahants at the arising-moment of

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consciousness, to those at the arising-moment of [Anāgāmī] vodāna consciousness, and to those at the ceasing-moment of Arahatta Path and Fruition consciousness at the immaterial plane, suffering-truth is not ceasing and origination-truth also will not cease.

(Kha) yassa vā pana samudayasaccaṃ na nirujjhissati tassa dukkhasaccaṃ na nirujjhātī?
Aggamaggassa bhaṅgakkhaṇe arahantānaṃ cittassa bhaṅgakkhaṇe yassa cittassa anantarā
aggamaggaṃ paṭilabhissanti tassa cittassa bhaṅgakkhaṇe tesam samudayasaccaṃ na
nirujjhissati, no ca tesam dukkhasaccaṃ na nirujjhati.

Aggamaggassa uppādakkaṇe arahantānaṃ cittassa uppādakkaṇe yassa cittassa anantarā
aggamaggaṃ paṭilabhissanti tassa cittassa uppādakkaṇe arūpe aggamaggassa ca phalassa ca
bhaṅgakkhaṇe tesam samudayasaccañca na nirujjhissati dukkhasaccañca na nirujjhati.

(b) Or, origination-truth will not cease to a being. Is suffering-truth not ceasing to that being?

To those at the ceasing-moment of Arahatta Path consciousness, to Arahants at the ceasing-moment of consciousness, and to those at the ceasing-moment of [Anāgāmī] vodāna consciousness, origination-truth will not cease; but [it is] not that suffering-truth is not ceasing to those beings.

To those at the arising-moment of Arahatta Path consciousness, to Arahants at the arising-moment of consciousness, to those at the arising-moment of [Anāgāmī] vodāna consciousness, and to those at the ceasing-moment of Arahatta Path and Fruition consciousness at the immaterial plane, origination-truth will not cease and suffering-truth also will not cease.

[Set B]

(Ka) yassa dukkhasaccaṃ na nirujjhati tassa maggasaccaṃ na nirujjhissatī?

Aggamaggassa uppādakkaṇe yassa cittassa anantarā aggamaggaṃ paṭilabhissanti tassa
cittassa uppādakkaṇe ye caññe maggaṃ paṭilabhissanti tesam upapajantānaṃ pavatte cittassa
uppādakkaṇe arūpe maggassa ca phalassa ca bhaṅgakkhaṇe tesam dukkhasaccaṃ na nirujjhati,
no ca tesam maggasaccaṃ na nirujjhissati.

Arahantānaṃ cittassa uppādakkaṇe ye ca puthujjanā maggaṃ na paṭilabhissanti tesam
upapajantānaṃ pavatte cittassa uppādakkaṇe arūpe aggamaggassa ca phalassa ca
bhaṅgakkhaṇe tesam dukkhasaccañca na nirujjhati maggasaccañca na nirujjhissati.

(a) Suffering-truth is not ceasing to a being. Will path-truth not cease to that being?

To those at the arising-moment of Arahatta Path consciousness, to those at the arising-moment of [Anāgāmī] vodāna consciousness, at the birth-moment of those others who will attain the Path, to those at the arising-moment of consciousness during-life, and to those at the ceasing-moment of Path and Fruition consciousness at the immaterial plane, suffering-truth is not ceasing; but [it is] not that path-truth will not cease to those beings.

To those Arahants at the arising-moment of consciousness, at the birth-moment of those ordinary beings who will not attain the Path, to those at the arising-moment of consciousness during-life, and to those at the ceasing-moment of Arahatta Path and Fruition consciousness at the immaterial plane, suffering-truth is not ceasing and path-truth also will not cease.

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(Kha) yassa vā pana maggasaccaṃ na nirujjhissati tassa dukkhasaccaṃ na nirujjhatīti?

Aggamaggassa bhaṅgakkhaṇe arahantānaṃ cittassa bhaṅgakkhaṇe ye ca puthujjanā maggaṃ na paṭilabhissanti tesam cavantānaṃ pavatte cittassa bhaṅgakkhaṇe tesam maggasaccaṃ na nirujjhissati, no ca tesam dukkhasaccaṃ na nirujjhati.

Arahantānaṃ cittassa uppādakkhaṇe ye ca puthujjanā maggaṃ na paṭilabhissanti tesam upapajantānaṃ pavatte cittassa uppādakkhaṇe arūpe aggamaggassa ca phalassa ca bhaṅgakkhaṇe tesam maggasaccañca na nirujjhissati dukkhasaccañca na nirujjhati.

(b) Or, path-truth will not cease to a being. Is suffering-truth not ceasing to that being?

To those at the ceasing-moment of Arahatta Path consciousness, to those Arahants at the ceasing-moment of consciousness, at the death-moment of those ordinary beings who will not attain the Path, and to those at the ceasing-moment of consciousness during-life, path-truth will not cease; but [it is] not that suffering-truth is not ceasing to those beings.

To those Arahants at the arising-moment of consciousness, at the birth-moment of those ordinary beings who will not attain the Path, to those at the arising-moment of consciousness during-life, and to those at the ceasing-moment of Arahatta Path and Fruition consciousness at the immaterial plane, path-truth will not cease and suffering-truth also is not ceasing.

[Set C]

122. (Ka) yassa samudayasaccaṃ na nirujjhati tassa maggasaccaṃ na nirujjhissatīti?

Aggamaggassa uppādakkhaṇe yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [**] ye caññe maggaṃ paṭilabhissanti tesam taṇhāya uppādakkhaṇe taṇhāvippayuttacitte vattamāne nirodhasamāpannānaṃ asaññasattānaṃ tesam samudayasaccaṃ na nirujjhati, no ca tesam maggasaccaṃ na nirujjhissati.

Aggamaggassa bhaṅgakkhaṇe arahantānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti tesam taṇhāya uppādakkhaṇe taṇhāvippayuttacitte vattamāne tesam samudayasaccañca na nirujjhati maggasaccañca na nirujjhissati.

122. (a) Origination-truth is not ceasing to a being. Will path-truth not cease to that being?

To those at the arising-moment of Arahatta Path consciousness, to those endowed with [Anāgāmī] vodāna consciousness, at the arising-moment of craving of those others who will attain the Path, to those at the moment of the consciousness dissociated from craving, to those at the attainment of mental-cessation, and to those non-percipient beings, origination-truth is not ceasing; but [it is] not that path-truth will not cease to those beings.

To those at the ceasing-moment of Arahatta Path consciousness, to Arahants, and at the arising-moment of craving of those ordinary beings who will not attain the Path, and to those at the moment of consciousness dissociated from craving, origination-truth is not ceasing and path-truth also will not cease.

(Kha) yassa vā pana maggasaccaṃ na nirujjhissati tassa samudayasaccaṃ na nirujjhatīti?

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Ye puthujjanā maggaṃ na paṭilabhissanti tesam taṇhāya bhaṅgakkhaṇe tesam maggasaccaṃ na nirujjhissati, no ca tesam samudayasaccaṃ na nirujjhati.

Aggamaggassa bhaṅgakkhaṇe arahantānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti tesam taṇhāya uppādakkaṇe taṇhāvippayuttacitte vattamāne [vattamāne, nirodhasamāpannānaṃ asaṅṅasattānaṃ (sī. syā.)] tesam maggasaccaṃ na nirujjhissati samudayasaccaṃ na nirujjhati.

(b) Or, path-truth will not cease to a being. Is origination-truth not ceasing to that being?

At the ceasing-moment of craving of those ordinary beings who will not attain the Path, path-truth will not cease; but [it is] not that origination-truth is not ceasing to those beings.

To those at the ceasing-moment of Arahatta Path consciousness, to Arahants, at the arising-moment of craving of those ordinary beings who will not attain the Path, and to those at the moment of consciousness dissociated from craving, path-truth will not cease and origination-truth also is not ceasing to those beings.

Negative (Paccanīka) Plane (Okāsa)

123. Yattha dukkhasaccaṃ na nirujjhati...pe....

123. Suffering-truth is not ceasing at a plane.

Negative (Paccanīka) Being-Plane (Puggalokāsa)

[Set A]

124. (Ka) yassa yattha dukkhasaccaṃ na nirujjhati tassa tattha samudayasaccaṃ na nirujjhissatī?

Catuvokāraṃ pañcavokāraṃ upapajjantānaṃ pavatte cittassa uppādakkaṇe arūpe maggassa ca phalassa ca bhaṅgakkhaṇe tesam tattha dukkhasaccaṃ na nirujjhati, no ca tesam tattha samudayasaccaṃ na nirujjhissati.

Aggamaggassa uppādakkaṇe arahantānaṃ cittassa uppādakkaṇe yassa cittassa anantarā aggamaggaṃ paṭilabhissanti tassa cittassa uppādakkaṇe asaṅṅasattaṃ upapajjantānaṃ arūpe aggamaggassa ca phalassa ca bhaṅgakkhaṇe tesam tattha dukkhasaccaṃ na nirujjhati samudayasaccaṃ na nirujjhissati.

124. (a) Suffering-truth is not ceasing to a being at a plane. Will origination-truth not cease to that being at that plane?

To those at the birth-moment of four-aggregate and five-aggregate beings, to those at the arising-moment of consciousness during-life, and to those at the ceasing-moment of Path and Fruition consciousness at the immaterial plane, suffering-truth is not ceasing at that plane; but [it is] not that

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origination-truth will not cease to those beings at that plane.

To those at the arising-moment of Arahatta Path consciousness, to Arahants at the arising-moment of consciousness, to those at the arising-moment of [Anāgāmī] vodāna consciousness, to those at the birth-moment of non-percipient beings, and to those at the ceasing-moment of Arahatta Path and Fruition consciousness at the immaterial plane, suffering-truth is not ceasing and origination-truth also will not cease at that plane.

(Kha) yassa vā pana yattha samudayasaccaṃ na nirujjhissati tassa tattha dukkhasaccaṃ na nirujjhatīti?

Aggamaggassa bhaṅgakkhaṇe arahantānaṃ cittassa bhaṅgakkhaṇe yassa cittassa anantarā aggamaggaṃ paṭilabhissanti tassa cittassa bhaṅgakkhaṇe asaṅhasattā cavantānaṃ tesam tattha samudayasaccaṃ na nirujjhissati, no ca tesam tattha dukkhasaccaṃ na nirujjhati.

Aggamaggassa uppādakkhaṇe arahantānaṃ cittassa uppādakkhaṇe yassa cittassa anantarā aggamaggaṃ paṭilabhissanti tassa cittassa uppādakkhaṇe arūpe aggamaggassa ca phalassa ca bhaṅgakkhaṇe asaṅhasattaṃ upapajjantānaṃ tesam tattha samudayasaccaṃ na nirujjhissati dukkhasaccaṃ na nirujjhati.

(b) Or, origination-truth will not cease to a being at a plane. Is suffering-truth not ceasing to that being at that plane?

To those at the ceasing-moment of Arahatta Path consciousness, to Arahants at the ceasing-moment of consciousness, to those at the ceasing-moment of [Anāgāmī] vodāna consciousness, and to those at the death-moment of non-percipient beings, origination-truth will not cease at that plane; but [it is] not that suffering-truth is not ceasing to those beings at that plane.

To those at the arising-moment of Arahatta Path consciousness, to Arahants at the arising-moment of consciousness, to those at the arising-moment of [Anāgāmī] vodāna consciousness, to those at the ceasing-moment of Arahatta Path and Fruition consciousness at the immaterial plane, and to those at the birth-moment of non-percipient beings, origination-truth will not cease and suffering-truth also is not ceasing at that plane.

[Set B]

(Ka) yassa yattha dukkhasaccaṃ na nirujjhati tassa tattha maggasaccaṃ na nirujjhissatīti?

Aggamaggassa uppādakkhaṇe yassa cittassa anantarā aggamaggaṃ paṭilabhissanti tassa cittassa uppādakkhaṇe ye caññe maggaṃ paṭilabhissanti tesam upapajjantānaṃ pavatte cittassa uppādakkhaṇe arūpe maggassa ca phalassa ca bhaṅgakkhaṇe tesam tattha dukkhasaccaṃ na nirujjhati, no ca tesam tattha maggasaccaṃ na nirujjhissati.

Arahantānaṃ cittassa uppādakkhaṇe āpāyikānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti tesam upapajjantānaṃ pavatte cittassa uppādakkhaṇe asaṅhasattaṃ upapajjantānaṃ arūpe aggamaggassa ca phalassa ca bhaṅgakkhaṇe tesam tattha dukkhasaccaṃ na nirujjhati maggasaccaṃ na nirujjhissati.

(a) Suffering-truth is not ceasing to a being at a plane. Will path-truth cease to that being at that

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plane?

To those at the arising-moment of Arahatta Path consciousness, to those at the arising-moment of [Anāgāmī] vodāna consciousness, at the birth-moment of those others who will attain the Path, to those at the arising-moment of consciousness during-life, and to those at the ceasing-moment of Path and Fruition consciousness at the immaterial plane, suffering-truth is not ceasing at that plane; but [it is] not that path-truth will not cease to those beings at that plane.

To Arahants at the arising-moment of consciousness, [at the birth-moment of] those born at the woeful plane, at the birth-moment of those ordinary beings who will not attain the Path, to those at the arising-moment of consciousness during-life, to those at the birth-moment of non-percipient beings, and to those at the ceasing-moment of Arahatta Path and Fruition consciousness at the immaterial plane, suffering-truth is not ceasing and path-truth also will not cease at that plane.

(Kha) yassa vā pana yattha maggasaccaṃ na nirujjhissati tassa tattha dukkhasaccaṃ na nirujjhātī?

Aggamaggassa bhaṅgakkhaṇe arahantānaṃ cittassa bhaṅgakkhaṇe āpāyikānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti tesam cavantānaṃ pavatte cittassa bhaṅgakkhaṇe asaṅghasattā cavantānaṃ tesam tattha maggasaccaṃ na nirujjhissati, no ca tesam tattha dukkhasaccaṃ na nirujjhati.

Arahantānaṃ cittassa uppādakkhaṇe āpāyikānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti tesam upapajantānaṃ pavatte cittassa uppādakkhaṇe arūpe aggamaggassa ca phalassa ca bhaṅgakkhaṇe asaṅghasattaṃ upapajantānaṃ tesam tattha maggasaccaṃ na nirujjhissati dukkhasaccaṃ na nirujjhati.

(b) Or, path-truth will not cease to a being at a plane. Is suffering-truth not ceasing to that being at that plane?

To those at the ceasing-moment of Arahatta Path consciousness, to Arahants at the ceasing-moment of consciousness, [at the death-moment of] those born at the woeful plane, at the death-moment of those ordinary beings who will not attain the Path, to those at the ceasing-moment of consciousness during-life, and to those at the death-moment of non-percipient beings, path-truth will not cease at that plane; but [it is] not that suffering-truth is not ceasing to those beings at that plane.

To Arahants at the arising-moment of consciousness, [at the birth-moment of] those born at the woeful plane, at the birth-moment of those ordinary beings who will not attain the Path, to those at the arising-moment of consciousness during-life, to those at the ceasing-moment of Arahatta Path and Fruition consciousness at the immaterial plane, and to those at the birth-moment of non-percipient beings, path-truth will not cease and suffering-truth also is not ceasing at that plane.

[Set C]

125. (Ka) yassa yattha samudayasaccaṃ na nirujjhati tassa tattha maggasaccaṃ na nirujjhissatī?

Aggamaggassa uppādakkhaṇe yassa cittassa anantarā aggamaggam paṭilabhissanti [**] ye caññe maggaṃ paṭilabhissanti tesam taṇhāya uppādakkhaṇe taṇhāvippayuttacitte vattamāne

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tesaṃ tattha samudayasaccaṃ na nirujjhati, no ca tesaṃ tattha maggasaccaṃ na nirujjhissati.
Aggamaggassa bhaṅgakkhaṇe arahantānaṃ āpāyikānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti tesaṃ taṇhāya uppādakkhaṇe taṇhāvippayuttacitte vattamāne asaṅṅhasattānaṃ tesaṃ tattha samudayasaccaṃ na nirujjhati maggasaccaṃ na nirujjhissati.

125. (a) Origination-truth is not ceasing to a being at a plane. Will path-truth not cease to that being at that plane?

To those at the arising-moment of Arahatta Path consciousness, to those endowed with [Anāgāmī] vodāna consciousness, at the arising-moment of craving of those others who will attain the Path, and to those at the moment of consciousness dissociated from craving, origination-truth is not ceasing at that plane; but [it is] not that path-truth will not cease to those beings at that plane.

To those at the ceasing-moment of Arahatta Path consciousness, to Arahants, [at the arising-moment of craving of] those born at the woeful plane, at the arising-moment of craving of those ordinary beings who will not attain the Path, to those at the moment of consciousness dissociated from craving, and to those non-percipient beings, origination-truth is not ceasing and path-truth also will not cease at that plane.

(Kha) yassa vā pana yattha maggasaccaṃ na nirujjhissati tassa tattha samudayasaccaṃ na nirujjhatīti?

Āpāyikānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti tesaṃ taṇhāya bhaṅgakkhaṇe tesaṃ tattha maggasaccaṃ na nirujjhissati, no ca tesaṃ tattha samudayasaccaṃ na nirujjhati.

Aggamaggassa bhaṅgakkhaṇe arahantānaṃ āpāyikānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti tesaṃ taṇhāya uppādakkhaṇe taṇhāvippayuttacitte vattamāne asaṅṅhasattānaṃ tesaṃ tattha maggasaccaṃ na nirujjhissati samudayasaccaṃ na nirujjhiti.

(b) Or, path-truth will not cease to a being at a plane. Is origination-truth not ceasing to that being at that plane?

[At the ceasing-moment of craving of] those born at the woeful plane, and at the ceasing-moment of craving of those ordinary beings who will not attain the Path, path-truth will not cease at that plane; but [it is] not that origination-truth is not ceasing to those beings at that plane.

To those at the ceasing-moment of Arahatta Path consciousness, to Arahants, [at the arising-moment of craving of] those born at the woeful plane, at the arising-moment of craving of those ordinary beings who will not attain the Path, to those at the moment of consciousness dissociated from craving, and to those non-percipient beings, path-truth will not cease and origination-truth 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)

Positive (Anuloma) Being (Puggala)

[Set A]

126. (Ka) yassa dukkhasaccaṃ nirujjhitta tassa samudayasaccaṃ nirujjhissatīti?

Aggamaggasamaṅgīnaṃ arahantānaṃ yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [**] tesam dukkhasaccaṃ nirujjhitta, no ca tesam samudayasaccaṃ nirujjhissati.

Itaresam tesam dukkhasaccañca nirujjhitta samudayasaccañca nirujjhissati.

(Kha) yassa vā pana...pe...? Āmantā.

126. (a) Suffering-truth had ceased to a being. Will origination-truth cease to that being?

To those Arahatta Path beings, to Arahants and to those endowed with [Anāgāmī] vodāna consciousness, suffering-truth had ceased; but [it is] not that origination-truth will cease to those beings.

To other beings, suffering-truth had ceased and origination-truth also will cease.

(b) Or, [origination-truth will cease] to a being. [Had suffering-truth ceased to that being]? Yes.

**[taṃ citta samaṅgīnaṃ]

{081114c01-pavatti-nirodhavara.mp3}

[Set B]

(Ka) yassa dukkhasaccaṃ nirujjhitta tassa maggasaccaṃ nirujjhissatīti?

Aggamaggassa bhaṅgakkhaṇe arahantānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti tesam dukkhasaccaṃ nirujjhitta, no ca tesam maggasaccaṃ nirujjhissati.

Aggamaggassa uppādakkhaṇe yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [**] ye caññe maggaṃ paṭilabhissanti tesam dukkhasaccañca nirujjhitta maggasaccañca nirujjhissati.

(Kha) yassa vā pana...pe...? Āmantā.

(a) Suffering-truth had ceased to a being. Will path-truth cease to that being?

To those at the ceasing-moment of Arahatta Path consciousness, to Arahants, and to those ordinary beings who will not attain path, suffering-truth had ceased; but [it is] not that path-truth will cease to those beings.

To those at the arising-moment of Arahatta Path consciousness, to those endowed with [Anāgāmī] vodāna consciousness, and to those others who will attain the Path, suffering-truth had ceased and path-truth also will cease.

(b) Or, [path-truth will cease] to a being. [Had suffering-truth ceased to that being]? Yes.

{081114c02-pavatti-nirodhavara.mp3}

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[Set C]

127. (Ka) yassa samudayasaccaṃ nirujjhiththa tassa maggasaccaṃ nirujjhissatī?

Aggamaggassa bhaṅgakkhaṇe arahantānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti tesam samudayasaccaṃ nirujjhiththa, no ca tesam maggasaccaṃ nirujjhissati.

Aggamaggassa uppādakkhane yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [**] ye caññe maggaṃ paṭilabhissanti tesam samudayasaccañca nirujjhiththa maggasaccañca nirujjhissati.

(Kha) yassa vā pana...pe...? Āmantā.

127. (a) Origination-truth had ceased to a being. Will path-truth cease to that being?

To those at the ceasing-moment of Arahatta Path consciousness, to Arahants, and to those ordinary beings who will not attain the Path, origination-truth had ceased; but [it is] not that path-truth will cease to those beings.

To those at the arising-moment of Arahatta Path consciousness, to those endowed with [Anāgāmī] vodāna consciousness, and to those others who will attain the Path, origination-truth had ceased and path-truth also will cease.

(b) Or, [path-truth will cease] to a being. [Had origination-truth ceased to that being]? Yes.

{081114c03-pavatti-nirodhavara.mp3}

Positive (Anuloma) Plane (Okāsa)

128. Yattha dukkhasaccaṃ nirujjhiththa...pe....

128. Suffering-truth had ceased at a plane.

Positive (Anuloma) Being-Plane (Puggalokāsa)

[Set A]

129. (Ka) yassa yattha dukkhasaccaṃ nirujjhiththa tassa tattha samudayasaccaṃ nirujjhissatī?

Aggamaggasamaṅgīnaṃ arahantānaṃ yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [**] asaṅṅhasattānaṃ tesam tattha dukkhasaccaṃ nirujjhiththa, no ca tesam tattha samudayasaccaṃ nirujjhissati.

Itaresam catuvokārānaṃ pañcavokārānaṃ tesam tattha dukkhasaccañca nirujjhiththa samudayasaccañca nirujjhissati.

129. (a) Suffering-truth had ceased to a being at a plane. Will origination-truth cease to that being at that plane?

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To those Arahatta Path beings, to Arahants, to those endowed with [Anāgāmī] vodāna consciousness, and to those non-percipient beings, suffering-truth had ceased at that plane; but [it is] not that origination-truth will cease to those beings at that plane.

To other beings, to those four-aggregate and five-aggregate beings, suffering-truth had ceased and origination-truth also will cease at that plane.

**[taṃ citta samaṅgīnaṃ]

(Kha) yassa vā pana yattha samudayasaccaṃ nirujjhissati tassa tattha dukkhasaccaṃ nirujjhithāti ?

Suddhāvāsaṃ upapajjantānaṃ tesam tattha samudayasaccaṃ nirujjhissati, no ca tesam tattha dukkhasaccaṃ nirujjhitha.

Itaresam catuvokārānaṃ pañcavokārānaṃ tesam tattha samudayasaccañca nirujjhissati dukkhasaccañca nirujjhitha.

(b) Or, origination-truth will cease to a being at a plane. Had suffering-truth ceased to that being at that plane?

To those at the birth-moment of pure-abode beings, origination-truth will cease at that plane; but [it is] not that suffering-truth had ceased to those beings at that plane.

To other beings, to those four-aggregate and five-aggregate beings, origination-truth will cease and suffering-truth also had ceased at that plane.

{081114c04-pavatti-nirodhavara.mp3}

[Set B]

(Ka) yassa yattha dukkhasaccaṃ nirujjhitha tassa tattha maggasaccaṃ nirujjhissatīti?

Aggamaggassa bhaṅgakkhaṇe arahantānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti āpāyikānaṃ asaṅgāsattānaṃ tesam tattha dukkhasaccaṃ nirujjhitha, no ca tesam tattha maggasaccaṃ nirujjhissati.

Aggamaggassa uppādakkhaṇe yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [**] ye caññe maggaṃ paṭilabhissanti tesam tattha dukkhasaccañca nirujjhitha maggasaccañca nirujjhissati.

(a) Suffering-truth had ceased to a being at a plane. Will path-truth cease to that being at that plane?

To those at the ceasing-moment of Arahatta Path consciousness, to Arahants, to those ordinary beings who will not attain the Path, to those born at the woeful plane, and to those non-percipient beings, suffering-truth had ceased at that plane; but [it is] not that path-truth will cease to those beings at that plane.

To those at the arising-moment of Arahatta Path consciousness, to those endowed with [Anāgāmī]

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vodāna consciousness, and to those others who will attain the Path, suffering-truth had ceased and path-truth also will cease at that plane.

(Kha) yassa vā pana yattha maggasaccaṃ nirujjhissati tassa tattha dukkhasaccaṃ nirujjhithāti? Suddhāvāsaṃ upapajantānaṃ tesam tattha maggasaccaṃ nirujjhissati, no ca tesam tattha dukkhasaccaṃ nirujjhitha.

Aggamaggassa uppādakkaṇe yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [**] ye caññe maggaṃ paṭilabhissanti tesam tattha maggasaccañca nirujjhissati dukkhasaccañca nirujjhitha.

(b) Or, path-truth will cease to a being at a plane. Had suffering-truth ceased to that being at that plane?

To those at the birth-moment of pure-abode beings, path-truth will cease at that plane; but [it is] not that suffering-truth had ceased to those beings at that plane.

To those at the arising-moment of Arahatta Path consciousness, to those endowed with [Anāgāmī] vodāna consciousness, to those who will attain the Path, path-truth will cease and suffering-truth also had ceased at that plane.

{081114c05-pavatti-nirodhavara.mp3}

[Set C]

130. (Ka) yassa yattha samudayasaccaṃ nirujjhitha tassa tattha maggasaccaṃ nirujjhissatīti?

Aggamaggassa bhaṅgakkhaṇe arahantānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti āpāyikānaṃ tesam tattha samudayasaccaṃ nirujjhitha, no ca tesam tattha maggasaccaṃ nirujjhissati.

Aggamaggassa uppādakkaṇe yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [**] ye caññe maggaṃ paṭilabhissanti tesam tattha samudayasaccañca nirujjhitha maggasaccañca nirujjhissati.

130. (a) Origination-truth had ceased to a being at a plane. Will path-truth cease to that being at that plane?

To those at the ceasing-moment of Arahatta Path consciousness, to Arahants, to those ordinary beings who will not attain the Path, and to those born at the woeful plane, origination-truth had ceased at that plane; but [it is] not that path-truth will cease to those beings at that plane.

To those at the arising-moment of Arahatta Path consciousness, to those endowed with [Anāgāmī] vodāna consciousness, and to those others who will attain the Path, origination-truth had ceased and path-truth also will cease at that plane.

(Kha) yassa vā pana yattha maggasaccaṃ nirujjhissati tassa tattha samudayasaccaṃ

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nirujjhithāti.

Suddhāvāsānaṃ dutiye citte vattamāne tesam tattha maggasaccaṃ nirujjhissati, no ca tesam tattha samudayasaccaṃ nirujjhitha.

Aggamaggassa uppādakkaṇe yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [**] ye caññe maggaṃ paṭilabhissanti tesam tattha maggasaccañca nirujjhissati samudayasaccañca nirujjhitha.

(b) Or, path-truth will cease to a being at a plane. Had origination-truth ceased to that being at that plane?

To those pure-abode beings at the moment of second consciousness, path-truth will cease at that plane; but [it is] not that origination-truth had ceased to those beings at that plane.

To those at the arising-moment of Arahatta Path consciousness, to those endowed with [Anāgāmī] vodāna consciousness, and to those others who will attain the Path, path-truth will cease and origination-truth also had ceased at that plane.

{081114c06-pavatti-nirodhavara.mp3}

Negative (Paccanīka) Being (Puggala)

[Set A]

131. (Ka) yassa dukkhasaccaṃ na nirujjhitha tassa samudayasaccaṃ na nirujjhissatīti? Natthi.
(Kha) yassa vā pana samudayasaccaṃ na nirujjhissati tassa dukkhasaccaṃ na nirujjhithāti? Nirujjhitha.

131. (a) Suffering-truth had not ceased to a being. Will origination-truth not cease to that being? None.

(b) Or, origination-truth will not cease to a being. Had suffering-truth not ceased to that being? Had ceased.

[Set B]

(Ka) yassa dukkhasaccaṃ na nirujjhitha tassa maggasaccaṃ na nirujjhissatīti? Natthi.
(Kha) yassa vā pana maggasaccaṃ na nirujjhissati tassa dukkhasaccaṃ na nirujjhithāti? Nirujjhitha.

(a) Suffering-truth had not ceased to a being. Will path-truth not cease to that being? None.

(b) Or, path-truth will not cease to a being. Had suffering-truth not ceased to that being? Had ceased.

[Set C]

132. (Ka) yassa samudayasaccaṃ na nirujjhitha tassa maggasaccaṃ na nirujjhissatīti? Natthi.

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(Kha) yassa vā pana maggasaccaṃ na nirujjhissati tassa samudayasaccaṃ na nirujjhithāti? Nirujjhitha.

132. (a) Origination-truth had not ceased to a being. Will path- truth not cease to that being? None.
(b) Or, path-truth will not cease to a being. Had origination-truth not ceased to that being? Had ceased.

Negative (Paccanīka) Plane (Okāsa)

133. Yattha dukkhasaccaṃ na nirujjhitha...pe....

133. Suffering-truth had not ceased at a plane.

Negative (Paccanīka) Being-Plane (Puggalokāsa)

[Set A]

134. (Ka) yassa yattha dukkhasaccaṃ na nirujjhitha tassa tattha samudayasaccaṃ na nirujjhissatīti? Nirujjhissati.

(Kha) yassa vā pana yattha samudayasaccaṃ na nirujjhissati tassa tattha dukkhasaccaṃ na nirujjhithāti? Nirujjhitha.

134. (a) Suffering-truth had not ceased to a being at a plane. Will origination-truth not cease to that being at that plane? Will cease.

(b) Or, origination-truth will not cease to a being at a plane. Had suffering-truth not ceased to that being at that plane? Had ceased.

[Set B]

(Ka) yassa yattha dukkhasaccaṃ na nirujjhitha tassa tattha maggasaccaṃ na nirujjhissatīti? Nirujjhissati.

(Kha) yassa vā pana yattha maggasaccaṃ na nirujjhissati tassa tattha dukkhasaccaṃ na nirujjhithāti? Nirujjhitha.

(a) Suffering-truth had not ceased to a being at a plane. Will path-truth not cease to that being at that plane? Will cease.

(b) Or, path-truth will not cease to a being at a plane. Had suffering-truth not ceased to that being at that plane? Had ceased.

[Set C]

135. (Ka) yassa yattha samudayasaccaṃ na nirujjhitha tassa tattha maggasaccaṃ na

nirujjhissatīti?

Suddhāvāsānaṃ dutiye citte vattamāne tesam tattha samudayasaccaṃ na nirujjhitta, no ca tesam tattha maggasaccaṃ na nirujjhissati.

Asaññasattānaṃ tesam tattha samudayasaccañca na nirujjhitta maggasaccañca na nirujjhissati.

135. (a) Origination-truth had not ceased to a being at a plane. Will path-truth not cease to that being at that plane?

To those pure-abode beings at the moment of second consciousness, origination-truth had not ceased at that plane; but [it is] not that path-truth will not cease to those beings at that plane.

To those non-percipient beings, origination-truth had not ceased and path-truth also will not cease at that plane.

(Kha) yassa vā pana yattha maggasaccaṃ na nirujjhissati tassa tattha samudayasaccaṃ na nirujjhithāti?

Aggamaggassa bhaṅgakkhaṇe arahantānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti āpāyikānaṃ tesam tattha maggasaccaṃ na nirujjhissati, no ca tesam tattha samudayasaccaṃ na nirujjhitta.

Asaññasattānaṃ tesam tattha maggasaccañca na nirujjhissati samudayasaccañca na nirujjhitta.

(Nirodhavāro.)

(b) Or, path-truth will not cease to a being at a plane. Had origination-truth not ceased to that being at that plane?

To those at the ceasing-moment of Arahatta Path consciousness, to Arahants, to those ordinary beings who will not attain the Path, and to those born at the woeful plane, path-truth will not cease at that plane; but [it is] not that origination-truth had not ceased to those beings at that plane.

To those non-percipient beings, path-truth will not cease and origination-truth also had not ceased at that plane.

(End of Section on Ceasing.)

2. Section on Process (Pavattivāra)

2-3. Section on Arising-Ceasing (Uppādanirodhavāra)

2-3-1. Section on the Present (Paccuppannavāra)

Positive (Anuloma) Being (Puggala)

[Set A]

136. (Ka) yassa dukkhasaccaṃ uppajjati tassa samudayasaccaṃ nirujjhatīti? No.

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(Kha) yassa vā pana samudayasaccaṃ nirujjhati tassa dukkhasaccaṃ uppajjatīti? No.

136. (a) Suffering-truth is arising to a being. Is origination-truth ceasing to that being? No.

(b) Or, origination-truth is ceasing to a being. Is suffering-truth arising to that being? No.

{081114c07-pavatti-uppadanirodhavara.mp3}

{081114c09-pavatti-uppadanirodhavara.mp3}

[Set B]

(Ka) yassa dukkhasaccaṃ uppajjati tassa maggasaccaṃ nirujjhatīti? No.

(Kha) yassa vā pana maggasaccaṃ nirujjhati tassa dukkhasaccaṃ uppajjatīti? No.

(a) Suffering-truth is arising to a being. Is path-truth ceasing to that being? No.

(b) Or, path-truth is ceasing to a being. Is suffering-truth arising to that being? No.

{081114c10-pavatti-uppadanirodhavara.mp3}

[Set C]

137. (Ka) yassa samudayasaccaṃ uppajjati tassa maggasaccaṃ nirujjhatīti? No.

(Kha) yassa vā pana maggasaccaṃ nirujjhati tassa samudayasaccaṃ uppajjatīti? No.

137. (a) Origination-truth is arising to a being. Is path-truth ceasing to that being? No.

(b) Or, path-truth is ceasing to a being. Is origination-truth arising to that being? No.

{081114c11-pavatti-uppadanirodhavara.mp3}

Positive (Anuloma) Plane (Okāsa)

138. Yattha dukkhasaccaṃ uppajjati tattha samudayasaccaṃ nirujjhatīti?

Asaññasatte tattha dukkhasaccaṃ uppajjati, no ca tattha samudayasaccaṃ nirujjhati...pe....

(Yatthakaṃ uppādavārepi nirodhavārepi uppādanirodhavārepi sadisaṃ natthi nānākaraṇaṃ).

138. Suffering-truth is arising at a plane. Is origination-truth ceasing at that plane?

At the plane of non-percipient beings, suffering-truth is arising; but [it is] not that origination-truth is ceasing at that plane.

(Section on Plane is the same as in the Section on Arising, Section on Ceasing and also Section on Arising-Ceasing. There is no difference.)

Positive (Anuloma) Being-Plane (Puggalokāsa)

139. Yassa yattha dukkhasaccaṃ uppajjati tassa tattha samudayasaccaṃ nirujjhatīti? No.
(Yassakampi yassayatthakampi sadisaṃ).

139. Suffering-truth is arising to a being at a plane. Is origination-truth ceasing to that being at that plane? No.

(Section on Being and Section on Being-Plane are the same.)

Negative (Paccanīka) Being (Puggala)

[Set A]

140. (Ka) yassa dukkhasaccaṃ nuppajjati tassa samudayasaccaṃ na nirujjhatīti?

Tañhāya bhaṅgakkhaṇe tesam dukkhasaccaṃ nuppajjati, no ca tesam samudayasaccaṃ na nirujjhati.

Sabbesaṃ cavantānaṃ pavatte tañhāvippayuttacittassa bhaṅgakkhaṇe arūpe maggassa ca phalassa ca uppādakkhaṇe tesam dukkhasaccañca nuppajjati samudayasaccañca na nirujjhati.

140. (a) Suffering-truth, is not arising to a being. Is origination-truth not ceasing to that being?

To those at the ceasing-moment of craving, suffering-truth is not arising; but [it is] not that origination-truth is not ceasing to those beings.

To all those at the death-moment, to those at the ceasing-moment of consciousness dissociated from craving during-life, and to those at the arising-moment of Path and Fruition consciousness at the immaterial plane, suffering-truth is not arising and origination-truth also is not ceasing.

(Kha) yassa vā pana samudayasaccaṃ na nirujjhati tassa dukkhasaccaṃ nuppajjati?

Sabbesaṃ upapajjantānaṃ pavatte cittassa uppādakkhaṇe tesam samudayasaccaṃ na nirujjhati, no ca tesam dukkhasaccaṃ nuppajjati.

Sabbesaṃ cavantānaṃ pavatte tañhāvippayuttacittassa bhaṅgakkhaṇe arūpe maggassa ca phalassa ca uppādakkhaṇe tesam samudayasaccañca na nirujjhati dukkhasaccañca nuppajjati.

(b) Or, origination-truth is not ceasing to a being. Is suffering-truth not arising to that being?

To all those at the birth-moment, and to those at the arising-moment of consciousness during-life, origination-truth is not ceasing; but [it is] not that suffering-truth is not arising to those beings.

To all those at the death-moment, to those at the ceasing-moment of consciousness dissociated from craving during-life, and to those at the arising-moment of Path and Fruition consciousness at the immaterial plane, origination-truth is not ceasing and suffering-truth also is not arising.

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{081114c08-pavatti-uppadanirodhavara.mp3}

[Set B]

(Ka) yassa dukkhasaccaṃ nuppajjati tassa maggasaccaṃ na nirujjhatīti?

Maggassa bhaṅgakkhaṇe tesam dukkhasaccaṃ nuppajjati, no ca tesam maggasaccaṃ na nirujjhati.

Sabbesam cavantānam pavatte maggavippayuttacittassa bhaṅgakkhaṇe arūpe maggassa ca phalassa ca uppādakkhaṇe tesam dukkhasaccañca nuppajjati maggasaccañca na nirujjhati.

(a) Suffering-truth is not arising to a being. Is path-truth not ceasing to that being?

To those at the ceasing-moment of Path consciousness, suffering-truth is not arising; but [it is] not that path-truth is not ceasing to those beings.

To all those at the death-moment, to those at the ceasing-moment of consciousness dissociated from the Path during-life, and to those at the arising-moment of Path and Fruition consciousness at the immaterial plane, suffering-truth is not arising and path-truth also is not ceasing.

(Kha) yassa vā pana maggasaccaṃ na nirujjhati tassa dukkhasaccaṃ nuppajjatīti?

Sabbesam upapajjantānam pavatte cittassa uppādakkhaṇe tesam maggasaccaṃ na nirujjhati, no ca tesam dukkhasaccaṃ nuppajjati.

Sabbesam cavantānam pavatte maggavippayuttacittassa bhaṅgakkhaṇe arūpe maggassa ca phalassa ca uppādakkhaṇe tesam maggasaccañca na nirujjhati dukkhasaccañca nuppajjati.

(b) Or, path-truth is not ceasing to a being. Is suffering-truth not arising to that being?

To all those at the birth-moment, and to those at the arising-moment of consciousness during-life, path-truth is not ceasing; but [it is] not that suffering-truth is not arising to those beings.

To all those at the death-moment, to those at the ceasing-moment of consciousness dissociated from the Path, and to those at the arising-moment of Path and Fruition consciousness at the immaterial plane, path-truth is not ceasing and suffering-truth also is not arising.

[Set C]

141. (Ka) yassa samudayasaccaṃ nuppajjati tassa maggasaccaṃ na nirujjhatīti?

Maggassa bhaṅgakkhaṇe tesam samudayasaccaṃ nuppajjati, no ca tesam maggasaccaṃ na nirujjhati.

Taṇhāvippayuttacittassa uppādakkhaṇe maggavippayuttacittassa bhaṅgakkhaṇe nirodhasamāpannānam asaṅhasattānam tesam samudayasaccañca nuppajjati maggasaccañca na nirujjhati.

141. (a) Origination-truth is not arising to a being. Is path-truth not ceasing to that being?

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To those at the ceasing-moment of Path consciousness, origination-truth is not arising; but [it is] not that path-truth is not ceasing to those beings.

To those at the arising-moment of consciousness dissociated from craving, to those at the ceasing-moment of consciousness dissociated from the Path, to those at the attainment of mental-cessation, and to those non-percipient beings, origination-truth is not arising and path-truth also is not ceasing.

(Kha) yassa vā pana maggasaccaṃ na nirujjhati tassa samudayasaccaṃ nuppajjati?

Tañhāya uppādakkhaṇe tesam maggasaccaṃ na nirujjhati, no ca tesam samudayasaccaṃ nuppajjati.

Maggavippayuttacittassa bhaṅgakkhaṇe tañhāvippayuttacittassa uppādakkhaṇe nirodhasamāpannānaṃ asaññasattānaṃ tesam maggasaccaṃ na nirujjhati samudayasaccaṃ nuppajjati.

(b) Or, path-truth is not ceasing to a being. Is origination-truth not arising to that being?

To those at the arising-moment of craving, path-truth is not ceasing; but [it is] not that origination-truth is not arising to those beings.

To those at the ceasing-moment of consciousness dissociated from the Path, to those at the arising-moment of consciousness dissociated from craving, to those at the attainment of mental-cessation, and to those non-percipient beings, path-truth is not ceasing and origination-truth also is not arising.

Negative (Paccanīka) Plane (Okāsa)

142. Yattha dukkhasaccaṃ nuppajjati...pe....

142. Suffering-truth is not arising at a plane.

Negative (Paccanīka) Being-Plane (Puggalokāsa)

143. Yassa yattha dukkhasaccaṃ nuppajjati...pe....

(Yassakampi yassayatthakampi sadisaṃ, yassayatthakepi nirodhasamāpannānanti na kātabbaṃ).

143 Suffering-truth is not arising to a being at a plane.

(Section on Being and Section on Being-Plane are the same. However in the Section on Being-Plane, the phrase “attainment of mental-cessation” should be omitted).

{081114c12-pavatti-uppadanirodhavara.mp3}

2. Section on Process (Pavattivāra)

2-3. Section on Arising-Ceasing (Uppādanirodhavāra)

2-3-2. Section on the Past (Atītavāra)

Positive (Anuloma) Being (Puggala)

144. (Ka) yassa dukkhasaccaṃ uppajjittha tassa samudayasaccaṃ nirujjhithhāti? Āmantā.

(Kha) yassa vā pana...pe...? Āmantā.

(Atītā pucchā yathā uppādavāre vibhattā evaṃ uppādanirodhavārepi anulomampi paccaṇīkampi vibhajitabbam).

144. (a) Suffering-truth had arisen to a being. Had origination-truth ceased to that being? Yes.

(b) Or, [origination-truth had ceased] to a being. [Had suffering-truth arisen to that being]? Yes.

(The questions in this Section on the Past are classified as in the Section on Being of Section on Arising. In the same way, the Positive and Negative questions should be classified.)

{081115a01-pavatti-uppadanirodhavara.mp3}

2. Section on Process (Pavattivāra)

2-3. Section on Arising-Ceasing (Uppādanirodhavāra)

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

Positive (Anuloma) Being (Puggala)

[Set A]

145. (Ka) yassa dukkhasaccaṃ uppajjissati tassa samudayasaccaṃ nirujjhissatīti?

Aggamaggasamaṅgīnaṃ arahantānaṃ yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [**] tesam dukkhasaccaṃ uppajjissati, no ca tesam samudayasaccaṃ nirujjhissati.

Itaresam tesam dukkhasaccañca uppajjissati samudayasaccañca nirujjhissati.

(Kha) yassa vā pana...pe...? Āmantā.

145. (a) Suffering-truth will arise to a being. Will origination-truth cease to that being?

To those Arahatta Path beings, to Arahants, and to those endowed with [Anāgāmī] vodāna consciousness, suffering-truth will arise; but [it is] not that origination-truth will cease to those beings.

To other beings, suffering-truth will arise and origination-truth also will cease.

(b) Or, [origination-truth will cease] to a being. [Will suffering-truth arise to that being]? Yes.

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**[taṃ citta samaṅgīnaṃ]

{081115a02-pavatti-uppadanirodhavara.mp3}

[Set B]

(Ka) yassa dukkhasaccaṃ uppajjissati tassa maggasaccaṃ nirujjhissatīti?

Aggamaggassa bhaṅgakkhaṇe arahantānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti tesam dukkhasaccaṃ uppajjissati, no ca tesam maggasaccaṃ nirujjhissati.

Aggamaggassa uppādakkhāṇe yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [**] ye caññe maggaṃ paṭilabhissanti tesam dukkhasaccaṃ uppajjissati maggasaccaṃ nirujjhissati.

(Kha) yassa vā pana...pe...? Āmantā.

(a) Suffering-truth will arise to a being. Will path-truth cease to that being?

To those at the ceasing-moment of Arahatta Path consciousness, to Arahants, and to those ordinary beings who will not attain the Path, suffering-truth will arise; but [it is] not that path-truth will cease to those beings.

Those at the arising-moment of Arahatta Path consciousness, to those endowed with [Anāgāmī] vodāna consciousness, and to those others who will attain the Path, suffering-truth will arise and path-truth also will cease.

(b) Or, [path-truth will cease] to a being. [Will suffering-truth arise to that being]? Yes.

{081115a03-pavatti-uppadanirodhavara.mp3}

[Set C]

146. (Ka) yassa samudayasaccaṃ uppajjissati tassa maggasaccaṃ nirujjhissatīti?

Ye puthujjanā maggaṃ na paṭilabhissanti tesam samudayasaccaṃ uppajjissati, no ca tesam maggasaccaṃ nirujjhissati.

Ye maggaṃ paṭilabhissanti tesam samudayasaccaṃ uppajjissati maggasaccaṃ nirujjhissati.

146. (a) Origination-truth will arise to a being. Will path-truth cease to that being?

To those ordinary beings who will not attain the Path, origination-truth will arise; but [it is] not that path-truth will cease to those beings.

To those who will attain the Path, origination-truth will arise and path-truth also will cease.

(Kha) yassa vā pana maggasaccaṃ nirujjhissati tassa samudayasaccaṃ uppajjissatīti?

Aggamaggassa uppādakkhāṇe yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [**] tesam maggasaccaṃ nirujjhissati, no ca tesam samudayasaccaṃ uppajjissati.

Ye maggaṃ paṭilabhissanti tesam maggasaccaṃ nirujjhissati samudayasaccaṃ uppajjissati.

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(b) Or, path-truth will cease to a being. Will origination-truth arise to that being?

To those at the arising-moment of Arahatta Path consciousness, and to those endowed with [Anāgāmī] vodāna consciousness, path-truth will cease; but [it is] not that origination-truth will arise to those beings.

To those who will attain the Path, path-truth will cease and origination-truth also will arise.

{081115a04-pavatti-uppadanirodhavara.mp3}

Positive (Anuloma) Plane (Okāsa)

147. Yattha dukkhasaccaṃ uppajjissati...pe....

147. Suffering-truth will arise at a plane.

Positive (Anuloma) Being-Plane (Puggalokāsa)

148. Yassa yattha dukkhasaccaṃ uppajjissati tassa tattha samudayasaccaṃ nirujjhissatīti?

Aggamaggasamaṅgīnaṃ arahantānaṃ yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [**] asaṅghasattānaṃ tesam tattha ...pe...

Itaresam catuvokārānaṃ pañcavokārānaṃ tesam tattha...pe....

(Yassakampi yassayatthakampi sadisaṃ).

148. Suffering-truth will arise to a being at a plane. Will origination-truth cease to that being at that plane?

To those Arahatta Path beings, to Arahants, to those endowed with [Anāgāmī] vodāna consciousness, and to those non-percipient beings, [suffering-truth will arise] at that plane; [but it is not that origination-truth will cease to those beings at that plane].

To other beings, to those four-aggregate and five-aggregate beings, [suffering-truth will arise and origination-truth also will cease] at that plane.

(Section on Being and Section on Being-Plane are the same.)

**[taṃ citta samaṅgīnaṃ]

{081115a05-pavatti-uppadanirodhavara.mp3}

Negative (Paccanīka) Being (Puggala)

[Set A]

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149. (Ka) yassa dukkhasaccaṃ nuppajjissati tassa samudayasaccaṃ na nirujjhissatīti? Āmantā.
(Kha) yassa vā pana samudayasaccaṃ na nirujjhissati tassa dukkhasaccaṃ nuppajjissatīti?
Aggamaggasamaṅgīnaṃ arahantānaṃ yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [**] tesam samudayasaccaṃ na nirujjhissati, no ca tesam dukkhasaccaṃ nuppajjissati.
Pacchimakittasamaṅgīnaṃ tesam samudayasaccañca na nirujjhissati dukkhasaccañca nuppajjissati.

149. (a) Suffering-truth will not arise to that being. Will origination-truth not cease to that being? Yes.

(b) Or, origination-truth will not cease to a being. Will suffering-truth not arise to that being?

To those Arahatta Path beings, to Arahants, and to those endowed with [Anāgāmī] vodāna consciousness, origination-truth will not cease; but [it is] not that suffering-truth will not arise to those beings.

To those endowed with [Arahatta] death consciousness, origination-truth will not cease and suffering-truth also will not arise.

**[taṃ citta samaṅgīnaṃ]

[Set B]

(Ka) yassa dukkhasaccaṃ nuppajjissati tassa maggasaccaṃ na nirujjhissatīti? Āmantā.
(Kha) yassa vā pana maggasaccaṃ na nirujjhissati tassa dukkhasaccaṃ nuppajjissatīti?
Aggamaggassa bhaṅgakkhaṇe arahantānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti tesam maggasaccaṃ na nirujjhissati, no ca tesam dukkhasaccaṃ nuppajjissati.
Pacchimakittasamaṅgīnaṃ tesam maggasaccañca na nirujjhissati dukkhasaccañca nuppajjissati.

(a) Suffering-truth will not arise to a being. Will path-truth not cease to that being? Yes.

(b) Or, path-truth will not cease to a being. Will suffering-truth not arise to that being?

To those at the ceasing-moment of Arahatta Path consciousness, to Arahants, and to those ordinary beings who will not attain the Path, path-truth will not cease; but [it is] not that suffering-truth will not arise to those beings.

To those endowed with [Arahatta] death consciousness, path-truth will not cease and suffering-truth also will not arise.

[Set C]

150. (Ka) yassa samudayasaccaṃ nuppajjissati tassa maggasaccaṃ na nirujjhissatīti?
Aggamaggassa uppādakkhāṇe yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [**] tesam samudayasaccaṃ nuppajjissati, no ca tesam maggasaccaṃ na nirujjhissati.
Aggamaggassa bhaṅgakkhaṇe arahantānaṃ tesam samudayasaccañca nuppajjissati

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maggasaccañca na nirujjhissati.

150. (a) Origination-truth will not arise to a being. Will path-truth not cease to that being?

To those at the arising-moment of Arahatta Path consciousness, and to those endowed with [Anāgāmī] vodāna consciousness, origination-truth will not arise; but [it is] not that path-truth will not cease to those beings.

To those at the ceasing-moment of Arahatta Path consciousness, and to Arahants, origination-truth will not arise and path-truth also will not cease.

(Kha) yassa vā pana maggasaccaṃ na nirujjhissati tassa samudayasaccaṃ nuppajjissatīti?

Ye puthujjanā maggaṃ na paṭilabhissanti tesam maggasaccaṃ na nirujjhissati, no ca tesam samudayasaccaṃ nuppajjissati.

Aggamaggassa bhaṅgakkhaṇe arahantānaṃ tesam maggasaccañca na nirujjhissati samudayasaccañca nuppajjissati.

(b) Or, path-truth will not cease to a being. Will origination-truth not arise to that being?

To those ordinary beings who will not attain the Path, path-truth will not cease; but [it is] not that origination-truth will not arise to those beings.

To those at the ceasing-moment of Arahatta Path consciousness, and to Arahants, path-truth will not cease and origination-truth also will not arise.

Negative (Paccanīka) Plane (Okāsa)

151. Yattha dukkhasaccaṃ nuppajjissati...pe....

151. Suffering-truth will not arise at a plane.

Negative (Paccanīka) Being-Plane (Puggalokāsa)

152. Yassa yattha dukkhasaccaṃ nuppajjissati...pe....

(Yassakampi yassayatthakampi sadisaṃ, samudayasaccaṃ maggasaccaṃ nānākaraṇaṃ, aggamaggassa bhaṅgakkhaṇe, arahantānaṃ asaññasattānaṃ tesam tattha maggasaccañca na nirujjhissati samudayasaccañca nuppajjissati).

152. Suffering-truth will not arise to a being at a plane.

(Section on Being and Section on Being-Plane are the same. [The point on] “origination-truth and path-truth” is difference, [e.g. :])

to those at the ceasing-moment of Arahatta Path consciousness, to Arahants, *and to those non-percipient beings*, path-truth will not cease and origination-truth also will not arise at that plane.)

2. Section on Process (Pavattivāra)

2-3. Section on Arising-Ceasing (Uppādanirodhavāra)

2-3-4. Section on the Present and the Past (Paccuppannātitavāra)

Positive (Anuloma) Being (Puggala)

153. Yassa dukkhasaccaṃ uppajjati tassa samudayasaccaṃ nirujjhithhāti? Āmantā.

Yassa vā pana...pe....

(Paccuppannaatītā [paccuppannenātītā (syā.)] pucchā uppādavārepi uppādanirodhavārepi yassakampi yatthakampi yassayatthakampi anulomampi paccaṇikampi sadisaṃ, asammohantena vibhajitabbā).

153. Suffering-truth is arising to a being. Had origination-truth ceased to that being? Yes.

Or, [origination-truth had ceased] to a being.

(The questions of this Section on the Present and the Past are the same as in the Section on Arising and also in the Section on Arising-Ceasing. For the Positive and Negative in the Section on Being, Section on Plane, and Section on Being-Plane, are also the same. They should be classified without confusion.)

{081115a06-pavatti-uppadanirodhavara.mp3}

2. Section on Process (Pavattivāra)

2-3. Section on Arising-Ceasing (Uppādanirodhavāra)

2-3-5. Section on the Present and the Future (Paccuppannānāgatavāra)

Positive (Anuloma) Being (Puggala)

[Set A]

154. (Ka) yassa dukkhasaccaṃ uppajjati tassa samudayasaccaṃ nirujjhissatīti?

Aggamaggassa uppādakkhaṇe arahantānaṃ cittassa uppādakkhaṇe yassa cittassa anantarā aggamaggaṃ paṭilabhissanti tassa cittassa uppādakkhaṇe tesam dukkhasaccaṃ uppajjati, no ca tesam samudayasaccaṃ nirujjhissati.

Itaesaṃ upapajjantānaṃ pavatte cittassa uppādakkhaṇe tesam dukkhasaccaṇca uppajjati samudayasaccaṇca nirujjhissati.

154. (a) Suffering-truth is arising to a being. Will origination-truth cease to that being?

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To those at the arising-moment of Arahatta Path consciousness, to Arahants at the arising-moment of consciousness, and to those at the arising-moment of [Anāgāmi] vodāna consciousness, suffering-truth is arising; but [it is] not that origination-truth will cease to those beings.

To other beings, to those at the birth-moment, and to those at the arising-moment of consciousness during-life, suffering-truth is arising and origination-truth also will cease.

(Kha) yassa vā pana samudayasaccaṃ nirujjhissati tassa dukkhasaccaṃ uppajjati?

Sabbesaṃ cavantānaṃ pavatte cittassa bhaṅgakkhaṇe arūpe maggassa ca phalassa ca uppādakkhaṇe tesāṃ samudayasaccaṃ nirujjhissati, no ca tesāṃ dukkhasaccaṃ uppajjati.

Sabbesaṃ upapajjantānaṃ pavatte cittassa uppādakkhaṇe tesāṃ samudayasaccañca nirujjhissati dukkhasaccañca uppajjati.

(b) Or, origination-truth will cease to a being. Is suffering-truth arising to that being?

To all those at the death-moment, to those at the ceasing-moment of consciousness during-life, and to those at the arising-moment of Path and Fruition consciousness at the immaterial plane, origination-truth will cease; but [it is] not that suffering-truth is arising to those beings.

To all those at the birth-moment, and to those at the arising-moment of consciousness during-life, origination-truth will cease and suffering-truth also is arising.

{081115a07-pavatti-uppadanirodhavara.mp3}

[Set B]

(Ka) yassa dukkhasaccaṃ uppajjati tassa maggasaccaṃ nirujjhissati?

Arahantānaṃ cittassa uppādakkhaṇe ye ca puthujjanā maggaṃ na paṭilabhissanti tesāṃ upapajjantānaṃ pavatte cittassa uppādakkhaṇe tesāṃ dukkhasaccaṃ uppajjati, no ca tesāṃ maggasaccaṃ nirujjhissati.

Aggamaggassa uppādakkhaṇe yassa cittassa anantarā aggamaggaṃ paṭilabhissanti tassa cittassa uppādakkhaṇe ye caññe maggaṃ paṭilabhissanti tesāṃ upapajjantānaṃ pavatte cittassa uppādakkhaṇe tesāṃ dukkhasaccañca uppajjati maggasaccañca nirujjhissati.

(a) Suffering-truth is arising to a being. Will path-truth cease to that being?

To Arahants at the arising-moment of consciousness, at the birth-moment of those ordinary beings who will not attain the Path, and to those at the arising-moment of consciousness during-life, suffering-truth is arising; but [it is] not that path-truth will cease to those beings.

To those at the arising-moment of Arahatta Path consciousness, to those at the arising-moment of [Anāgāmi] vodāna consciousness, at the birth-moment of those others who will attain the Path, and to those at the arising-moment of consciousness during-life, suffering-truth is arising and path-truth also will cease.

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(Kha) yassa vā pana maggasaccaṃ nirujjhissati tassa dukkhasaccaṃ uppajjati?

Yassa cittassa anantarā aggamaggaṃ paṭilabhissanti tassa cittassa bhaṅgakkhaṇe ye caññe maggaṃ paṭilabhissanti tesam cavantānaṃ pavatte cittassa bhaṅgakkhaṇe arūpe maggassa ca phalassa ca uppādakkhaṇe tesam maggasaccaṃ nirujjhissati, no ca tesam dukkhasaccaṃ uppajjati.

Aggamaggassa uppādakkhaṇe yassa cittassa anantarā aggamaggaṃ paṭilabhissanti tassa cittassa uppādakkhaṇe ye caññe maggaṃ paṭilabhissanti tesam upapajjantānaṃ pavatte cittassa uppādakkhaṇe tesam maggasaccañca nirujjhissati dukkhasaccañca uppajjati.

(b) Or, path-truth will cease to a being. Is suffering-truth arising to that being?

To those at the ceasing-moment of [Anāgāmī] vodāna consciousness, at the death-moment of those others who will attain the Path, to those at the ceasing-moment of consciousness during-life, and to those at the arising-moment of Path and Fruition consciousness at the immaterial plane, path-truth will cease; but [it is] not that suffering-truth is arising to those beings.

To those at the arising-moment of Arahatta Path consciousness, to those at the arising-moment of [Anāgāmī] vodāna consciousness, at the birth-moment of those others who will attain the Path, and to those at the arising-moment of consciousness during-life, path-truth will cease and suffering-truth also is arising.

{081115a08-pavatti-uppadanirodhavara.mp3}

[Set C]

155. (Ka) yassa samudayasaccaṃ uppajjati tassa maggasaccaṃ nirujjhissati?

Ye puthujjanā maggaṃ na paṭilabhissanti tesam taṇhāya uppādakkhaṇe tesam samudayasaccaṃ uppajjati, no ca tesam maggasaccaṃ nirujjhissati.

Ye maggaṃ paṭilabhissanti tesam taṇhāya uppādakkhaṇe tesam samudayasaccañca uppajjati maggasaccañca nirujjhissati.

155. (a) Origination-truth is arising to a being. Will path-truth cease to that being?

At the arising-moment of craving of those ordinary beings who will not attain the Path, origination-truth is arising; but [it is] not that path-truth will cease to those beings.

At the arising-moment of craving of those who will attain the Path, origination-truth is arising and path-truth also will cease.

(Kha) yassa vā pana maggasaccaṃ nirujjhissati tassa samudayasaccaṃ uppajjati?

Aggamaggassa uppādakkhaṇe yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [**] ye caññe maggaṃ paṭilabhissanti tesam taṇhāya bhaṅgakkhaṇe taṇhāvippayuttacitte vattamāne nirodhasamāpannānaṃ asaññasattānaṃ tesam maggasaccaṃ nirujjhissati, no ca tesam samudayasaccaṃ uppajjati.

Ye maggaṃ paṭilabhissanti tesam taṇhāya uppādakkhaṇe tesam maggasaccañca nirujjhissati

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samudayasaccañca uppajjati.

(b) Or, path-truth will cease to a being. Is origination-truth arising to that being?

To those at the arising-moment of Arahatta, to those endowed with [Anāgāmī] vodāna consciousness, at the ceasing-moment of craving of those others who will attain the Path, to those at the moment of consciousness dissociated from craving, to those at the attainment of mental-cessation, and to those non-percipient beings, path-truth will cease; but [it is] not that origination-truth is arising to those beings.

To those who will attain at the arising-moment of craving, path-truth will cease and origination-truth also is arising.

{081115a09-pavatti-uppadanirodhavara.mp3}

Positive (Anuloma) Plane (Okāsa)

156. Yattha dukkhasaccaṃ uppajjati...pe....

156. Suffering-truth is arising at a plane.

Positive (Anuloma) Being-Plane (Puggalokāsa)

[Set A]

157. (Ka) yassa yattha dukkhasaccaṃ uppajjati tassa tattha samudayasaccaṃ nirujjhissatīti?

Aggamagassa uppādakkhaṇe arahantānaṃ cittassa uppādakkhaṇe yassa cittassa anantarā aggamaggaṃ paṭilabhissanti tassa cittassa uppādakkhaṇe asaññasattaṃ upapajjantānaṃ tesam tattha dukkhasaccaṃ...pe...

Itaresaṃ catuvokāraṃ pañcavokāraṃ upapajjantānaṃ pavatte cittassa uppādakkhaṇe tesam tattha dukkhasaccaṃ...pe....

157. (a) Suffering-truth is arising to a being at a plane. Will origination-truth cease to that being at that plane?

To those at the arising-moment of Arahatta Path consciousness, to Arahants at the arising-moment of consciousness, to those at the arising-moment of [Anāgāmī] vodāna consciousness, and to those at the birth-moment of non-percipient beings, suffering-truth [is arising] at that plane; [but it is not that origination-truth will cease to those beings at that plane].

To other beings, to those at the birth-moment of four-aggregate and five-aggregate beings, and to those at the arising-moment of consciousness during-life, suffering-truth [is arising and origination-truth also will cease] at that plane.

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(Kha) yassa vā pana yattha samudayasaccaṃ nirujjhissati tassa tattha dukkhasaccaṃ uppajjati?

Catuvokārā pañcavokārā cavantānaṃ pavatte cittassa bhaṅgakkhaṇe arūpe maggassa ca phalassa ca uppādakkhaṇe tesam tattha samudayasaccaṃ nirujjhissati, no ca tesam tattha dukkhasaccaṃ uppajjati.

Catuvokāraṃ pañcavokāraṃ upapajjantānaṃ pavatte cittassa uppādakkhaṇe tesam tattha samudayasaccaṃ nirujjhissati dukkhasaccaṃ uppajjati.

(b) Or, origination-truth will cease to a being at a plane. Is suffering-truth arising to that being at that plane?

To those at the death-moment of four-aggregate and five-aggregate beings, to those at the ceasing-moment of consciousness during-life, and to those at the arising-moment of Path and Fruition consciousness at the immaterial plane, origination-truth will cease at that plane; but [it is] not that suffering-truth is arising to those beings at that plane.

To those at the birth-moment of four-aggregate and five-aggregate beings, and to those at the arising-moment of consciousness during-life, origination-truth will cease and suffering-truth also is arising at that plane.

{081115b01-pavatti-uppadanirodhavara.mp3}

[Set B]

(Ka) yassa yattha dukkhasaccaṃ uppajjati tassa tattha maggasaccaṃ nirujjhissati?

Arahantānaṃ cittassa uppādakkhaṇe āpāyikānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti tesam upapajjantānaṃ pavatte cittassa uppādakkhaṇe asaṅghasattaṃ upapajjantānaṃ tesam tattha dukkhasaccaṃ uppajjati, no ca tesam tattha maggasaccaṃ nirujjhissati.

Aggamaggassa uppādakkhaṇe yassa cittassa anantarā aggamaggaṃ paṭilabhissanti tassa cittassa uppādakkhaṇe ye caññe maggaṃ paṭilabhissanti tesam upapajjantānaṃ pavatte cittassa uppādakkhaṇe tesam tattha dukkhasaccaṃ uppajjati maggasaccaṃ nirujjhissati.

(a) Suffering-truth is arising to a being at a plane. Will path-truth cease to that being at that plane?

To Arahants at the arising-moment of consciousness, [at the birth-moment of] those born at the woeful plane, at the birth-moment of those ordinary beings who will not attain the Path, to those at the arising-moment of consciousness during-life, and to those at the birth-moment of non-percipient beings, suffering-truth is arising at that plane; but [it is] not that path-truth will cease to those beings at that plane.

To those at the arising-moment of Arahatta Path consciousness, to those at the arising-moment of [Anāgāmi] vodāna consciousness, at the birth-moment of those others who will attain the Path, and to those at the arising-moment of consciousness during-life, suffering-truth is arising and path-truth also will cease at that plane.

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(Kha) yassa vā pana yattha maggasaccaṃ nirujjhissati tassa tattha dukkhasaccaṃ uppajjati?

Yassa cittassa anantarā aggamaggaṃ paṭilabhissanti tassa cittassa bhaṅgakkhaṇe ye caññe maggaṃ paṭilabhissanti tesam cavantānaṃ pavatte cittassa bhaṅgakkhaṇe arūpe maggassa ca phalassa ca uppādakkhaṇe tesam tattha maggasaccaṃ nirujjhissati, no ca tesam tattha dukkhasaccaṃ uppajjati.

Aggamaggassa uppādakkhaṇe yassa cittassa anantarā aggamaggaṃ paṭilabhissanti tassa cittassa uppādakkhaṇe ye caññe maggaṃ paṭilabhissanti tesam upapajantānaṃ pavatte cittassa uppādakkhaṇe tesam tattha maggasaccañca nirujjhissati dukkhasaccañca uppajjati.

(b) Or, path-truth will cease to a being at a plane. Is suffering-truth arising to that being at that plane?

To those at the ceasing-moment of [Anāgāmī] vodāna consciousness, at the death-moment of those others who will attain the Path, to those at the ceasing-moment of consciousness during-life, and to those at the arising-moment of Path and Fruition consciousness at the immaterial plane, path-truth will cease at that plane; but [it is] not that suffering-truth is arising to those beings at that plane.

To those at the arising-moment of Arahatta Path consciousness, to those at the arising-moment of [Anāgāmī] vodāna consciousness, at the birth-moment of those others who will attain the Path, and to those at the arising-moment of consciousness during-life, path-truth will cease and suffering-truth also is arising at that plane.

{081115b02-pavatti-uppadanirodhavara.mp3}

[Set C]

158. (Ka) yassa yattha samudayasaccaṃ uppajjati tassa tattha maggasaccaṃ nirujjhissati?

Āpāyikānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti tesam taṇhāya uppādakkhaṇe tesam tattha samudayasaccaṃ uppajjati, no ca tesam tattha maggasaccaṃ nirujjhissati.

Ye maggaṃ paṭilabhissanti tesam taṇhāya uppādakkhaṇe tesam tattha samudayasaccañca uppajjati maggasaccañca nirujjhissati.

158. (a) Origination-truth is arising to a being at a plane. Will path-truth cease to that being at that plane?

[At the arising-moment of craving of] those born at the woeful plane, and at the arising-moment of craving of those ordinary beings who will not attain the Path, origination-truth is arising at that plane; but [it is] not that path-truth will cease to those beings at that plane.

At the arising-moment of craving of those who will attain the Path, origination-truth is arising and path-truth also will cease at that plane.

(Kha) yassa vā pana yattha maggasaccaṃ nirujjhissati tassa tattha samudayasaccaṃ uppajjati?

Aggamaggassa uppādakkhaṇe yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [**] ye caññe maggaṃ paṭilabhissanti tesam taṇhāya bhaṅgakkhaṇe taṇhāvippayuttacitte vattamāne tesam tattha maggasaccaṃ nirujjhissati, no ca tesam tattha samudayasaccaṃ uppajjati.

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Ye maggaṃ paṭilabhissanti tesam taṇhāya uppādakkaṇe tesam tattha maggasaccaṇca nirujjhissati samudayasaccaṇca uppajjati.

(b) Or, path-truth will cease to a being at a plane. Is origination-truth arising to that being at that plane?

To those at the arising-moment of Arahatta Path consciousness, to those endowed with [Anāgāmī] vodāna consciousness, at the ceasing-moment of craving of those others who will attain the Path, and to those at the moment of consciousness dissociated from craving, path-truth will cease at that plane; but [it is] not that origination-truth is arising to those beings at that plane.

At the arising-moment of craving of those who will attain the Path, path-truth will cease and origination-truth also is arising at that plane.

{081115b03-pavatti-uppadanirodhavara.mp3}

Negative (Paccanīka) Being (Puggala)

[Set A]

159. (Ka) yassa dukkhasaccaṃ nuppajjati tassa samudayasaccaṃ na nirujjhissatīti?

Sabbesaṃ cavantānaṃ pavatte cittassa bhaṅgakkhaṇe arūpe maggassa ca phalassa ca uppādakkaṇe tesam dukkhasaccaṃ nuppajjati, no ca tesam samudayasaccaṃ na nirujjhissati.

Aggamaggassa bhaṅgakkhaṇe arahantānaṃ cittassa bhaṅgakkhaṇe yassa cittassa anantarā aggamaggaṃ paṭilabhissanti tassa cittassa bhaṅgakkhaṇe arūpe aggamaggassa ca phalassa ca uppādakkaṇe tesam dukkhasaccaṇca nuppajjati samudayasaccaṇca na nirujjhissati.

159. (a) Suffering-truth is not arising to a being. Will origination-truth not cease to that being?

To all those at the death-moment, to those at the ceasing-moment of consciousness during-life, and to those at the arising-moment of Path and Fruition consciousness at the immaterial plane, suffering-truth is not arising; but [it is] not that origination-truth will not cease to those beings.

To those at the ceasing-moment of Arahatta Path consciousness, to Arahants at the ceasing-moment of consciousness, to those at the ceasing-moment of [Anāgāmī] vodāna consciousness, and to those at the arising-moment of Arahatta Path and Fruition consciousness at the immaterial plane, suffering-truth is not arising and origination-truth also will not cease.

(Kha) yassa vā pana samudayasaccaṃ na nirujjhissati tassa dukkhasaccaṃ nuppajjati?

Aggamaggassa uppādakkaṇe arahantānaṃ cittassa uppādakkaṇe yassa cittassa anantarā aggamaggaṃ paṭilabhissanti tassa cittassa uppādakkaṇe tesam samudayasaccaṃ na nirujjhissati, no ca tesam dukkhasaccaṃ nuppajjati.

Aggamaggassa bhaṅgakkhaṇe arahantānaṃ cittassa bhaṅgakkhaṇe yassa cittassa anantarā aggamaggaṃ paṭilabhissanti tassa cittassa bhaṅgakkhaṇe arūpe aggamaggassa ca phalassa ca uppādakkaṇe tesam samudayasaccaṇca na nirujjhissati dukkhasaccaṇca nuppajjati.

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(b) Or, origination-truth will not cease to a being. Is suffering-truth not arising to that being?

To those at the arising-moment of Arahatta Path consciousness, to Arahants at the arising-moment of consciousness, and to those at the arising-moment of [Anāgāmī] vodāna consciousness, origination-truth will not cease; but [it is] not that suffering-truth is not arising to those beings.

To those at the ceasing-moment of Arahatta Path consciousness, to Arahants at the ceasing-moment of consciousness, to those at the ceasing-moment of [Anāgāmī] vodāna consciousness, and to those at the arising-moment of Arahatta Path and Fruition consciousness at the immaterial plane, origination-truth will not cease and suffering-truth also is not arising.

[Set B]

(Ka) yassa dukkhasaccaṃ nuppajjati tassa maggasaccaṃ na nirujjhissatīti?

Yassa cittassa anantarā aggamaggaṃ paṭilabhissanti tassa cittassa bhaṅgakkhaṇe ye caññe maggaṃ paṭilabhissanti tesam cavantānaṃ pavatte cittassa bhaṅgakkhaṇe arūpe maggassa ca phalassa ca uppādakkhaṇe tesam dukkhasaccaṃ nuppajjati, no ca tesam maggasaccaṃ na nirujjhissati.

Aggamaggassa bhaṅgakkhaṇe arahantānaṃ cittassa bhaṅgakkhaṇe ye ca puthujjanā maggaṃ na paṭilabhissanti tesam cavantānaṃ pavatte cittassa bhaṅgakkhaṇe arūpe aggaphalassa uppādakkhaṇe tesam dukkhasaccañca nuppajjati maggasaccañca na nirujjhissati.

(a) Suffering-truth is not arising to a being. Will path-truth not cease to that being?

To those at the ceasing-moment of [Anāgāmī] vodāna consciousness, at the death-moment of those others who will attain the Path, to those at the ceasing-moment of consciousness during-life, and to those at the arising-moment of Path and Fruition consciousness at the immaterial plane, suffering-truth is not arising; but [it is] not that path-truth will not cease to those beings.

To those at the ceasing-moment of Arahatta Path consciousness, to Arahants at the ceasing-moment of consciousness, at the death-moment of those ordinary beings who will not attain the Path, to those at the ceasing-moment of consciousness during-life, and to those at the arising-moment of Arahatta fruition-consciousness at the immaterial plane, suffering-truth is not arising and path-truth also will not cease.

(Kha) yassa vā pana maggasaccaṃ na nirujjhissati tassa dukkhasaccaṃ nuppajjatīti?

Arahantānaṃ cittassa uppādakkhaṇe ye ca puthujjanā maggaṃ na paṭilabhissanti tesam upapajjantānaṃ pavatte cittassa uppādakkhaṇe tesam maggasaccaṃ na nirujjhissati, no ca tesam dukkhasaccaṃ nuppajjati.

Aggamaggassa bhaṅgakkhaṇe arahantānaṃ cittassa bhaṅgakkhaṇe ye ca puthujjanā maggaṃ na paṭilabhissanti tesam cavantānaṃ pavatte cittassa bhaṅgakkhaṇe arūpe aggaphalassa uppādakkhaṇe tesam maggasaccañca na nirujjhissati dukkhasaccañca nuppajjati.

(b) Or, path-truth will not cease to a being. Is suffering-truth not arising to that being?

To Arahants at the arising-moment of consciousness, at the birth-moment of those ordinary beings

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who will not attain the Path, and to those at the arising-moment of consciousness during-life, path-truth will not cease; but [it is] not that suffering-truth is not arising to those beings.

To those at the ceasing-moment of Arahants at the ceasing-moment of consciousness, at the death-moment of those ordinary beings who will not attain the Path, to those at the ceasing-moment of consciousness during-life, and to those at the arising-moment of Arahatta fruition-consciousness, at the immaterial plane, path-truth will not cease and suffering-truth also is not arising.

[Set C]

160. (Ka) yassa samudayasaccaṃ nuppajjati tassa maggasaccaṃ na nirujjhissatīti?

Aggamaggassa uppādakkaṇe yassa cittassa anantarā aggamaggaṃ paṭilabhissanti ye caññe maggaṃ paṭilabhissanti tesam taṇhāya bhaṅgakkhaṇe taṇhāvippayuttacitte vattamāne nirodhasamāpannānaṃ asaññasattānaṃ tesam samudayasaccaṃ nuppajjati, no ca tesam maggasaccaṃ na nirujjhissati.

Aggamaggassa bhaṅgakkhaṇe arahantānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti tesam taṇhāya bhaṅgakkhaṇe taṇhāvippayuttacitte vattamāne tesam samudayasaccaṃ nuppajjati maggasaccaṃ na nirujjhissati.

160. (a) Origination-truth is not arising to a being. Will path-truth not cease to that being?

To those at the arising-moment of Arahatta Path consciousness, to those endowed with [Anāgāmī] vodāna consciousness, at the ceasing-moment of craving of those others who will attain the Path, to those at the moment of consciousness dissociated from craving, to those at the attainment of mental-cessation, and to those non-percipient beings, origination-truth is not arising; but [it is] not that path-truth will not cease to those beings.

To those at the ceasing-moment of Arahatta Path consciousness, to Arahants, at the ceasing-moment of craving of those ordinary beings who will not attain the Path, and to those at the moment of consciousness dissociated from craving, origination-truth is not arising and path-truth also will not cease.

(Kha) yassa vā pana maggasaccaṃ na nirujjhissati tassa samudayasaccaṃ nuppajjati?

Ye puthujjanā maggaṃ na paṭilabhissanti tesam taṇhāya uppādakkaṇe tesam maggasaccaṃ na nirujjhissati, no ca tesam samudayasaccaṃ nuppajjati.

Aggamaggassa bhaṅgakkhaṇe arahantānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti tesam taṇhāya bhaṅgakkhaṇe taṇhāvippayuttacitte vattamāne tesam maggasaccaṃ na nirujjhissati samudayasaccaṃ nuppajjati.

(b) Or, path-truth will not cease to a being. Is origination-truth arising to that being?

At the arising-moment of craving of those ordinary beings who will not attain the Path, path-truth will not cease; but [it is] not that origination-truth is not arising to those beings.

To those at the ceasing-moment of Arahatta Path consciousness, to Arahants, at the ceasing-moment of craving of those ordinary beings who will not attain the Path, and to those at the moment of

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consciousness dissociated from craving, path-truth will not cease and origination-truth also is not arising.

Negative (Paccanīka) Plane (Okāsa)

161. Yattha dukkhasaccaṃ nuppajjati...pe....

161. Suffering-truth is not arising at a plane.

Negative (Paccanīka) Being-Plane (Puggalokāsa)

[Set A]

162. (Ka) yassa yattha dukkhasaccaṃ nuppajjati tassa tattha samudayasaccaṃ na nirujjhissatī?

Catuvokārā pañcavokārā cavantānaṃ pavatte cittassa bhaṅgakkhaṇe arūpe maggassa ca phalassa ca uppādakkhaṇe tesam tattha dukkhasaccaṃ nuppajjati, no ca tesam tattha samudayasaccaṃ na nirujjhissati.

Aggamaggassa bhaṅgakkhaṇe arahantānaṃ cittassa bhaṅgakkhaṇe yassa cittassa anantarā aggamaggaṃ paṭilabhissanti tassa cittassa bhaṅgakkhaṇe arūpe aggamaggassa ca phalassa ca uppādakkhaṇe asaṅhasattā cavantānaṃ tesam tattha dukkhasaccaṃ nuppajjati samudayasaccaṃ na nirujjhissati.

162. (a) Suffering-truth is not arising to a being at a plane. Will origination-truth not cease to that being at that plane?

To those at the death-moment of four-aggregate and five-aggregate beings, to those at the ceasing-moment of consciousness during-life, and to those at the arising-moment of Path and Fruition consciousness at the immaterial plane, suffering-truth is not arising at that plane; but [it is] not that origination-truth will not cease to those beings at that plane.

To those at the ceasing-moment of Arahatta Path consciousness, to Arahants at the ceasing-moment of consciousness, to those at the ceasing-moment of [Anāgāmī] vodāna consciousness, to those at the arising-moment of Arahatta Path and Fruition consciousness at the immaterial plane, and to those at the death-moment of non-percipient beings, suffering-truth is not arising and origination-truth also will not cease at that plane.

(Kha) yassa vā pana yattha samudayasaccaṃ na nirujjhissati tassa tattha dukkhasaccaṃ nuppajjatī?

Aggamaggassa uppādakkhaṇe arahantānaṃ cittassa uppādakkhaṇe yassa cittassa anantarā aggamaggaṃ paṭilabhissanti tassa cittassa uppādakkhaṇe asaṅhasattam upapajjantānaṃ tesam tattha samudayasaccaṃ na nirujjhissati, no ca tesam tattha dukkhasaccaṃ nuppajjati.

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Aggamaggassa bhaṅgakkhaṇe arahantānaṃ cittassa bhaṅgakkhaṇe yassa cittassa anantarā aggamaggaṃ paṭilabhissanti tassa cittassa bhaṅgakkhaṇe arūpe aggamaggassa ca phalassa ca uppādakkhaṇe asaṅṅasattā cavantānaṃ tesam tattha samudayasaccaṅca na nirujjhissati dukkhasaccaṅca nuppajjati.

(b) Or, origination-truth will not cease to a being at a plane. Is suffering-truth not arising to that being at that plane?

To those at the arising-moment of Arahatta Path consciousness, to Arahants at the arising-moment of consciousness, to those at the arising-moment of [Anāgāmī] vodāna consciousness, and to those at the birth-moment of non-percipient beings, origination-truth will not cease at that plane; but [it is] not that suffering-truth is not arising to those beings at that plane.

To those at the ceasing-moment of Arahatta path, to Arahants at the ceasing-moment of consciousness, to those at the ceasing-moment of [Anāgāmī] vodāna consciousness, to those at the arising-moment of Arahatta Path and Fruition consciousness at the immaterial plane, and to those at the death-moment of non-percipient beings, origination-truth will not cease and suffering-truth also is not arising at that plane.

[Set B]

(Ka) yassa yattha dukkhasaccaṃ nuppajjati tassa tattha maggasaccaṃ na nirujjhissatīti?

Yassa cittassa anantarā aggamaggaṃ paṭilabhissanti tassa cittassa bhaṅgakkhaṇe ye caññe maggaṃ paṭilabhissanti tesam cavantānaṃ pavatte cittassa bhaṅgakkhaṇe arūpe maggassa ca phalassa ca uppādakkhaṇe tesam tattha dukkhasaccaṃ nuppajjati, no ca tesam tattha maggasaccaṃ na nirujjhissati.

Aggamaggassa bhaṅgakkhaṇe arahantānaṃ cittassa bhaṅgakkhaṇe āpāyikānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti tesam cavantānaṃ pavatte cittassa bhaṅgakkhaṇe arūpe aggaphalassa uppādakkhaṇe asaṅṅasattā [apāyā asaṅṅasattā (syā.)] cavantānaṃ tesam tattha dukkhasaccaṅca nuppajjati maggasaccaṅca na nirujjhissati.

(a) Suffering-truth is not arising to a being at a plane. Will path-truth not cease to that being at that plane?

To those endowed with [Anāgāmī] vodāna consciousness at the ceasing-moment of that consciousness, at the death-moment of those others who will attain the Path, to those at the ceasing-moment of consciousness during-life, and to those at the arising-moment of Path and Fruition consciousness at the immaterial plane, suffering-truth is not arising at that plane; but [it is] not that path-truth will not cease to those beings at that plane.

To those at the ceasing-moment of Arahatta Path consciousness, to Arahants at the ceasing-moment of consciousness, [at the death-moment of] those born at the woeful plane, at the death-moment of those ordinary beings who will not attain the Path, to those at the ceasing-moment of consciousness during-life, to those at the arising-moment of Arahatta Path consciousness, and to those at the death-moment of non-percipient beings, suffering-truth is not arising and path-truth also will not cease at that plane.

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(Kha) yassa vā pana yattha maggasaccaṃ na nirujjhissati tassa tattha dukkhasaccaṃ nuppajjati?

Arahantānaṃ cittassa uppādakkhaṇe āpāyikānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti tesam upapajjantānaṃ pavatte cittassa uppādakkhaṇe asaṅṅasattaṃ [apāyaṃ asaṅṅasattaṃ (syā.)] upapajjantānaṃ tesam tattha maggasaccaṃ na nirujjhissati, no ca tesam tattha dukkhasaccaṃ nuppajjati.

Aggamaggassa bhaṅgakkhaṇe arahantānaṃ cittassa bhaṅgakkhaṇe āpāyikānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti tesam cavantānaṃ pavatte cittassa bhaṅgakkhaṇe arūpe aggaphalassa uppādakkhaṇe asaṅṅasattā cavantānaṃ tesam tattha maggasaccaṃ na nirujjhissati dukkhasaccaṃ nuppajjati.

(b) Or, path-truth will not cease to a being at a plane. Is suffering-truth not arising to that being at that plane?

To Arahants at the arising-moment of consciousness, to those born at the woeful plane at the birth-moment, at the birth-moment of those ordinary beings who will not attain the Path, to those at the arising-moment of consciousness during-life, and to those at the birth-moment of non-percipient beings, path-truth will not cease at that plane; but [it is] not that suffering-truth is not arising to those beings at that plane.

To those at the ceasing-moment of Arahatta Path consciousness, to Arahants at the ceasing-moment of consciousness, [at the death-moment of] those born at the woeful plane, at the death-moment of those ordinary beings who will not attain the Path to those at the ceasing-moment of consciousness during-life, to those at the ceasing-moment of Arahatta Path consciousness at the immaterial plane, and to those at the death-moment of non-percipient beings, path-truth will not cease and suffering-truth also is not arising at that plane.

[Set C]

163. (Ka) yassa yattha samudayasaccaṃ nuppajjati tassa tattha maggasaccaṃ na nirujjhissati?

Aggamaggassa uppādakkhaṇe yassa cittassa anantarā aggamaggaṃ paṭilabhissanti ye caññe maggaṃ paṭilabhissanti tesam taṇhāya bhaṅgakkhaṇe taṇhāvippayuttacitte vattamāne tesam tattha samudayasaccaṃ nuppajjati, no ca tesam tattha maggasaccaṃ na nirujjhissati.

Aggamaggassa bhaṅgakkhaṇe arahantānaṃ āpāyikānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti tesam taṇhāya bhaṅgakkhaṇe taṇhāvippayuttacitte vattamāne asaṅṅasattānaṃ tesam tattha samudayasaccaṃ nuppajjati maggasaccaṃ na nirujjhissati.

163. (a) Origination-truth is not arising to a being at a plane. Will path-truth not cease to that being at that plane?

To those at the arising-moment of Arahatta Path consciousness, to those endowed with [Anāgāmī] vodāna consciousness, at the ceasing-moment of craving of those others who will attain the Path, and to those at the moment of consciousness dissociated from craving, origination-truth is not arising at that plane; but [it is] not that path-truth will not cease to those beings at that plane.

To those at the ceasing-moment of Arahatta Path consciousness, to Arahants, [at the ceasing-moment of craving of] those born at the woeful plane, at the ceasing-moment of craving of those ordinary

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beings who will not attain the Path, to those at the moment of consciousness dissociated from craving, and to those non-percipient beings, origination-truth is not arising and path-truth also will not cease at that plane.

(Kha) yassa vā pana yattha maggasaccaṃ na nirujjhissati tassa tattha samudayasaccaṃ nuppajjati?

Āpāyikānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti tesāṃ taṇhāya uppādakkaṇe tesāṃ tattha maggasaccaṃ na nirujjhissati, no ca tesāṃ tattha samudayasaccaṃ nuppajjati.

Aggamagassa bhaṅgakkhaṇe arahantānaṃ āpāyikānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti tesāṃ taṇhāya bhaṅgakkhaṇe taṇhāvippayuttacitte vattamāne asaṅghasattānaṃ tesāṃ tattha maggasaccaṃ na nirujjhissati samudayasaccaṃ nuppajjati.

(b) Or, path-truth will not cease to a being at a plane. Is origination-truth not arising to that being at that plane?

To those born at the woeful plane at the arising-moment of craving, and at the arising-moment of craving of those ordinary beings who will not attain the Path, path-truth will not cease at that plane; but [it is] not that origination-truth is not arising to those beings at that plane.

To those at the ceasing-moment of Arahatta Path consciousness, to Arahants, [at the ceasing-moment of craving of] those born at the woeful plane, at the ceasing-moment of craving of those ordinary beings who will not attain the Path, to those at the moment of consciousness dissociated from craving, and to those non-percipient beings, path-truth will not cease and origination-truth also is not arising at that plane.

2. Section on Process (Pavattivāra)

2-3. Section on Arising-Ceasing (Uppādanirodhavāra)

2-3-6. Section on the Past and the Future (Atitānāgatavāra)

Positive (Anuloma) Being (Puggala)

164. Yassa dukkhasaccaṃ uppajjittha tassa samudayasaccaṃ nirujjhissatī?

(Yathā nirodhavāre atitānāgatā [atītenānāgatā (syā.)] pucchā anulomampi paccaṇīkampi vibhattā evaṃ uppādanirodhavārepi asammohantena vibhajitabbaṃ).

(Uppādanirodhavāro.)

(Pavattivāro niṭṭhito.)

164. Suffering-truth had arisen to a being. Will origination-truth cease to that being?

(The questions in this Section on the Past and the Future are classified as in the Section on Ceasing, the Positive and Negative are also the same. This Section on Arising-Ceasing also should be classified without confusion likewise.)

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(End of Section on Arising-Ceasing.)

(End of Section on Process.)

{081115b04-pavatti-uppadanirodhavara.mp3}

[Pāḷi-English Glossary] for Section on Realization (Pariññāvāra)	
Pāḷi	English
Yo	A being / One
So	That being
parijānāti	Is realizing
na parijānāti	Is not realizing
parijānittha	Had realized
na parijānittha	Had not realized
parijānissati	Will realize
na parijānissati	Will not realize
pajahatīti	Is eradicating
nappajahatīti	Is not eradicating
pajahitthāti	Had eradicated
nappajahitthāti	Had not eradicated
pajahissatīti	Will eradicate
nappajahissatīti	Will not eradicate
Arahā	Arahant
Aggamaggasamaṅgī	Arahatta Path beings
Puthujjanā	Ordinary beings / Common worldlings
Puggalā	Beings
ṭhapetvā	Leaving out / With the exception of
avasesā	The remaining
maggam paṭilabhissanti	Will attain the Path
maggam na paṭilabhissanti	Will not attain the Path

{081113b01-parinnavara.mp3}

3. Section on Realization (Pariññāvāra)

3-1. Section on the Present (Paccuppannavāra)

165. (Ka) yo dukkhasaccaṃ parijānāti so samudayasaccaṃ pajahatīti? Āmantā.
(Kha) yo vā pana samudayasaccaṃ pajahati so dukkhasaccaṃ parijānātīti? Āmantā.

165. (a) A being is realizing suffering-truth. Is that being eradicating origination-truth? Yes.
(b) Or, a being is eradicating origination-truth. Is that being realizing suffering-truth? Yes.

{081113b02-parinnavara.mp3}

(Ka) yo dukkhasaccaṃ na parijānāti so samudayasaccaṃ nappajahatīti? Āmantā.
(Kha) yo vā pana...pe...? Āmantā.

(a) A being is not realizing suffering-truth. Is that being not eradicating origination-truth? Yes.
(b) Or, a being.? Yes.

{081113b03-parinnavara.mp3}

3-2. Section on the Past (Atītavāra)

166. (Ka) yo dukkhasaccaṃ parijānittha so samudayasaccaṃ pajahitthāti? Āmantā.
(Kha) yo vā pana...pe...? Āmantā.

166. (a) A being had realized suffering-truth. Had that being eradicated origination-truth? Yes.
(b) Or, a being.? Yes.

(Ka) yo dukkhasaccaṃ na parijānittha so samudayasaccaṃ nappajahitthāti? Āmantā.
(Kha) yo vā pana...pe...? Āmantā.

(a) A being had not realized suffering-truth. Had that being not eradicated origination-truth? Yes.
(b) Or, a being.? Yes.

{081113b04-parinnavara.mp3}

3-3. Section on the Future (Anāgatavāra)

167. (Ka) yo dukkhasaccaṃ parijānissati so samudayasaccaṃ pajahissatīti? Āmantā.
(Kha) yo vā pana...pe...? Āmantā.

167. (a) A being will realize suffering-truth. Will that being eradicate origination-truth? Yes.
(b) Or, a being.? Yes.

(Ka) yo dukkhasaccaṃ na parijānissati so samudayasaccaṃ nappajahissatīti? Āmantā.
(Kha) yo vā pana...pe...? Āmantā.

(a) A being will not realize suffering-truth. Will that being not eradicate origination-truth? Yes.
(b) Or, a being. Yes.

{081113b05-parinnavara.mp3}

3-4. Section on the Present and the Past (Paccuppannātītavāra)

168. (Ka) yo dukkhasaccaṃ parijānāti so samudayasaccaṃ pajahitthāti? No.
(Kha) yo vā pana samudayasaccaṃ pajahittha so dukkhasaccaṃ parijānātīti? No.

168. (a) A being is realizing suffering-truth. Had that being eradicated origination-truth? No.
(b) Or, a being had eradicated origination-truth. Is that being realizing suffering-truth? No.

{081113b06-parinnavara.mp3}

(Ka) yo dukkhasaccaṃ na parijānāti so samudayasaccaṃ nappajahitthāti?
Arahā dukkhasaccaṃ na parijānāti, no ca samudayasaccaṃ nappajahittha.
Aggamaggasamaṅgiṇca arahantaṇca ṭhapetvā avasesā puggalā dukkhasaccaṇca na parijānanti
samudayasaccaṇca nappajahittha.

(a) A being is not realizing suffering-truth. Had that being not eradicated origination-truth?
Arahants are not realizing suffering-truth; but [it is] not that they had not eradicated origination-truth.
Leaving out Arahatta Path beings and Arahants, the remaining beings are not realizing suffering-truth
and also had not eradicated origination-truth.

(Kha) yo vā pana samudayasaccaṃ nappajahittha so dukkhasaccaṃ na parijānātīti?

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Aggamaggasamaṅgī samudayasaccaṃ nappajahittha, no ca dukkhasaccaṃ na parijānāti.

Aggamaggasamaṅgiṅca arahantaṅca ṭhapetvā avasesā puggalā samudayasaccaṅca nappajahittha dukkhasaccaṅca na parijānanti.

(b) Or, a being had not eradicated origination-truth. Is that being not realizing suffering-truth?

Arahatta Path beings had not eradicated origination-truth; but [it is] not that they are not realizing suffering-truth.

Leaving out Arahatta Path beings and Arahants, the remaining beings had not eradicated origination-truth and also are not realizing suffering-truth.

{081113b07-parinnavara.mp3}

3-5. Section on the Present and the Future (Paccuppannānāgatavāra)

169. (Ka) yo dukkhasaccaṃ parijānāti so samudayasaccaṃ pajahissatīti? No.

(Kha) yo vā pana samudayasaccaṃ pajahissati so dukkhasaccaṃ parijānātīti? No.

169. (a) A being is realizing suffering-truth. Will that being eradicate origination-truth? No.

(b) Or, a being will eradicate origination-truth. Is that being realizing suffering-truth? No.

{081113b08-parinnavara.mp3}

(Ka) yo dukkhasaccaṃ na parijānāti so samudayasaccaṃ nappajahissatīti?

Ye maggaṃ paṭilabhissanti te dukkhasaccaṃ na parijānanti, no ca samudayasaccaṃ nappajahissanti.

Arahā ye ca puthujjanā maggaṃ na paṭilabhissanti te dukkhasaccaṅca na parijānanti samudayasaccaṅca nappajahissanti.

(b) A being is not realizing suffering-truth. Will that being not eradicate origination-truth?

These beings who will attain the Path, are not realizing suffering-truth; but [it is] not that they will not eradicate origination-truth.

Arahants, and ordinary beings who will not attain the Path, are not realizing suffering-truth and also will not eradicate origination-truth.

{081113b09-parinnavara.mp3}

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(Kha) yo vā pana samudayasaccaṃ nappajahissati so dukkhasaccaṃ na pariṇāṭīti?
Aggamaggasamaṅgī samudayasaccaṃ nappajahissati, no ca dukkhasaccaṃ na pariṇāṭīti.
Arahā ye ca puthujjanā maggaṃ na paṭilabhissanti te samudayasaccañca nappajahissanti
dukkhasaccañca na pariṇāṇanti.

(b) Or, a being will not eradicate origination-truth. Is that being not realizing suffering-truth?
Arahatta Path beings will not eradicate origination-truth; but [it is] not that they are not realizing
suffering-truth.
Arahants, and ordinary beings who will not attain the Path, will not eradicate origination-truth and
also are not realizing suffering-truth.

{081113b10-parinnavara.mp3}

3-6. Section on the Past and the Future (Atitānāgatavāra)

170. (Ka) yo dukkhasaccaṃ pariṇāṇittha so samudayasaccaṃ pajahissatīti? No.
(Kha) yo vā pana samudayasaccaṃ pajahissati so dukkhasaccaṃ pariṇāṇitthāti? No.

170. (a) A being had realized suffering-truth. Will that being eradicate origination-truth? No.
(b) Or, a being will eradicate origination-truth. Had that being realized suffering-truth? No.

{081113b11-parinnavara.mp3}

(Ka) yo dukkhasaccaṃ na pariṇāṇittha so samudayasaccaṃ nappajahissatīti?
Ye maggaṃ paṭilabhissanti te dukkhasaccaṃ na pariṇāṇittha, no ca te samudayasaccaṃ
nappajahissanti.
Aggamaggasamaṅgī ye ca puthujjanā maggaṃ na paṭilabhissanti te dukkhasaccañca na
pariṇāṇittha samudayasaccañca nappajahissanti.

(a) A being had not realized suffering-truth. Will that being not eradicate origination-truth?
These beings who will attain the Path, had not realized suffering-truth; but [it is] not that they will not
eradicate origination-truth.
Arahatta Path beings, and ordinary beings who will not attain the Path, had not realized suffering-
truth and also will not eradicate origination-truth.

{081113b12-parinnavara.mp3}

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(Kha) yo vā pana samudayasaccaṃ nappajahissati so dukkhasaccaṃ na pari jānitthāti?

Arahā samudayasaccaṃ nappajahissati, no ca dukkhasaccaṃ na pari jānittha.

Aggamaggasamaṅgī ye ca puthujjanā maggaṃ na paṭilabhissanti te samudayasaccañca nappajahissanti dukkhasaccañca na pari jānittha.

(Pariññāvāro.)

(Saccayamakaṃ niṭṭhitaṃ.)

(b) Or, a being will not eradicate origination-truth. Had that being not realized suffering-truth?

Arahants will not eradicate origination-truth; but [it is] not that he had not realized suffering-truth.

Arahatta Path beings, and ordinary beings who will not attain the Path, will not eradicate origination-truth and also had not realized suffering-truth.

(End of Section on Realization.)

(End of the Couple of Investigative Points on Truths.)

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[Appendix I] The Four Noble Truths (Cattāri Ariyasaccā)

Pāḷi Text:

Cattāri ariyasaccāni – dukkhaṃ ariyasaccaṃ, dukkhasamudayo ariyasaccaṃ, dukkhanirodho ariyasaccaṃ, dukkhanirodhagāminī paṭipadā ariyasaccaṃ.

English Translation:

The Four Noble Truths are: (1) the noble truth of suffering, (2) the noble truth of the origin of suffering, (3) the noble truth of the cessation of suffering, and (4) the noble truth of the path leading to the cessation of suffering.

Guide in {Fundamental Abhidhamma – Part II, Sayādaw Dr.Nandamālābhivamsa, Chapter 9, pp.133}:

Ariyasacca means "Noble Truth". It is divided into 4:

- (1) Dukkha Ariyasacca – The Noble Truth of suffering,
- (2) Dukkhasamudaya Ariyasacca – The Noble Truth of the cause of suffering,
- (3) Dukkhanirodha Ariyasacca – The Noble Truth of the cessation of suffering,
- (4) Dukkhanirodhagāminī Paṭipadā Ariyasacca - The Noble Truth of the way to the cessation of suffering.

Herein, the First Noble Truth is composed of all types of mundane states namely, 81 mundane citta, 51 associated cetasikas (except lobha), and 28 matters.

The Second Noble Truth is composed of only lobha [cetasika], as the major cause.

The Third Noble Truth is composed of only Nibbāna, but the Fourth Noble Truth is composed of 8 Factors of the Path. They are 8 mental states namely, paññā, vitakka, 3 virati, vīriya, sati and ekaggatā all of which associate with Magga citta.

Special Note:

The 4 Magga citta and its [remaining] 28 associated mental states (except the 8 factors of the Path), the 4 Phala citta and its 36 associated mental states are not included in the Four Noble Truths. They are free from sacca (Truth-free / Sacca-vimutta).

Guide in {A Comprehensive Manual of Abhidhamma, Bhikkhu Bodhi, Chapter VII, pp.289}:

The Four Noble Truths are the fundamental teaching of the Buddha, discovered by him on the night of his Enlightenment and expounded by him repeatedly during his long ministry. These four truths are called noble (ariya) because they are penetrated by the noble ones; because they are the truths taught by the supreme Noble One, the Buddha; because their discovery leads to the state of a noble one; and because they are the real, unalterable, undeceptive truths about existence.

The noble truth of suffering is expounded as twelvefold: the suffering of birth, aging, death, sorrow, lamentation, pain, grief, despair, association with the unpleasant, separation from the pleasant, not to get what one wants, and the five aggregates of clinging. Concisely, the noble

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truth of suffering comprises all phenomena of the three mundane planes of existence except craving.

The noble truth of the origin of suffering is a single factor, namely, craving (taṇhā), which is identical with the cetasika of greed (lobha). Craving, however, has three aspects: craving for sense pleasures (kāmatāṇhā), craving for continued existence (bhavataṇhā), and craving for annihilation (vibhavataṇhā).

The Abhidhamma texts explain craving for continued existence as lust accompanied by the view of existence (bhavadiṭṭhi), i.e. by the eternalist view; craving for annihilation as lust accompanied by the view of non-existence (vibhavadiṭṭhi), i.e. by the annihilationist view.
{See Vibh Chap 916}

The noble truth of the cessation of suffering is also singlefold: it is Nibbāna, which is to be realized by the eradication of craving.

The noble truth of the way to the cessation of suffering is the Noble Eightfold Path. In the teaching of the four truths, this is the collection of eight cetasikas corresponding to the eight path factors arisen in the cittas of the four supramundane paths. It should be noted that while in the section on the requisites of enlightenment, the eight path factors may be either mundane or supramundane, in the teaching of the Four Noble Truths they are exclusively supramundane.
{The Four Noble Truths are explained in detail in Vism. XVI}

Summary:(here shown partially only)

Dukkhaṃ tebhūmakam vaṭṭam, taṇhā samudayo bhava.
Nirodho nāma nibbānaṃ, maggo lokuttaro mato.
Maggayuttā phalā ceva, catusaccavinissaṭṭhā.
Iti pañcappahedena, pavutto sabbasaṅgaho.

The round of existence in the three planes is suffering. Craving is its origin. Cessation is Nibbāna. The path is regarded as supramundane. Mental states associated with the paths and the fruits are excluded from the four truths.

Guide of the summary:

Mental states associated with the paths: Apart from the eight cetasikas corresponding to the eight path factors, the other constituents of the supramundane path consciousness – the citta itself and the associated cetasikas – are not strictly speaking part of the eightfold path, and thus are not comprehended by the Four Noble Truths. The four fruits as well are excluded from the framework of the Four Noble Truths.

[Appendix II] Four Types of Question and Five Types of Answer

Four Types of Question	Five Types of Answer
1. purepañhā	1. pāḷigati
2. pacchāpañhā	2. paṭivacana (āmantā)
3. paripuṇṇapañhā	3. sarūpadassana
4. moghapañhā	4. paṭisedha (no)
	5. paṭikkhepa (natthi)

1. **Purepañhā** (question dealing with only preceding point, that is Sanniṭṭhāna) Such a question applies to only Paccaṇīka (negative) and in this question the point of Saṃsaya has no meaning, but the Sanniṭṭhāna is possible. To that question the answer is to be called Pāḷigati (an answer that follows the term of question without negative. (eg. na uppajjhithāti? Uppajjhitha.)

2. **Pacchāpañhā** (question dealing with only following point, that is Saṃsaya) Such a question applies to both, Anuloma and Paccaṇīka. In this question the two points, Sanniṭṭhāna and Saṃsaya, are totally the same in dhamma, or Sanniṭṭhāna is less and Saṃsaya is more though some dhammas are the same. To that question the answer is to be called Paṭivacana (answer in admission) that replies Āmantā (yes).

3. **Paripuṇṇapañhā** (question dealing with the complete points, the preceding and the following). Such a question applies to where the Sanniṭṭhāna is more in dhamma than the Saṃsaya though some are similar. To that question the answer is to be called Sarūpadassana (answer with classification).

4. **Moghapañhā** (question in vain). Such a question deals with both, Anuloma (positive) and Paccaṇīka (negative). When it deals with Anuloma, however, it applies to where there is no point of Saṃsaya. To that question the answer is to be called Paṭisedha (negative) denying Saṃsaya (e.g. Yo rūpakkhandhaṃ parijanittha so vedanākkhandhaṃ parijanissatīti? No). If it deals with Paccaṇīka, it applies to where there is no point of Sanniṭṭhāna. To that question the answer is to be called Paṭikkhepa (rejection) rejecting Sanniṭṭhāna. (e.g. Yassa rūpakkhandho na nirujjhitha tassa vedanākkhandho na nirujjhissatīti? Natthi).

{081107a04-four-questions-five-answers.mp3}

[Table 1] Mental-moment and Life-existence

Table of mind-moment and life-existence		
Cittakkhaṇa (mental-moment)	Citta-vīthi (mental-process)	Bhava (three periods of life-existence)
Uppāda-khaṇa (arising-moment)	Paṭisandhi citta (rebirth consciousness)	Upapajjantānaṃ (birth-moment)
Ṭhiti-khaṇa (stopping-moment)		
Bhaṅga-khaṇa (ceasing-moment)		
Uppāda-khaṇa (arising-moment)	Bhavaṅga or Vīthiccitta	Pavatte (during life)
Ṭhiti-khaṇa (stopping-moment)		
Bhaṅga-khaṇa (ceasing-moment)		
Uppāda-khaṇa (arising-moment)	Cuti citta (death consciousness)	
Ṭhiti-khaṇa (stopping-moment)		
Bhaṅga-khaṇa (ceasing-moment)		Cavantānaṃ (death-moment)

Cittakkhaṇa means mental moment. A mental moment comprises three sub-moments: arising-moment (uppāda-khaṇa), stopping-moment (ṭhiti-khaṇa), and ceasing-moment (bhaṅga-khaṇa). The three sub-moments form a life-span of one mind.

Life-existence starts with rebirth consciousness. It remains for only 3 very short moments – arising, stopping, and ceasing. Then the same type of consciousness appears with the object of rebirth consciousness. It is named bhavaṅga due to being the condition of life. In the end, the same type of consciousness arises with the same object and it is named cuti due to the cessation of life.

Then immediately after cuti, it continues as another paṭisandhi. Then bhavaṅga and vithiccitta follow depending on conditions throughout the whole life. Finally, cuti arises as the end of life-existence. This process continues non-stop, revolving like a wheel, until one attains parinibbāna.

[Table 2] Suddhāvāsānaṃ upapatticcittassa

(e.g.) Verse 61. [Set A], Suddhāvāsānaṃ upapatticcittassa uppādakkhaṇe, tesam tattha dukkhasaccaṃ uppajjati, no ca tesam tattha samudayasaccaṃ uppajjittha.		
<i>(Translation)</i> At the arising-moment of upapatti-citta of pure-abode beings, suffering-truth is arising at that plane; but [it is] not that origination-truth had arisen to those beings at that plane.		
When	At the period of Suddhāvāsānaṃ upapatticcittassa uppādakkhaṇe	samudaya-sacca
dukkha-sacca is arising	Paṭisandhi citta	taṇhā has not arisen
dukkha-sacca is arising	16 Bhavaṅga	taṇhā has not arisen
dukkha-sacca is arising	Manodvārāvajjana citta	taṇhā has not arisen
1 st J: dukkha-sacca is arising	7 Bhavanikkhanti Paṭhama Javana	1 st Javana: taṇhā is arising
2 nd J: dukkha-sacca is arising		2 nd Javana: taṇhā has arisen
3 rd J:		3 rd Javana:
4 th J:		4 th Javana:
5 th J:		5 th Javana:
6 th J:		6 th Javana:
7 th J:		7 th Javana:
Bhavaṅga (the bhavaṅga again arises and ceases, and continues thus whenever there is no intervention of a cognitive process.)		
<i>(Guide)</i> Taṇhā has not arisen to Suddhāvāsānaṃ before, until the 1 st Javana. In this 1 st Javana taṇhā has not arisen, because taṇhā is only arising at that moment. Starting from the 2 nd Javana, taṇhā has arisen to those beings at that plane.		

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The couple of investigative points on suddhāvāsānaṃ upapatticcittassa uppādakkhaṇe:

- Verse 61. [Set A], tesam tattha dukkhasaccaṃ uppajjati, no ca tesam tattha samudayasaccaṃ uppajjittha.
- Verse 61. [Set B], tesam tattha dukkhasaccaṃ uppajjati, no ca tesam tattha maggasaccaṃ uppajjittha.
- Verse 66. [Set A], tesam tattha samudayasaccaṃ nuppajjittha, no ca tesam tattha dukkhasaccaṃ nuppajjati.
- Verse 66. [Set B], tesam tattha maggasaccaṃ nuppajjittha, no ca tesam tattha dukkhasaccaṃ nuppajjati.
- Verse 114. [Set A],tesam tattha dukkhasaccaṃ na nirujjhati samudayasaccaṃ na nirujjhittha.
- Verse 114. [Set A],tesam tattha samudayasaccaṃ na nirujjhittha dukkhasaccaṃ na nirujjhati.
- Verse 114. [Set B],tesam tattha dukkhasaccaṃ na nirujjhati maggasaccaṃ na nirujjhittha.
- Verse 114. [Set B],tesam tattha maggasaccaṃ na nirujjhittha dukkhasaccaṃ na nirujjhati.

Verse 61. [Set B], Suddhāvāsānaṃ upapatticcittassa uppādakkhaṇe, tesam tattha dukkhasaccaṃ uppajjati, no ca tesam tattha maggasaccaṃ uppajjittha.

At the arising-moment of upapatti-citta of pure-abode beings, suffering-truth is arising at that plane; but [it is] not that path-truth had arisen to those beings at that plane.

Magga-sacca has not arisen to Suddhāvāsānaṃ upapatticcittassa before. Magga-sacca will only arise at the 1st magga-citta javana of pure-abode beings at that plane. At that moment, magga-sacca is arising. Thereafter at the 2nd magga-citta javana arises, at that moment magga-sacca is arising and also has arisen.

The couple of investigative points on suddhāvāsānaṃ upapatticcittassa bhaṅgakkhaṇe:

- Verse 66. [Set A], tesam tattha dukkhasaccaṃ nuppajjati samudayasaccaṃ nuppajjittha.
- Verse 66. [Set A], tesam tattha samudayasaccaṃ nuppajjittha dukkhasaccaṃ nuppajjati.
- Verse 66. [Set B], tesam tattha dukkhasaccaṃ nuppajjati maggasaccaṃ nuppajjittha.
- Verse 66. [Set B], tesam tattha maggasaccaṃ nuppajjittha dukkhasaccaṃ nuppajjati.
- Verse 109. [Set A],tesam tattha dukkhasaccaṃ nirujjhati, no ca tesam tattha samudayasaccaṃ nirujjhittha.
- Verse 109. [Set B],tesam tattha dukkhasaccaṃ nirujjhati, no ca tesam tattha maggasaccaṃ nirujjhittha.
- Verse 114. [Set A],tesam tattha samudayasaccaṃ na nirujjhittha, no ca tesam tattha

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dukkhasaccaṃ na nirujjhati.

- Verse 114. [Set B], tesam tattha maggasaccaṃ na nirujjhittha, no ca tesam tattha dukkhasaccaṃ na nirujjhati.

Other reference on bhavanikanti-javana at {A Comprehensive Manual of Abhidhamma, Bhikkhu Bodhi, Chapter V, pp.228}

[Table 3] Suddhāvāsānaṃ dutiye citte vattamāne

Paṭisandhi citta	1 st Bhavaṅga
Life of a being starts from rebirth consciousness. Dukkha-sacca is arising at this moment.	This is the 2 nd citta in a new life. Start from this citta, the dukkha-sacca [of rebirth consciousness] has arisen.
(e.g.) Verse 41. [Set A], Suddhāvāsānaṃ dutiye citte vattamāne, tesam tattha dukkhasaccaṃ uppajjittha, no ca tesam tattha samudayasaccaṃ uppajjittha.	
<i>(Translation)</i> To those pure-abode beings at the moment of second consciousness, suffering-truth had arisen at that plane; but [it is] not that origination-truth had arisen to those beings at that plane.	
<i>(Guide)</i> Referring to the period from the 1 st Bhavaṅga until the 1 st Bhavanikkhanti Paṭhama Javana, just before the 2 nd Bhavanikkhanti Paṭhama Javana. It is said that suffering-truth had arisen and origination-truth had not arisen to pure-abode beings at their plane.	

The couple of investigative points on Suddhāvāsānaṃ dutiye citte vattamāne:

- Verse 41. [Set A], tesam tattha dukkhasaccaṃ uppajjittha, no ca tesam tattha samudayasaccaṃ uppajjittha.
- Verse 41. [Set B], tesam tattha dukkhasaccaṃ uppajjittha, no ca tesam tattha maggasaccaṃ uppajjittha.
- Verse 46. [Set A], tesam tattha samudayasaccaṃ nuppajjittha, no ca tesam tattha dukkhasaccaṃ nuppajjittha.
- Verse 46. [Set B], tesam tattha maggasaccaṃ nuppajjittha, no ca tesam tattha dukkhasaccaṃ nuppajjittha.
- Verse 47. [Set C], tesam tattha maggasaccaṅca nuppajjittha samudayasaccaṅca nuppajjittha.
- Verse 67. [Set C], tesam tattha samudayasaccaṅca nuppajjati maggasaccaṅca nuppajjittha.
- Verse 67. [Set C], tesam tattha maggasaccaṅca nuppajjittha samudayasaccaṅca nuppajjati.

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- Verse 82. [Set C], tesam tattha maggasaccaṃ uppajjissati, no ca tesam tattha samudayasaccaṃ uppajjittha.
- Verse 87. [Set C], tesam tattha samudayasaccaṃ nuppajjittha, no ca tesam tattha maggasaccaṃ nuppajjissati.
- Verse 115. [Set C],tesam tattha samudayasaccañca na nirujjhati maggasaccañca na nirujhittha.
- Verse 115. [Set C],tesam tattha maggasaccañca na nirujhittha samudayasaccañca na nirujhati.
- Verse 130. [Set C],tesam tattha maggasaccaṃ nirujjhissati, no ca tesam tattha samudayasaccaṃ nirujhittha.
- Verse 135. [Set C],tesam tattha samudayasaccaṃ na nirujhittha, no ca tesam tattha maggasaccaṃ na nirujhissati.

[Table 4] Suddhāvāsānaṃ dutiye akusale citte vattamāne

<p>(e.g.) Suddhāvāsānaṃ dutiye akusale citte vattamāne, Verse 42. [Set C], tesam tattha samudayasaccaṃ uppajjittha, no ca tesam tattha maggasaccaṃ uppajjittha. Verse 47. [Set C], tesam tattha maggasaccaṃ nuppajjittha, no ca tesam tattha samudayasaccaṃ nuppajjittha.</p>		
<p>(Translation) To those pure-abode beings at that moment of second unwholesome consciousness, Verse 42. [Set C], origination-truth had arisen at that plane; but [it is] not that path-truth had arisen to those beings at that plane. Verse 47. [Set C], path-truth had not arisen at that plane; but [it is] not that origination-truth had not arisen to those beings at that plane.</p>		
samudaya-sacca	upapatticcittassa	magga-sacca
	Paṭisandhi citta	
	16 Bhavaṅga	
	Manodvārāvajjana citta	
samudaya-sacca is arising	1 st Bhavanikkhanti Javana	magga-sacca has not arisen
samudaya-sacca has arisen	2 nd Bhavanikkhanti Javana	magga-sacca has not arisen
samudaya-sacca has arisen	3 rd Bhavanikkhanti Javana	magga-sacca has not arisen
samudaya-sacca has arisen	4 th Bhavanikkhanti Javana	magga-sacca has not arisen
samudaya-sacca has arisen	5 th Bhavanikkhanti Javana	magga-sacca has not arisen
samudaya-sacca has arisen	6 th Bhavanikkhanti Javana	magga-sacca has not arisen
samudaya-sacca has arisen	7 th Bhavanikkhanti Javana	magga-sacca has not arisen
<p>(Guide) Start from the 2nd Bhavanikkhanti Javana, until the magga citta arises. In this whole period, samudaya-sacca has arisen, magga-sacca has not arisen yet.</p>		

[Diagram 1] Four Point System of dukkha dukkhasacca:

Four Point System of dukkha dukkhasacca	
Four Points	Reality
1. dukkha na dukkhasacca (only dukkha, not dukkhasacca)	There is no dhamma which is only dukkha, but not dukkhasacca.
2. dukkhasacca na dukkha (only dukkhasacca, not dukkha)	81 lokiya-citta, and its associated 51 cetasika [excluding lobha cetasika], and Indriyabaddharūpa 28.
3. dukkha ceva dukkhasaccañca (both dukkha and dukkhasacca)	2 unpleasant feeling (Domanassa) of Hatred-rooted Consciousness (Dosamūlacitta), and 1 bodily painful feeling (Dukkha) of Rootless Unwholesome Resultant Consciousness (Akusala vipāka citta).
4. na ceva dukkha na ca dukkhasacca (neither dukkha nor dukkhasacca)	The other three sacca (i.e. samudayasacca, nirodhasacca, maggasacca), and Truth-free (i.e. magga-citta and its remaining 28 associated cetasika [excluding the 8 path factors of magga citta]; phala-citta and its 36 associated cetasika; 2 groups of heat-born matters of inanimate things (Anindriyabaddha utujarūpakalāpa) [i.e. pure-octad and sound-nonad]; and paññatti).

{081108c03-four-points-dukkha-dukkhasacca.mp3}

[Diagram 2] Four Point System of samudaya samudayasacca:

Four Point System of samudaya samudayasacca	
Four Points	Reality
1. samudaya na samudayasacca (only samudaya, not samudayasacca)	They are Samudaya Samañña (except taṇhā). i.e. the 9 mental defilements (Kilesā), and its associated 12 akusala cittuppāda, and also its object (i.e. lokiya kusala cittuppāda).
2. samudayasacca na samudaya (only samudayasacca, not samudaya)	There is no dhamma which is only samudayasacca, but not samudaya.
3. samudaya ceva samudayasaccañca (both samudaya and samudayasacca)	Only craving (taṇhā).
4. na ceva samudaya na ca samudayasacca (neither samudaya nor samudayasacca)	The other three sacca (i.e. dukkhasacca, nirodhasacca, maggasacca), and Truth-free (i.e. magga citta and its remaining 28 associated cetasika [excluding the 8 path factors of magga citta]; phala citta and its 36 associated cetasika; 2 groups of heat-born matters of inanimate things (Anindriyabaddha utujarūpakalāpa) [i.e. pure-octad and sound-nonad]; and paññatti).

{081108c04-four-points-samudayasamudayasacca.mp3}

[Diagram 3] Four Point System of nirodha nirodhasacca:

Four Point System of nirodha nirodhasacca	
Four Points	Reality
1. nirodha na nirodhasacca (only nirodha, not nirodhasacca)	They are Nirodha Samañña (except Nibbāna): 1. Khaṇa bhaṅga nirodha (cessation of momentary dissolution of phenomena. Natural nature of phenomena.) 2. Tadaṅga nirodha (Vipassana) 3. Vikkhambhana nirodha (Jhana) 4. Samuccheda nirodha (Magga) 5. Paṭipassaddhi nirodha (Phala)
2. nirodhasacca na nirodha (only nirodhasacca, not nirodha)	There is no dhamma which is only nirodhasacca, but not nirodha.
3. nirodha ceva nirodhasaccañca (both nirodha and nirodhasacca)	Only Nibbāna, the final cessation.
4. na ceva nirodha na ca nirodhasacca (neither nirodha nor nirodhasacca)	The other three sacca (i.e. dukkhasacca, samudayasacca, maggasacca), and Truth-free (i.e. magga citta and its remaining 28 associated cetasika [excluding the 8 path factors of magga citta]; phala citta and its 36 associated cetasika; 2 groups of heat-born matters of inanimate things (Anindriyabaddha utujarūpakalāpa) [i.e. pure-octad and sound-nonad]; and paññatti).

{081108c05-four-points-nirodhanirodhasacca.mp3}

[Diagram 4] Four Point System of magga maggasacca:

Four Point System of magga maggasacca	
Four Points	Reality
1. magga na maggasacca (only magga, not maggasacca)	They are Magga Samañña (except maggasacca): 1. Jaṅgha magga (walking path) 2. Sakata magga (path of bullock cart path) 3. Micchā magga (wrong path) 4. Pañcaṅgika magga (5 path factors, which are associated with the sahetuka kāmāvacara vipāka, kiriyā, and mahaggata citta) 5. Atthaṅgika magga (8 path factors, which are associated with the mahākusala citta, mahāvipāka citta, mahākiriya citta, mahaggata citta, and also phala citta)
2. maggasacca na magga (only maggasacca, not magga)	There is no dhamma which is only maggasacca, but not magga.
3. magga ceva maggasaccañca (both magga and maggasacca)	8 path factors, which are associated with the magga citta.
4. na ceva magga na ca maggasacca (neither magga nor maggasacca)	The other three sacca (i.e. dukkhasacca, samudayasacca, nirodhasacca), and Truth-free (i.e. magga citta and its remaining 28 associated cetasika [excluding the 8 path factors of magga citta]; phala citta and its remaining 28 associated cetasika [excluding the 8 path factors of phala citta]; 2 groups of heat-born matters of inanimate things (Anindriyabaddha utujarūpakalāpa) [i.e. pure-octad and sound-nonad]; and paññatti).

{081108c06-four-points-maggamaggasacca.mp3}

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Sadhu! Sadhu! Sadhu!