

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

3. The Canon of Higher Teaching (3. Abhidhamma
Piṭaka)

08. Pairs-3 (08. Yamakapāḷi-3)

10. Pairs on Faculties (10. Indriyayamakaṃ)

[Ya 10.1.1-10.3.6, PTS 2.61-2.215]



PaliVerse

08. Pairs-3

10. Pairs on Faculties

1. The Description Section

Synopsis

1. Twenty-two faculties - the eye-faculty, the ear-faculty, the nose-faculty, the tongue-faculty, the body-faculty, the mind faculty, the femininity faculty, the masculinity faculty, the life faculty, the faculty of pleasantness, the faculty of pain, the pleasure faculty, the faculty of displeasure, the equanimity faculty, the faith faculty, the energy faculty, the mindfulness faculty, the concentration faculty, the wisdom faculty, the faculty of "I shall know the unknown", the faculty of final knowledge, the faculty of one who has final knowledge.

1. The Section on Term Clarification

Conformity

2. Is the eye the eye-faculty?

Is the eye-faculty the eye?

Is the ear the ear-faculty?

Is the ear-faculty the ear?

Is the nose the nose-faculty?

Is the nose-faculty the nose?

Is the tongue the tongue-faculty?

Is the tongue-faculty the tongue?

Is the body the body-faculty?

Is the body-faculty the body?

Is the mind the mind faculty?

Is the mind faculty the mind?

Is a woman the femininity faculty?

Is the femininity faculty a woman?

Is a man the masculinity faculty?

Is the masculinity faculty a man?

Is life the life faculty?

Is the life faculty life?

Is pleasantness the faculty of pleasantness?

Is the faculty of pleasantness pleasantness?
Is pain the faculty of pain?
Is the faculty of pain pain?
Is pleasure the pleasure faculty?
Is the pleasure faculty pleasure?
Is displeasure the faculty of displeasure?
Is the faculty of displeasure displeasure?
Is equanimity the equanimity faculty?
Is the equanimity faculty equanimity?
Is faith the faith faculty?
Is the faith faculty faith?
Is energy the energy faculty?
Is the energy faculty energy?
Is mindfulness the mindfulness faculty?
Is the mindfulness faculty mindfulness?
Is concentration the concentration faculty?
Is the concentration faculty concentration?
Is wisdom the wisdom faculty?
Is the wisdom faculty wisdom?
Is "I shall know the unknown" the faculty of "I shall know the unknown"?
Is the faculty of "I shall know the unknown" "I shall know the unknown"?
Is final knowledge the faculty of final knowledge?
Is the faculty of final knowledge final knowledge?
Is one who has final knowledge the faculty of one who has final knowledge?
Is the faculty of one who has final knowledge one who has final knowledge?

Opposite

3. Is what is not eye not the eye-faculty?
Is what is not the eye-faculty not eye?
Is what is not ear not the ear-faculty?
Is what is not the ear-faculty not ear?
Is what is not nose not the nose-faculty?
Is what is not the nose-faculty not nose?

Is what is not tongue not the tongue-faculty?
Is what is not the tongue-faculty not tongue?
Is what is not body not the body-faculty?
Is what is not the body-faculty not body?
Is what is not mind not the mind faculty?
Is what is not the mind faculty not mind?
Is what is not woman not the femininity faculty?
Is what is not the femininity faculty not woman?
Is what is not man not the masculinity faculty?
Is what is not the masculinity faculty not man?
Is what is not life not the life faculty?
Is what is not the life faculty not life?
Is what is not pleasantness not the faculty of pleasantness?
Is what is not the faculty of pleasantness not pleasantness?
Is what is not pain not the faculty of pain?
Is what is not the faculty of pain not pain?
Is what is not pleasure not the pleasure faculty?
Is what is not the pleasure faculty not pleasure?
Is what is not displeasure not the faculty of displeasure?
Is what is not the faculty of displeasure not displeasure?
Is what is not equanimity not the equanimity faculty?
Is what is not the equanimity faculty not equanimity?
Is what is not faith not the faith faculty?
Is non-faith faculty non-faith?
Is non-energy non-energy faculty?
Is non-energy faculty non-energy?
Is non-mindfulness non-mindfulness faculty?
Is non-mindfulness faculty non-mindfulness?
Is non-concentration non-concentration faculty?
Is non-concentration faculty non-concentration?
Is non-wisdom non-wisdom faculty?

Is non-wisdom faculty non-wisdom?

Is non-"I shall know the unknown" non-faculty of "I shall know the unknown"?

Is non-faculty of "I shall know the unknown" non-"I shall know the unknown"?

Is non-final liberating knowledge non-faculty of final knowledge?

Is non-faculty of final knowledge non-final liberating knowledge?

Is non-one who has the final liberating knowledge non-faculty of one who has final knowledge?

Is non-faculty of one who has final knowledge non-one who has the final liberating knowledge?

2. The Section on Term Clarification Root Wheel

Conformity

4. Is the eye the eye-faculty?

Is the faculty the ear-faculty?

Is the eye the eye-faculty?

Is the faculty the nose-faculty?

Is the eye the eye-faculty?

Is the faculty the tongue-faculty?

Is the eye the eye-faculty?

Is the faculty the body-faculty?

Is the eye the eye-faculty?

Is the faculty the mind faculty?

Is the eye the eye-faculty?

Is the faculty the femininity faculty?

Is the eye the eye-faculty?

Is the faculty the masculinity faculty?

Is the eye the eye-faculty?

Is the faculty the life faculty?

Is the eye the eye-faculty?

Is the faculty the faculty of pleasantness?

Is the eye the eye-faculty?

Is the faculty the faculty of pain?

Is the eye the eye-faculty?

Is the faculty the pleasure faculty?

Is the eye the eye-faculty?

Is the faculty the faculty of displeasure?

Is the eye the eye-faculty?

Is the faculty the equanimity faculty?

Is the eye the eye-faculty?

Is the faculty the faith faculty?

Is the eye the eye-faculty?

Are faculties the energy faculty?

Is the eye the eye-faculty?

Are faculties the mindfulness faculty?

Is the eye the eye-faculty?

Are faculties the concentration faculty?

Is the eye the eye-faculty?

Are faculties the wisdom faculty?

Is the eye the eye-faculty?

Are faculties the faculty of "I shall know the unknown"?

Is the eye the eye-faculty?

Are faculties the faculty of final knowledge?

Is the eye the eye-faculty?

Are faculties the faculty of one who has final knowledge?

5. Is the ear the ear-faculty? Are faculties the eye-faculty? Etc.

Is the ear the ear-faculty?

Are faculties the faculty of one who has final knowledge?

6. Is the nose the nose-faculty? Are faculties the eye-faculty? Etc.

Is the nose the nose-faculty?

Are faculties the faculty of one who has final knowledge?

7. Is the tongue the tongue-faculty? Are faculties the eye-faculty? Etc.

Is the tongue the tongue-faculty?

Are faculties the faculty of one who has final knowledge?

8. Is the body the body-faculty? Are faculties the eye-faculty? Etc.

Is the body the body-faculty?

Are faculties the faculty of one who has final knowledge?

9. Is the mind the mind faculty? Are faculties the eye-faculty? Etc.

Is the mind the mind faculty?

Are faculties the faculty of one who has final knowledge?

10. Is a woman the femininity faculty? Are faculties the eye-faculty? Etc.

Is a woman the femininity faculty?

Are faculties the faculty of one who has final knowledge?

11. Is a man the masculinity faculty? Are faculties the eye-faculty? Etc.

Is a man the masculinity faculty?

Are faculties the faculty of one who has final knowledge?

12. Is life the life faculty? Are faculties the eye-faculty? Etc.

Is life the life faculty?

Are faculties the faculty of one who has final knowledge?

13. Is pleasantness the faculty of pleasantness? Are faculties the eye-faculty? Etc.

Is pleasantness the faculty of pleasantness?

Are faculties the faculty of one who has final knowledge?

14. Is pain the faculty of pain? Are faculties the eye-faculty? Etc.

Is pain the faculty of pain?

Are faculties the faculty of one who has final knowledge?

15. Is pleasure the pleasure faculty? Are faculties the eye-faculty? Etc.

Is pleasure the pleasure faculty?

Are faculties the faculty of one who has final knowledge?

16. Is displeasure the faculty of displeasure? Are faculties the eye-faculty? Etc.

Is displeasure the faculty of displeasure?

Are faculties the faculty of one who has final knowledge?

17. Is equanimity the equanimity faculty? Are faculties the eye-faculty? Etc.

Is equanimity the equanimity faculty?

Are faculties the faculty of one who has final knowledge?

18. Is faith the faith faculty? Are faculties the eye-faculty? Etc.

Is faith the faith faculty?

Are faculties the faculty of one who has final knowledge?

19. Is energy the energy faculty? Are faculties the eye-faculty? Etc.

Is energy the energy faculty?

Are faculties the faculty of one who has final knowledge?

20. Is mindfulness the mindfulness faculty? Are faculties the eye-faculty? Etc.

Is mindfulness the mindfulness faculty?

Are faculties the faculty of one who has final knowledge?

21. Is concentration the concentration faculty? Are faculties the eye-faculty? Etc.

Is concentration the concentration faculty?

Are faculties the faculty of one who has final knowledge?

22. Is wisdom the wisdom faculty? Are faculties the eye-faculty? Etc.

Is wisdom the wisdom faculty?

Are faculties the faculty of one who has final knowledge?

23. Is "I shall know the unknown" the faculty of "I shall know the unknown"?

Are faculties the eye-faculty? Etc.

Is "I shall know the unknown" the faculty of "I shall know the unknown"?

Are faculties the faculty of one who has final knowledge?

24. Is final knowledge the faculty of final knowledge? Are faculties the eye-faculty? Etc.

Is final knowledge the faculty of final knowledge?

Are faculties the faculty of one who has final knowledge?

25. Is one who has final knowledge the faculty of one who has final knowledge? Are faculties the eye-faculty? Etc.

Is one who has final knowledge the faculty of one who has final knowledge?

Are faculties the faculty of final knowledge?

Opposite

26. Is what is not eye not the eye-faculty?

Are non-faculties not the ear-faculty?

Is what is not eye not the eye-faculty?

Are non-faculties not the nose-faculty?

Is what is not eye not the eye-faculty?

Are non-faculties not the tongue-faculty?

Is what is not eye not the eye-faculty?

Are non-faculties not the body-faculty?
 Is what is not eye not the eye-faculty?
 Are non-faculties not the mind faculty?
 Is what is not eye not the eye-faculty?
 Are non-faculties not the femininity faculty?
 Is what is not eye not the eye-faculty?
 Are non-faculties not the masculinity faculty?
 Is what is not eye not the eye-faculty?
 Are non-faculties not the life faculty?
 Is what is not eye not the eye-faculty?
 Are non-faculties not the faculty of pleasantness?
 Is what is not eye not the eye-faculty?
 Are non-faculties not the faculty of pain?
 Is what is not eye not the eye-faculty?
 Are non-faculties not the pleasure faculty?
 Is what is not eye not the eye-faculty?
 Are non-faculties not the faculty of displeasure?
 Is what is not eye not the eye-faculty?
 Are non-faculties not the equanimity faculty?
 Is what is not eye not the eye-faculty?
 Are non-faculties not the faith faculty?
 Is what is not eye not the eye-faculty?
 Are non-faculties non-energy faculty?
 Is what is not eye not the eye-faculty?
 Are non-faculties non-mindfulness faculty?
 Is what is not eye not the eye-faculty?
 Are non-faculties non-concentration faculty?
 Is what is not eye not the eye-faculty?
 Are non-faculties non-wisdom faculty?
 Is what is not eye not the eye-faculty?
 Are non-faculties non-faculty of "I shall know the unknown"?
 Is what is not eye not the eye-faculty?

Are non-faculties non-faculty of final knowledge?

Is what is not eye not the eye-faculty?

Are non-faculties non-faculty of one who has final knowledge?

27. Is what is not ear not the ear-faculty?

Are non-faculties not the eye-faculty? Etc. Are non-faculties not the faculty of one who has final knowledge?

28. Is what is not nose not the nose-faculty?

Are non-faculties not the eye-faculty? Etc. Are non-faculties not the faculty of one who has final knowledge?

29. Is what is not tongue not the tongue-faculty?

Are non-faculties not the eye-faculty? Etc. Are non-faculties not the faculty of one who has final knowledge?

30. Is what is not body not the body-faculty?

Are non-faculties not the eye-faculty? Etc. Are non-faculties not the faculty of one who has final knowledge?

31. Is what is not mind not the mind faculty?

Are non-faculties not the eye-faculty? Etc. Are non-faculties not the faculty of one who has final knowledge?

32. Is what is not woman not the femininity faculty?

Are non-faculties not the eye-faculty? Etc. Are non-faculties not the faculty of one who has final knowledge?

33. Is what is not man not the masculinity faculty?

Are non-faculties not the eye-faculty? Etc. Are non-faculties not the faculty of one who has final knowledge?

34. Is what is not life not the life faculty?

Are non-faculties not the eye-faculty? Etc. Are non-faculties not the faculty of one who has final knowledge?

35. Is what is not pleasantness not the faculty of pleasantness?

Are non-faculties not the eye-faculty? Etc. Are non-faculties not the faculty of one who has final knowledge?

36. Is what is not pain not the faculty of pain?

Are non-faculties not the eye-faculty? Etc. Are non-faculties not the faculty of one who has final knowledge?

37. Is what is not pleasure not the pleasure faculty?

Are non-faculties not the eye-faculty? Etc. Are non-faculties not the faculty of one who

has final knowledge?

38. Is what is not displeasure not the faculty of displeasure?

Are non-faculties not the eye-faculty? Etc. Are non-faculties not the faculty of one who has final knowledge?

39. Is what is not equanimity not the equanimity faculty?

Are non-faculties not the eye-faculty? Etc. Are non-faculties not the faculty of one who has final knowledge?

40. Is what is not faith not the faith faculty?

Are non-faculties not the eye-faculty? Etc. Are non-faculties not the faculty of one who has final knowledge?

41. Is non-energy non-energy faculty?

Are non-faculties not the eye-faculty? Etc. Are non-faculties not the faculty of one who has final knowledge?

42. Is non-mindfulness non-mindfulness faculty?

Are non-faculties not the eye-faculty? Etc. Are non-faculties not the faculty of one who has final knowledge?

43. Is non-concentration non-concentration faculty?

Are non-faculties not the eye-faculty? Etc. Are non-faculties not the faculty of one who has final knowledge?

44. Is non-wisdom non-wisdom faculty?

Are non-faculties not the eye-faculty? Etc. Are non-faculties not the faculty of one who has final knowledge?

45. Is non-"I shall know the unknown" non-faculty of "I shall know the unknown"?

Are non-faculties not the eye-faculty? Etc. Are non-faculties not the faculty of one who has final knowledge?

46. Is non-final liberating knowledge non-faculty of final knowledge?

Are non-faculties not the eye-faculty? Etc. Are non-faculties not the faculty of one who has final knowledge?

47. Is non-one who has the final liberating knowledge non-faculty of one who has final knowledge?

Are non-faculties not the eye-faculty? Etc. Are non-faculties non-faculty of final knowledge?

3. The Section on Pure Faculty

Conformity

48. Is eye a faculty?

Are faculties eye?
Is ear a faculty?
Are faculties ear?
Is nose a faculty?
Are faculties nose?
Is tongue a faculty?
Are faculties tongue?
Is body a faculty?
Are faculties body?
Is mind a faculty?
Are faculties mind?
Is woman a faculty?
Are faculties woman?
Is man a faculty?
Are faculties man?
Is life a faculty?
Are faculties life?
Is pleasantness a faculty?
Are faculties pleasantness?
Is pain a faculty?
Are faculties pain?
Is pleasure a faculty?
Are faculties pleasure?
Is displeasure a faculty?
Are faculties displeasure?
Is equanimity a faculty?
Are faculties equanimity?
Is faith a faculty?
Are faculties faith?
Is energy a faculty?
Are faculties energy?
Is mindfulness a faculty?

Are faculties mindfulness?

Is concentration a faculty?

Are faculties concentration?

Is wisdom a faculty?

Are faculties wisdom?

Is "I shall know the unknown" a faculty?

Are faculties "I shall know the unknown"?

Is final liberating knowledge a faculty?

Are faculties final liberating knowledge?

Is one who has the final liberating knowledge a faculty?

Are faculties one who has the final liberating knowledge?

Opposite

49. Is what is not eye not a faculty?

Are non-faculties not eye?

Is what is not ear not a faculty?

Are non-faculties not ear?

Is what is not nose not a faculty?

Are non-faculties not nose?

Is what is not tongue not a faculty?

Are non-faculties not tongue?

Is what is not body not a faculty?

Are non-faculties not body?

Is what is not mind not a faculty?

Are non-faculties not mind?

Is what is not woman not a faculty?

Are non-faculties not woman?

Is what is not man not a faculty?

Are non-faculties not man?

Is what is not life not a faculty?

Are non-faculties not life?

Is what is not pleasantness not a faculty?

Are non-faculties not pleasantness?
Is what is not pain not a faculty?
Are non-faculties not pain?
Is what is not pleasure not a faculty?
Are non-faculties not pleasure?
Is what is not displeasure not a faculty?
Are non-faculties not displeasure?
Is what is not equanimity not a faculty?
Are non-faculties not equanimity?
Is what is not faith not a faculty?
Are non-faculties not faith?
Is non-energy not a faculty?
Are non-faculties not energy?
Is non-mindfulness not a faculty?
Are non-faculties not mindfulness?
Is non-concentration not a faculty?
Are non-faculties not concentration?
Is non-wisdom not a faculty?
Are non-faculties not wisdom?
Is non-"I shall know the unknown" not a faculty?
Are non-faculties not "I shall know the unknown"?
Is non-final liberating knowledge not a faculty?
Are non-faculties not final liberating knowledge?
Is non-one who has the final liberating knowledge not a faculty?
Are non-faculties not one who has the final liberating knowledge?

4. The Section on Pure Faculty Root Wheel

Conformity

50. Is eye a faculty?

Are faculties ear?

Is eye a faculty?

Are faculties nose?

Is eye a faculty?

Are faculties tongue?
Is eye a faculty?
Are faculties body?
Is eye a faculty?
Are faculties mind?
Is eye a faculty?
Are faculties woman?
Is eye a faculty?
Are faculties man?
Is eye a faculty?
Are faculties life?
Is eye a faculty?
Are faculties pleasantness?
Is eye a faculty?
Are faculties pain?
Is eye a faculty?
Are faculties pleasure?
Is eye a faculty?
Are faculties displeasure?
Is eye a faculty?
Are faculties equanimity?
Is eye a faculty?
Are faculties faith?
Is eye a faculty?
Are faculties energy?
Is eye a faculty?
Are faculties mindfulness?
Is eye a faculty?
Are faculties concentration?
Is eye a faculty?
Are faculties wisdom?

Is eye a faculty?

Are faculties "I shall know the unknown"?

Is eye a faculty?

Are faculties final liberating knowledge?

Is eye a faculty?

Are faculties one who has the final liberating knowledge?

51. Is ear a faculty?

Are faculties eye? Etc. Are faculties one who has the final liberating knowledge?

52. Is nose a faculty?

Are faculties eye? Etc. Are faculties one who has the final liberating knowledge?

53. Is tongue a faculty?

Are faculties eye? Etc. Are faculties one who has the final liberating knowledge?

54. Is body a faculty?

Are faculties eye? Etc. Are faculties one who has the final liberating knowledge?

55. Is mind a faculty?

Are faculties eye? Etc. Are faculties one who has the final liberating knowledge?

56. Is woman a faculty?

Are faculties eye? Etc. Are faculties one who has the final liberating knowledge?

57. Is man a faculty?

Are faculties eye? Etc. Are faculties one who has the final liberating knowledge?

58. Is life a faculty?

Are faculties eye? Etc. Are faculties one who has the final liberating knowledge?

59. Is pleasantness a faculty?

Are faculties eye? Etc. Are faculties one who has the final liberating knowledge?

60. Is pain a faculty?

Are faculties eye? Etc. Are faculties one who has the final liberating knowledge?

61. Is pleasure a faculty?

Are faculties eye? Etc. Are faculties one who has the final liberating knowledge?

62. Is displeasure a faculty?

Are faculties eye? Etc. Are faculties one who has the final liberating knowledge?

63. Is equanimity a faculty?

Are faculties eye? Etc. Are faculties one who has the final liberating knowledge?

64. Is faith a faculty?

Are faculties eye? Etc. Are faculties one who has the final liberating knowledge?

65. Is energy a faculty?

Are faculties eye? Etc. Are faculties one who has the final liberating knowledge?

66. Is mindfulness a faculty?

Are faculties eye? Etc. Are faculties one who has the final liberating knowledge?

67. Is concentration a faculty?

Are faculties eye? Etc. Are faculties one who has the final liberating knowledge?

68. Is wisdom a faculty?

Are faculties eye? Etc. Are faculties one who has the final liberating knowledge?

69. Is "I shall know the unknown" a faculty?

Are faculties eye? Etc. Are faculties one who has the final liberating knowledge?

70. Is final liberating knowledge a faculty?

Are faculties eye? Etc. Are faculties one who has the final liberating knowledge?

71. Is one who has the final liberating knowledge a faculty?

Are faculties eye? Etc. Are faculties final liberating knowledge?

Opposite

72. Is what is not eye not a faculty?

Are non-faculties not ear?

Is what is not eye not a faculty?

Are non-faculties not nose?

Is what is not eye not a faculty?

Are non-faculties not tongue?

Is what is not eye not a faculty?

Are non-faculties not body?

Is what is not eye not a faculty?

Are non-faculties not mind?

Is what is not eye not a faculty?

Are non-faculties not woman?

Is what is not eye not a faculty?

Are non-faculties not man?

Is what is not eye not a faculty?

Are non-faculties not life?

Is what is not eye not a faculty?

Are non-faculties not pleasantness?

Is what is not eye not a faculty?

Are non-faculties not pain?

Is what is not eye not a faculty?

Are non-faculties not pleasure?

Is what is not eye not a faculty?

Are non-faculties not displeasure?

Is what is not eye not a faculty?

Are non-faculties not equanimity?

Is what is not eye not a faculty?

Are non-faculties not faith?

Is what is not eye not a faculty?

Are non-faculties not energy?

Is what is not eye not a faculty?

Are non-faculties not mindfulness?

Is what is not eye not a faculty?

Are non-faculties not concentration?

Is what is not eye not a faculty?

Are non-faculties not wisdom?

Is what is not eye not a faculty?

Are non-faculties not "I shall know the unknown"?

Is what is not eye not a faculty?

Are non-faculties not final liberating knowledge?

Is what is not eye not a faculty?

Are non-faculties not one who has the final liberating knowledge?

73. Is what is not ear not a faculty?

Are non-faculties not eye? Etc. Are non-faculties not one who has the final liberating knowledge?

74. Is what is not nose not a faculty?

Are non-faculties not eye? Etc. Are non-faculties not one who has the final liberating knowledge?

75. Is what is not tongue not a faculty?

Are non-faculties not eye? Etc. Are non-faculties not one who has the final liberating knowledge?

76. Is what is not body not a faculty?

Are non-faculties not eye? Etc. Are non-faculties not one who has the final liberating knowledge?

77. Is what is not mind not a faculty?

Are non-faculties not eye? Etc. Are non-faculties not one who has the final liberating knowledge?

78. Is what is not woman not a faculty?

Are non-faculties not eye? Etc. Are non-faculties not one who has the final liberating knowledge?

79. Is what is not man not a faculty?

Are non-faculties not eye? Etc. Are non-faculties not one who has the final liberating knowledge?

80. Is what is not life not a faculty?

Are non-faculties not eye? Etc. Are non-faculties not one who has the final liberating knowledge?

81. Is what is not pleasantness not a faculty?

Are non-faculties not eye? Etc. Are non-faculties not one who has the final liberating knowledge?

82. Is what is not pain not a faculty?

Are non-faculties not eye? Etc. Are non-faculties not one who has the final liberating knowledge?

83. Is what is not pleasure not a faculty?

Are non-faculties not eye? Etc. Are non-faculties not one who has the final liberating knowledge?

84. Is what is not displeasure not a faculty?

Are non-faculties not eye? Etc. Are non-faculties not one who has the final liberating knowledge?

85. Is what is not equanimity not a faculty?

Are non-faculties not eye? Etc. Are non-faculties not one who has the final liberating knowledge?

86. Is what is not faith not a faculty?

Are non-faculties not eye? Etc. Are non-faculties not one who has the final liberating knowledge?

87. Is non-energy not a faculty?

Are non-faculties not eye? Etc. Are non-faculties not one who has the final liberating knowledge?

88. Is non-mindfulness not a faculty?

Are non-faculties not eye? Etc. Are non-faculties not one who has the final liberating knowledge?

89. Is non-concentration not a faculty?

Are non-faculties not eye? Etc. Are non-faculties not one who has the final liberating knowledge?

90. Is non-wisdom not a faculty?

Are non-faculties not eye? Etc. Are non-faculties not one who has the final liberating knowledge?

91. Is non-"I shall know the unknown" not a faculty?

Are non-faculties not eye? Etc. Are non-faculties not one who has the final liberating knowledge?

92. Is non-final liberating knowledge not a faculty?

Are non-faculties not eye? Etc. Are non-faculties not one who has the final liberating knowledge?

93. Is non-one who has the final liberating knowledge not a faculty?

Are non-faculties not eye? Etc. Are non-faculties not final liberating knowledge?

The Section on Synopsis of Description.

Exposition

1. The Section on Term Clarification

Conformity

94. Is eye the eye-faculty?

The divine eye and the eye of wisdom are eye, not the eye-faculty. The eye-faculty is both eye and the eye-faculty.

Is the eye-faculty eye? Yes.

Is ear the ear-faculty?

The divine ear and the stream of craving are ear, not the ear-faculty. The ear-faculty is both ear and the ear-faculty.

Is the ear-faculty ear? Yes.

Is nose the nose-faculty? Yes.

Is the nose-faculty nose? Yes.

Is tongue the tongue-faculty? Yes.

Is the tongue-faculty tongue? Yes.

Is body the body-faculty?

Setting aside the body-faculty, the remaining body is not the body-faculty. The body-faculty is both body and the body-faculty.

Is the body-faculty body? Yes.

Is mind the mind faculty? Yes.

Is the mind faculty mind? Yes.

Is woman the femininity faculty? No.

Is the femininity faculty a woman? No.

Is a man the masculinity faculty? No.

Is the masculinity faculty a man? No.

Is life the life faculty? Yes.

Is the life faculty life? Yes.

Is pleasantness the faculty of pleasantness? Yes.

Is the faculty of pleasantness pleasantness? Yes.

Is pain the faculty of pain? Yes.

Is the faculty of pain pain? Yes.

Is pleasure the pleasure faculty? Yes.

Is the pleasure faculty pleasure? Yes.

Is displeasure the faculty of displeasure? Yes.

Is the faculty of displeasure displeasure? Yes.

Is equanimity the equanimity faculty?

Setting aside the equanimity faculty, the remaining equanimity is not the equanimity faculty. The equanimity faculty is both equanimity and the equanimity faculty.

Is the equanimity faculty equanimity? Yes.

Is faith the faith faculty? Yes.

Is the faith faculty faith? Yes.

Is energy the energy faculty? Yes.

Is the energy faculty energy? Yes.

Is mindfulness the mindfulness faculty? Yes.

Is the mindfulness faculty mindfulness? Yes.

Is concentration the concentration faculty? Yes.

Is the concentration faculty concentration? Yes.

Is wisdom the wisdom faculty? Yes.

Is the wisdom faculty wisdom? Yes.

Is "I shall know the unknown" the faculty of "I shall know the unknown"? Yes.

Is the faculty of "I shall know the unknown" "I shall know the unknown"? Yes.

Is final liberating knowledge the faculty of final knowledge? Yes.

Is the faculty of final knowledge final liberating knowledge? Yes.

Is one who has the final liberating knowledge the faculty of one who has final knowledge? Yes.

Is the faculty of one who has final knowledge one who has the final liberating knowledge? Yes.

Opposite

95. Is what is not eye not the eye-faculty? Yes.

Is what is not the eye-faculty not eye?

The divine eye and the eye of wisdom are not the eye-faculty, but are eye. Setting aside eye and the eye-faculty, the remainder is neither eye nor the eye-faculty.

Is what is not ear not the ear-faculty? Yes.

Is what is not the ear-faculty not ear?

The divine ear and the stream of craving are not the ear-faculty, but are ear. Setting aside ear and the ear-faculty, the remainder is neither ear nor the ear-faculty.

Is what is not nose not the nose-faculty? Yes.

Is what is not the nose-faculty not nose? Yes.

Is what is not tongue not the tongue-faculty? Yes.

Is what is not the tongue-faculty not tongue? Yes.

Is what is not body not the body-faculty? Yes.

Is what is not the body-faculty not body?

Setting aside the body-faculty, the remaining body is not the body-faculty. Setting aside body and the body-faculty, the remainder is neither body nor the body-faculty.

Is what is not mind not the mind faculty? Yes.

Is what is not the mind faculty not mind? Yes.

Is what is not woman not the femininity faculty?

The femininity faculty is not woman, but is the femininity faculty. Setting aside woman and the femininity faculty, the remainder is neither woman nor the femininity faculty.

Is what is not the femininity faculty not woman?

Woman is not the femininity faculty, but is woman. Setting aside woman and the femininity faculty, the remainder is neither woman nor the femininity faculty.

Is what is not man not the masculinity faculty?

The masculinity faculty is not man, but is the masculinity faculty. Setting aside man and the masculinity faculty, the remainder is neither man nor the masculinity faculty.

Is what is not the masculinity faculty not man?

Man is not the masculinity faculty, but is man. Setting aside man and the masculinity faculty, the remainder is neither man nor the masculinity faculty.

Is what is not life not the life faculty? Yes.

Is what is not the life faculty not life? Yes.

Is what is not pleasantness not the faculty of pleasantness? Yes.

Is what is not the faculty of pleasantness not pleasantness? Yes.

Is what is not pain not the faculty of pain? Yes.

Is what is not the faculty of pain not pain? Yes.

Is what is not pleasure not the pleasure faculty? Yes.

Is what is not the pleasure faculty not pleasure? Yes.

Is what is not displeasure not the faculty of displeasure? Yes.

Is what is not the faculty of displeasure not displeasure? Yes.

Is what is not equanimity not the equanimity faculty? Yes.

Is what is not the equanimity faculty not equanimity?

Setting aside the equanimity faculty, the remainder is not the equanimity faculty, but is equanimity. Setting aside equanimity and the equanimity faculty, the remainder is neither equanimity nor the equanimity faculty.

Is what is not faith not the faith faculty? Yes.

Is what is not the faith faculty not faith? Yes.

Is what is not energy not the energy faculty? Yes.

Is what is not the energy faculty not energy? Yes.

Is what is not mindfulness not the mindfulness faculty? Yes.

Is what is not the mindfulness faculty not mindfulness? Yes.

Is what is not concentration not the concentration faculty? Yes.

Is what is not the concentration faculty not concentration? Yes.

Is what is not wisdom not the wisdom faculty? Yes.

Is what is not the wisdom faculty not wisdom? Yes.

Is what is not "I shall know the unknown" not the faculty of "I shall know the unknown"? Yes.

Is non-faculty of "I shall know the unknown" non-"I shall know the unknown"? Yes.

Is what is not final liberating knowledge not the faculty of final knowledge? Yes.

Is what is not the faculty of final knowledge not final liberating knowledge? Yes.

Is non-one who has the final liberating knowledge non-faculty of one who has final knowledge? Yes.

Is non-faculty of one who has final knowledge non-one who has the final liberating knowledge? Yes.

2. The Section on Term Clarification Root Wheel

Conformity

96. Is eye the eye-faculty?

The divine eye and the eye of wisdom are eye, not the eye-faculty. The eye-faculty is both eye and the eye-faculty.

Are faculties the ear-faculty?

The ear-faculty is both faculty and the ear-faculty. The remaining faculties are not the ear-faculty.

Is eye the eye-faculty?

The divine eye and the eye of wisdom are eye, not the eye-faculty. The eye-faculty is both eye and the eye-faculty.

Are faculties the nose-faculty?

The nose-faculty is both faculty and the nose-faculty. The remaining faculties are not the nose-faculty.

Is eye the eye-faculty?

The divine eye and the eye of wisdom are eye, not the eye-faculty. The eye-faculty is both eye and the eye-faculty.

Are faculties the tongue-faculty?

The tongue-faculty is both faculty and the tongue-faculty. The remaining faculties are not the tongue-faculty.

Is eye the eye-faculty?

The divine eye and the eye of wisdom are eye, not the eye-faculty. The eye-faculty is

both eye and the eye-faculty.

Are faculties the body-faculty?

The body-faculty is both faculty and the body-faculty. The remaining faculties are not the body-faculty.

Is eye the eye-faculty?

The divine eye and the eye of wisdom are eye, not the eye-faculty. The eye-faculty is both eye and the eye-faculty.

Are faculties the mind faculty?

The mind faculty is both faculty and the mind faculty. The remaining faculties are not the mind faculty.

Is eye the eye-faculty?

The divine eye and the eye of wisdom are eye, not the eye-faculty. The eye-faculty is both eye and the eye-faculty.

Are faculties the femininity faculty?

The femininity faculty is both faculty and the femininity faculty. The remaining faculties are not the femininity faculty.

Is eye the eye-faculty?

The divine eye and the eye of wisdom are eye, not the eye-faculty. The eye-faculty is both eye and the eye-faculty.

Are faculties the masculinity faculty?

The masculinity faculty is both faculty and the masculinity faculty. The remaining faculties are not the masculinity faculty.

Is eye the eye-faculty?

The divine eye and the eye of wisdom are eye, not the eye-faculty. The eye-faculty is both eye and the eye-faculty.

Are faculties the life faculty?

The life faculty is both faculty and the life faculty. The remaining faculties are not the life faculty.

Is eye the eye-faculty?

The divine eye and the eye of wisdom are eye, not the eye-faculty. The eye-faculty is both eye and the eye-faculty.

Are faculties the faculty of pleasantness?

The faculty of pleasantness is both faculty and the faculty of pleasantness. The remaining faculties are not the faculty of pleasantness.

Is eye the eye-faculty?

The divine eye and the eye of wisdom are eye, not the eye-faculty. The eye-faculty is both eye and the eye-faculty.

Are faculties the faculty of pain?

The faculty of pain is both faculty and the faculty of pain. The remaining faculties are not the faculty of pain.

Is eye the eye-faculty?

The divine eye and the eye of wisdom are eye, not the eye-faculty. The eye-faculty is both eye and the eye-faculty.

Are faculties the pleasure faculty?

The pleasure faculty is both faculty and the pleasure faculty. The remaining faculties are not the pleasure faculty.

Is eye the eye-faculty?

The divine eye and the eye of wisdom are eye, not the eye-faculty. The eye-faculty is both eye and the eye-faculty.

Are faculties the faculty of displeasure?

The faculty of displeasure is both faculty and the faculty of displeasure. The remaining faculties are not the faculty of displeasure.

Is eye the eye-faculty?

The divine eye and the eye of wisdom are eye, not the eye-faculty. The eye-faculty is both eye and the eye-faculty.

Are faculties the equanimity faculty?

The equanimity faculty is both faculty and the equanimity faculty. The remaining faculties are not the equanimity faculty.

Is eye the eye-faculty?

The divine eye and the eye of wisdom are eye, not the eye-faculty. The eye-faculty is both eye and the eye-faculty.

Are faculties the faith faculty?

The faith faculty is both faculty and the faith faculty. The remaining faculties are not the faith faculty.

Is eye the eye-faculty?

The divine eye and the eye of wisdom are eye, not the eye-faculty. The eye-faculty is both eye and the eye-faculty.

Are faculties the energy faculty?

The energy faculty is both faculty and the energy faculty. The remaining faculties are not the energy faculty.

Is eye the eye-faculty?

The divine eye and the eye of wisdom are eye, not the eye-faculty. The eye-faculty is both eye and the eye-faculty.

Are faculties the mindfulness faculty?

The mindfulness faculty is both faculty and the mindfulness faculty. The remaining faculties are not the mindfulness faculty.

Is eye the eye-faculty?

The divine eye and the eye of wisdom are eye, not the eye-faculty. The eye-faculty is both eye and the eye-faculty.

Are faculties the concentration faculty?

The concentration faculty is both faculty and the concentration faculty. The remaining faculties are not the concentration faculty.

Is eye the eye-faculty?

The divine eye and the eye of wisdom are eye, not the eye-faculty. The eye-faculty is both eye and the eye-faculty.

Are faculties the wisdom faculty?

The wisdom faculty is both faculty and the wisdom faculty. The remaining faculties are not the wisdom faculty.

Is eye the eye-faculty?

The divine eye and the eye of wisdom are eye, not the eye-faculty. The eye-faculty is both eye and the eye-faculty.

Are faculties the faculty of "I shall know the unknown"?

The faculty of "I shall know the unknown" is both faculty and the faculty of "I shall know the unknown". The remaining faculties are not the faculty of "I shall know the unknown".

Is eye the eye-faculty?

The divine eye and the eye of wisdom are eye, not the eye-faculty. The eye-faculty is both eye and the eye-faculty.

Are faculties the faculty of final knowledge?

The faculty of final knowledge is both faculty and the faculty of final knowledge. The remaining faculties are not the faculty of final knowledge.

Is eye the eye-faculty?

The divine eye and the eye of wisdom are eye, not the eye-faculty. The eye-faculty is both eye and the eye-faculty.

Are faculties the faculty of one who has final knowledge?

The faculty of one who has final knowledge is both faculty and the faculty of one who has final knowledge. The remaining faculties are not the faculty of one who has final knowledge.

97. Is ear the ear-faculty?

The divine ear and the stream of craving are ear, not the ear-faculty. The ear-faculty is both ear and the ear-faculty.

Are faculties the eye-faculty?

The eye-faculty is both faculty and the eye-faculty. The remaining faculties are not the eye-faculty. Etc.

Is ear the ear-faculty?

The divine ear and the stream of craving are ear, not the ear-faculty. The ear-faculty is both ear and the ear-faculty.

Are faculties the faculty of one who has final knowledge?

The faculty of one who has final knowledge is both faculty and the faculty of one who has final knowledge. The remaining faculties are not the faculty of one who has final knowledge.

98. Is nose the nose-faculty? Yes.

Are faculties the eye-faculty?

The eye-faculty is both faculty and the eye-faculty. The remaining faculties are not the eye-faculty. Etc.

Is nose the nose-faculty? Yes.

Are faculties the faculty of one who has final knowledge? The faculty of one who has final knowledge is both faculty and the faculty of one who has final knowledge. The remaining faculties are not the faculty of one who has final knowledge.

99. Is tongue the tongue-faculty? Yes.

Are faculties the eye-faculty?

The eye-faculty is both faculty and the eye-faculty. The remaining faculties are not the eye-faculty. Etc.

Is tongue the tongue-faculty? Yes.

Are faculties the faculty of one who has final knowledge?

The faculty of one who has final knowledge is both faculty and the faculty of one who has final knowledge. The remaining faculties are not the faculty of one who has final knowledge.

100. Is body the body-faculty?

Setting aside the body-faculty, the remaining body is not the body-faculty. The body-faculty is both body and the body-faculty.

Are faculties the eye-faculty?

The eye-faculty is both faculty and the eye-faculty. The remaining faculties are not the eye-faculty. Etc.

Is body the body-faculty?

Setting aside the body-faculty, the remaining body is not the body-faculty. The body-faculty is both body and the body-faculty.

Are faculties the faculty of one who has final knowledge?

The faculty of one who has final knowledge is both faculty and the faculty of one who has final knowledge. The remaining faculties are not the faculty of one who has final knowledge.

101. Is mind the mind faculty? Yes.

Are faculties the eye-faculty?

The eye-faculty is both faculty and the eye-faculty. The remaining faculties are not the eye-faculty. Etc.

Is mind the mind faculty? Yes.

Are faculties the faculty of one who has final knowledge?

The faculty of one who has final knowledge is both faculty and the faculty of one who has final knowledge. The remaining faculties are not the faculty of one who has final knowledge.

102. Is woman the femininity faculty? No.

Are faculties the eye-faculty?

The eye-faculty is both faculty and the eye-faculty. The remaining faculties are not the eye-faculty. Etc.

Is woman the femininity faculty? No.

Are faculties the faculty of one who has final knowledge?

The faculty of one who has final knowledge is both faculty and the faculty of one who has final knowledge. The remaining faculties are not the faculty of one who has final knowledge.

103. Is a man the masculinity faculty? No.

Are faculties the eye-faculty?

The eye-faculty is both faculty and the eye-faculty. The remaining faculties are not the eye-faculty. Etc.

Is a man the masculinity faculty? No.

Are faculties the faculty of one who has final knowledge?

The faculty of one who has final knowledge is both faculty and the faculty of one who has final knowledge. The remaining faculties are not the faculty of one who has final

knowledge.

104. Is life the life faculty? Yes.

Are faculties the eye-faculty?

The eye-faculty is both faculty and the eye-faculty. The remaining faculties are not the eye-faculty. Etc.

Is life the life faculty? Yes.

Are faculties the faculty of one who has final knowledge?

The faculty of one who has final knowledge is both faculty and the faculty of one who has final knowledge. The remaining faculties are not the faculty of one who has final knowledge.

105. Is pleasantness the faculty of pleasantness? Yes. Etc.

106. Is pain the faculty of pain? Yes. Etc.

107. Is pleasure the pleasure faculty? Yes. Etc.

108. Is displeasure the faculty of displeasure? Yes. Etc.

109. Is equanimity the equanimity faculty?

Setting aside the equanimity faculty, the remaining equanimity is not the equanimity faculty. The equanimity faculty is both equanimity and the equanimity faculty.

Are faculties the eye-faculty?

The eye-faculty is both faculty and the eye-faculty. The remaining faculties are not the eye-faculty. Etc.

Is equanimity the equanimity faculty?

Setting aside the equanimity faculty, the remaining equanimity is not the equanimity faculty. The equanimity faculty is both equanimity and the equanimity faculty.

Are faculties the faculty of one who has final knowledge?

The faculty of one who has final knowledge is both faculty and the faculty of one who has final knowledge. The remaining faculties are not the faculty of one who has final knowledge.

110. Is faith the faith faculty? Yes. Etc.

111. Is energy the energy faculty? Yes. Etc.

112. Is mindfulness the mindfulness faculty? Yes. Etc.

113. Is concentration the concentration faculty? Yes. Etc.

114. Is wisdom the wisdom faculty? Yes. Etc.

115. Is "I shall know the unknown" the faculty of "I shall know the unknown"? Yes. Etc.

116. Is final liberating knowledge the faculty of final knowledge? Yes. Etc.

117. Is one who has the final liberating knowledge the faculty of one who has final knowledge? Yes.

Are faculties the eye-faculty?

The eye-faculty is both faculty and the eye-faculty. The remaining faculties are not the eye-faculty. Etc.

Is one who has the final liberating knowledge the faculty of one who has final knowledge? Yes.

Are faculties the faculty of final knowledge? The faculty of final knowledge is both faculty and the faculty of final knowledge. The remaining faculties are not the faculty of final knowledge.

Opposite

118. Is what is not eye not the eye-faculty? Yes.

Are non-faculties not the ear-faculty? Yes.

Is what is not eye not the eye-faculty? Yes.

Are non-faculties not the nose-faculty? Yes.

Is what is not eye not the eye-faculty? Yes.

Are non-faculties not the tongue-faculty? Yes.

Is what is not eye not the eye-faculty? Yes.

Are non-faculties not the body-faculty? Yes.

Is what is not eye not the eye-faculty? Yes.

Are non-faculties not the mind faculty? Yes.

Is what is not eye not the eye-faculty? Yes.

Are non-faculties not the femininity faculty? Yes.

Is what is not eye not the eye-faculty? Yes.

Are non-faculties not the masculinity faculty? Yes.

Is what is not eye not the eye-faculty? Yes.

Are non-faculties not the life faculty? Yes.

Is what is not eye not the eye-faculty? Yes.

Are non-faculties not the faculty of pleasantness? Yes.

Is what is not eye not the eye-faculty? Yes.

Are non-faculties not the faculty of pain? Yes.

Is what is not eye not the eye-faculty? Yes.

Are non-faculties not the pleasure faculty? Yes.

Is what is not eye not the eye-faculty? Yes.

Are non-faculties not the faculty of displeasure? Yes.

Is what is not eye not the eye-faculty? Yes.

Are non-faculties not the equanimity faculty? Yes.

Is what is not eye not the eye-faculty? Yes.

Are non-faculties not the faith faculty? Yes.

Is what is not eye not the eye-faculty? Yes.

Are non-faculties not the energy faculty? Yes.

Is what is not eye not the eye-faculty? Yes.

Are non-faculties not the mindfulness faculty? Yes.

Is what is not eye not the eye-faculty? Yes.

Are non-faculties not the concentration faculty? Yes.

Is what is not eye not the eye-faculty? Yes.

Are non-faculties not the wisdom faculty? Yes.

Is what is not eye not the eye-faculty? Yes.

Are non-faculties not the faculty of "I shall know the unknown"? Yes.

Is what is not eye not the eye-faculty? Yes.

Are non-faculties not the faculty of final knowledge? Yes.

Is what is not eye not the eye-faculty? Yes.

Are non-faculties not the faculty of one who has final knowledge? Yes.

119. Is what is not ear not the ear-faculty? Yes.

Are non-faculties not the eye-faculty? Yes. Etc.

Is what is not ear not the ear-faculty? Yes.

Are non-faculties not the faculty of one who has final knowledge? Yes.

120. Is what is not nose not the nose-faculty? Yes.

Are non-faculties not the eye-faculty? Yes. Etc.

Is what is not nose not the nose-faculty? Yes.

Are non-faculties not the faculty of one who has final knowledge? Yes.

121. Is what is not tongue not the tongue-faculty? Yes.

Are non-faculties not the eye-faculty? Yes. Etc.

Is what is not tongue not the tongue-faculty? Yes.

Are non-faculties not the faculty of one who has final knowledge? Yes.

122. Is what is not body not the body-faculty? Yes.

Are non-faculties not the eye-faculty? Yes. Etc.

Is what is not body not the body-faculty? Yes.

Are non-faculties not the faculty of one who has final knowledge? Yes.

123. Is what is not mind not the mind faculty? Yes.

Are non-faculties not the eye-faculty? Yes. Etc.

Is what is not mind not the mind faculty? Yes.

Are non-faculties not the faculty of one who has final knowledge? Yes.

124. Is what is not woman not the femininity faculty?

The femininity faculty is not woman, but is the femininity faculty. Setting aside woman and the femininity faculty, the remainder is neither woman nor the femininity faculty.

Are non-faculties not the eye-faculty? Yes. Etc.

Is what is not woman not the femininity faculty?

The femininity faculty is not woman, but is the femininity faculty. Setting aside woman and the femininity faculty, the remainder is neither woman nor the femininity faculty.

Are non-faculties not the faculty of one who has final knowledge? Yes.

125. Is what is not man not the masculinity faculty?

The masculinity faculty is not man, but is the masculinity faculty. Setting aside man and the masculinity faculty, the remainder is neither man nor the masculinity faculty.

Are non-faculties not the eye-faculty? Yes. Etc.

Is what is not man not the masculinity faculty?

The masculinity faculty is not man, but is the masculinity faculty. Setting aside man and the masculinity faculty, the remainder is neither man nor the masculinity faculty.

Are non-faculties not the faculty of one who has final knowledge? Yes.

126. Is what is not life not the life faculty? Yes.

Are non-faculties not the eye-faculty? Yes. Etc.

Is what is not life not the life faculty? Yes.

Are non-faculties not the faculty of one who has final knowledge? Yes.

127. Is what is not pleasantness not the faculty of pleasantness? Yes.

Are non-faculties not the eye-faculty? Yes. Etc.

Is what is not pleasantness not the faculty of pleasantness? Yes.

Are non-faculties not the faculty of one who has final knowledge? Yes.

128. Is what is not pain not the faculty of pain? Yes.

Are non-faculties not the eye-faculty? Yes. Etc.

Is what is not pain not the faculty of pain? Yes.

Are non-faculties not the faculty of one who has final knowledge? Yes.

129. Is what is not pleasure not the pleasure faculty? Yes.

Are non-faculties not the eye-faculty? Yes. Etc.

Is what is not pleasure not the pleasure faculty? Yes.

Are non-faculties not the faculty of one who has final knowledge? Yes.

130. Is what is not displeasure not the faculty of displeasure? Yes.

Are non-faculties not the eye-faculty? Yes. Etc.

Is what is not displeasure not the faculty of displeasure? Yes.

Are non-faculties not the faculty of one who has final knowledge? Yes.

131. Is what is not equanimity not the equanimity faculty? Yes.

Are non-faculties not the eye-faculty? Yes. Etc.

Is what is not equanimity not the equanimity faculty? Yes.

Are non-faculties not the faculty of one who has final knowledge? Yes.

132. Is what is not faith not the faith faculty? Yes.

Are non-faculties not the eye-faculty? Yes. Etc.

Is what is not faith not the faith faculty? Yes.

Are non-faculties not the faculty of one who has final knowledge? Yes.

133. Is what is not energy not the energy faculty? Yes.

Are non-faculties not the eye-faculty? Yes. Etc.

Is what is not energy not the energy faculty? Yes.

Are non-faculties not the faculty of one who has final knowledge? Yes.

134. Is what is not mindfulness not the mindfulness faculty? Yes.

Are non-faculties not the eye-faculty? Yes. Etc.

Is what is not mindfulness not the mindfulness faculty? Yes.

Are non-faculties not the faculty of one who has final knowledge? Yes.

135. Is what is not concentration not the concentration faculty? Yes.

Are non-faculties not the eye-faculty? Yes. Etc.

Is what is not concentration not the concentration faculty? Yes.

Are non-faculties not the faculty of one who has final knowledge? Yes.

136. Is what is not wisdom not the wisdom faculty? Yes.

Are non-faculties not the eye-faculty? Yes. Etc.

Is what is not wisdom not the wisdom faculty? Yes.

Are non-faculties not the faculty of one who has final knowledge? Yes.

137. Is what is not "I shall know the unknown" not the faculty of "I shall know the unknown"? Yes.

Are non-faculties not the eye-faculty? Yes. Etc.

Is what is not "I shall know the unknown" not the faculty of "I shall know the unknown"? Yes.

Are non-faculties not the faculty of one who has final knowledge? Yes.

138. Is what is not final liberating knowledge not the faculty of final knowledge? Yes.

Are non-faculties not the eye-faculty? Yes. Etc.

Is what is not final liberating knowledge not the faculty of final knowledge? Yes.

Are non-faculties not the faculty of one who has final knowledge? Yes.

139. Is non-one who has the final liberating knowledge non-faculty of one who has final knowledge? Yes.

Are non-faculties not the eye-faculty? Yes. Etc.

Is non-one who has the final liberating knowledge non-faculty of one who has final knowledge? Yes.

Are non-faculties not the faculty of final knowledge? Yes.

3. The Section on Pure Faculty

Conformity

140. Is eye a faculty? Yes.

Are faculties the eye-faculty?

The eye-faculty is both faculty and the eye-faculty. The remaining faculties are not the eye-faculty.

Is ear a faculty?

Whatever ear is a faculty, that is both ear and faculty. The remaining ear is not a faculty.

Are faculties the ear-faculty? The ear-faculty is both faculty and the ear-faculty. The remaining faculties are not the ear-faculty.

Is nose a faculty? Yes.

Are faculties the nose-faculty?

The nose-faculty is both faculty and the nose-faculty. The remaining faculties are not the nose-faculty.

Is tongue a faculty? Yes.

Are faculties the tongue-faculty?

The tongue-faculty is both faculty and the tongue-faculty. The remaining faculties are not the tongue-faculty.

Is body a faculty?

Whatever body is a faculty, that body is both body and faculty. The remaining body is not a faculty.

Are faculties the body-faculty?

The body-faculty is both faculty and the body-faculty. The remaining faculties are not the body-faculty.

Is mind a faculty? Yes.

Are faculties the mind faculty?

The mind faculty is both faculty and the mind faculty. The remaining faculties are not the mind faculty.

Is woman a faculty? No.

Are faculties the femininity faculty?

The femininity faculty is both faculty and the femininity faculty. The remaining faculties are not the femininity faculty.

Is man a faculty? No.

Are faculties the masculinity faculty?

The masculinity faculty is both faculty and the masculinity faculty. The remaining faculties are not the masculinity faculty.

Is life a faculty? Yes.

Are faculties the life faculty?

The life faculty is both faculty and the life faculty. The remaining faculties are not the life faculty.

Is pleasantness a faculty? Yes.

Are faculties the faculty of pleasantness?

The faculty of pleasantness is both faculty and the faculty of pleasantness. The remaining faculties are not the faculty of pleasantness.

Is pain a faculty? Yes.

Are faculties the faculty of pain?

The faculty of pain is both faculty and the faculty of pain. The remaining faculties are not the faculty of pain.

Is pleasure a faculty? Yes.

Are faculties the pleasure faculty?

The pleasure faculty is both faculty and the pleasure faculty. The remaining faculties are not the pleasure faculty.

Is displeasure a faculty? Yes.

Are faculties the faculty of displeasure?

The faculty of displeasure is both faculty and the faculty of displeasure. The remaining faculties are not the faculty of displeasure.

Is equanimity a faculty?

Whatever equanimity is a faculty, that is both equanimity and a faculty. The remaining equanimity is not a faculty.

Are faculties the equanimity faculty?

The equanimity faculty is both faculty and the equanimity faculty. The remaining faculties are not the equanimity faculty.

Is faith a faculty? Yes.

Are faculties the faith faculty?

The faith faculty is both faculty and the faith faculty. The remaining faculties are not the faith faculty.

Is energy a faculty? Yes.

Are faculties the energy faculty?

The energy faculty is both faculty and the energy faculty. The remaining faculties are not the energy faculty.

Is mindfulness a faculty? Yes.

Are faculties the mindfulness faculty?

The mindfulness faculty is both faculty and the mindfulness faculty. The remaining faculties are not the mindfulness faculty.

Is concentration a faculty? Yes.

Are faculties the concentration faculty?

The concentration faculty is both faculty and the concentration faculty. The remaining faculties are not the concentration faculty.

Is wisdom a faculty? Yes.

Are faculties the wisdom faculty?

The wisdom faculty is both faculty and the wisdom faculty. The remaining faculties

are not the wisdom faculty.

Is "I shall know the unknown" a faculty? Yes.

Are faculties the faculty of "I shall know the unknown"?

The faculty of "I shall know the unknown" is both faculty and the faculty of "I shall know the unknown". The remaining faculties are not the faculty of "I shall know the unknown".

Is final liberating knowledge a faculty? Yes.

Are faculties the faculty of final knowledge?

The faculty of final knowledge is both faculty and the faculty of final knowledge. The remaining faculties are not the faculty of final knowledge.

Is one who has the final liberating knowledge a faculty? Yes.

Are faculties the faculty of one who has final knowledge?

The faculty of one who has final knowledge is both faculty and the faculty of one who has final knowledge. The remaining faculties are not the faculty of one who has final knowledge.

Opposite

141. Is what is not eye not a faculty?

Setting aside eye, the remaining faculties are not eye, but are faculties. Setting aside eye and faculties, the remainder is neither eye nor faculties.

Are non-faculties not the eye-faculty? Yes.

Is what is not ear not a faculty?

Setting aside ear, the remaining faculties are not ear, but are faculties. Setting aside ear and faculties, the remainder is neither ear nor faculties.

Are non-faculties not the ear-faculty? Yes.

Is what is not nose not a faculty?

Setting aside nose, the remaining faculties are not nose, but are faculties. Setting aside nose and faculties, the remainder is neither nose nor faculties.

Are non-faculties not the nose-faculty? Yes.

Is what is not tongue not a faculty?

Setting aside tongue, the remaining faculties are not tongue, but are faculties. Setting aside tongue and faculties, the remainder is neither tongue nor faculties.

Are non-faculties not the tongue-faculty? Yes.

Is what is not body not a faculty? Yes.

Are non-faculties not the body-faculty? Yes.

Is what is not mind not a faculty?

Setting aside mind, the remaining faculties are not mind, but are faculties. Setting aside mind and faculties, the remainder is neither mind nor faculties.

Are non-faculties not the mind faculty? Yes.

Is what is not woman not a faculty?

Setting aside woman, the remaining faculties are not woman, but are faculties. Setting aside woman and faculties, the remainder is neither woman nor faculties.

Are non-faculties not the femininity faculty? Yes.

Is what is not man not a faculty?

Setting aside man, the remaining faculties are not man, but are faculties. Setting aside man and faculties, the remainder is neither man nor faculties.

Are non-faculties not the masculinity faculty? Yes.

Is what is not life not a faculty?

Setting aside life, the remaining faculties are not life, but are faculties. Setting aside life and faculties, the remainder is neither life nor faculties.

Are non-faculties not the life faculty? Yes.

Is what is not pleasantness not a faculty?

Setting aside pleasantness, the remaining faculties are not pleasantness, but are faculties. Setting aside pleasantness and faculties, the remainder is neither pleasantness nor faculties.

Are non-faculties not the faculty of pleasantness? Yes.

Is what is not pain not a faculty?

Setting aside pain, the remaining faculties are not pain, but are faculties. Setting aside pain and faculties, the remainder is neither pain nor faculties.

Are non-faculties not the faculty of pain? Yes.

Is what is not pleasure not a faculty?

Setting aside pleasure, the remaining faculties are not pleasure, but are faculties. Setting aside pleasure and faculties, the remainder is neither pleasure nor faculties.

Are non-faculties not the pleasure faculty? Yes.

Is what is not displeasure not a faculty?

Setting aside displeasure, the remaining faculties are not displeasure, but are faculties. Setting aside displeasure and faculties, the remainder is neither displeasure nor faculties.

Are non-faculties not the faculty of displeasure? Yes.

Is what is not equanimity not a faculty?

Setting aside equanimity, the remaining faculties are not equanimity, but are faculties. Setting aside equanimity and faculties, the remainder is neither equanimity nor faculties.

Are non-faculties not the equanimity faculty? Yes.

Is what is not faith not a faculty?

Setting aside faith, the remaining faculties are not faith, but are faculties. Setting aside faith and faculties, the remainder is neither faith nor faculties.

Are non-faculties not the faith faculty? Yes.

Is what is not energy not a faculty?

Setting aside energy, the remaining faculties are not energy, but are faculties. Setting aside energy and faculties, the remainder is neither energy nor faculties.

Are non-faculties not the energy faculty? Yes.

Is what is not mindfulness not a faculty?

Setting aside mindfulness, the remaining faculties are not mindfulness, but are faculties. Setting aside mindfulness and faculties, the remainder is neither mindfulness nor faculties.

Are non-faculties not the mindfulness faculty? Yes.

Is what is not concentration not a faculty?

Setting aside concentration, the remaining faculties are not concentration, but are faculties. Setting aside concentration and faculties, the remainder is neither concentration nor faculties.

Are non-faculties not the concentration faculty? Yes.

Is non-wisdom not a faculty?

Setting aside wisdom, the remaining faculties are not wisdom, but are faculties. Setting aside wisdom and faculties, the remainder is neither wisdom nor faculties.

Are non-faculties not the wisdom faculty? Yes.

Is non-"I shall know the unknown" not a faculty?

Setting aside "I shall know the unknown", the remaining faculties are not "I shall know the unknown", but are faculties. Setting aside "I shall know the unknown" and faculties, the remainder is neither "I shall know the unknown" nor faculties.

Are non-faculties not the faculty of "I shall know the unknown"? Yes.

Is non-final liberating knowledge not a faculty?

Setting aside final liberating knowledge, the remaining faculties are not final liberating knowledge, but are faculties. Setting aside final liberating knowledge and faculties, the remainder is neither final liberating knowledge nor faculties.

Are non-faculties not the faculty of final knowledge? Yes.

Is non-one who has the final liberating knowledge not a faculty?

Setting aside one who has the final liberating knowledge, the remaining faculties are not one who has the final liberating knowledge, but are faculties. Setting aside one who has the final liberating knowledge and faculties, the remainder is neither one who has the final liberating knowledge nor faculties.

Are non-faculties not the faculty of one who has final knowledge? Yes.

4. The Section on Pure Faculty Root Wheel

Conformity

142. Is eye a faculty? Yes.

Are faculties the ear-faculty?

The ear-faculty is both faculty and the ear-faculty. The remaining faculties are not the ear-faculty.

Is eye a faculty? Yes.

Are faculties the nose-faculty?

The nose-faculty is both faculty and the nose-faculty. The remaining faculties are not the nose-faculty.

Is eye a faculty? Yes.

Are faculties the tongue-faculty?

The tongue-faculty is both faculty and the tongue-faculty. The remaining faculties are not the tongue-faculty.

Is eye a faculty? Yes.

Are faculties the body-faculty?

The body-faculty is both faculty and the body-faculty. The remaining faculties are not the body-faculty.

Is eye a faculty? Yes.

Are faculties the mind faculty?

The mind faculty is both faculty and the mind faculty. The remaining faculties are not the mind faculty.

Is eye a faculty? Yes.

Are faculties the femininity faculty?

The femininity faculty is both faculty and the femininity faculty. The remaining faculties are not the femininity faculty.

Is eye a faculty? Yes.

Are faculties the masculinity faculty?

The masculinity faculty is both faculty and the masculinity faculty. The remaining faculties are not the masculinity faculty.

Is eye a faculty? Yes.

Are faculties the life faculty?

The life faculty is both faculty and the life faculty. The remaining faculties are not the life faculty.

Is eye a faculty? Yes.

Are faculties the faculty of pleasantness?

The faculty of pleasantness is both faculty and the faculty of pleasantness. The remaining faculties are not the faculty of pleasantness.

Is eye a faculty? Yes.

Are faculties the faculty of pain?

The faculty of pain is both faculty and the faculty of pain. The remaining faculties are not the faculty of pain.

Is eye a faculty? Yes.

Are faculties the pleasure faculty?

The pleasure faculty is both faculty and the pleasure faculty. The remaining faculties are not the pleasure faculty.

Is eye a faculty? Yes.

Are faculties the faculty of displeasure?

The faculty of displeasure is both faculty and the faculty of displeasure. The remaining faculties are not the faculty of displeasure.

Is eye a faculty? Yes.

Are faculties the equanimity faculty?

The equanimity faculty is both faculty and the equanimity faculty. The remaining faculties are not the equanimity faculty.

Is eye a faculty? Yes.

Is faculty the faith faculty?

The faith faculty is both faculty and the faith faculty. The remaining faculties are not the faith faculty.

Is eye a faculty? Yes.

Are faculties the energy faculty?

The energy faculty is both faculty and the energy faculty. The remaining faculties are not the energy faculty.

Is eye a faculty? Yes.

Are faculties the mindfulness faculty?

The mindfulness faculty is both faculty and the mindfulness faculty. The remaining faculties are not the mindfulness faculty.

Is eye a faculty? Yes.

Are faculties the concentration faculty?

The concentration faculty is both faculty and the concentration faculty. The remaining faculties are not the concentration faculty.

Is eye a faculty? Yes.

Are faculties the wisdom faculty?

The wisdom faculty is both faculty and the wisdom faculty. The remaining faculties are not the wisdom faculty.

Is eye a faculty? Yes.

Are faculties the faculty of "I shall know the unknown"?

The faculty of "I shall know the unknown" is both faculty and the faculty of "I shall know the unknown". The remaining faculties are not the faculty of "I shall know the unknown".

Is eye a faculty? Yes.

Are faculties the faculty of final knowledge?

The faculty of final knowledge is both faculty and the faculty of final knowledge. The remaining faculties are not the faculty of final knowledge.

Is eye a faculty? Yes.

Are faculties the faculty of one who has final knowledge?

The faculty of one who has final knowledge is both faculty and the faculty of one who has final knowledge. The remaining faculties are not the faculty of one who has final knowledge.

143. Is ear a faculty?

Whatever ear is a faculty, that is both ear and faculty. The remaining ear is not a faculty.

Are faculties the eye-faculty?

The eye-faculty is both faculty and the eye-faculty. The remaining faculties are not the eye-faculty. Etc.

Is ear a faculty?

Whatever ear is a faculty, that is both ear and faculty. The remaining ear is not a faculty.

Are faculties the faculty of one who has final knowledge?

The faculty of one who has final knowledge is both faculty and the faculty of one who has final knowledge. The remaining faculties are not the faculty of one who has final knowledge.

144. Is nose a faculty? Yes.

Are faculties the eye-faculty?

The eye-faculty is both faculty and the eye-faculty. The remaining faculties are not the eye-faculty. Etc.

Is nose a faculty? Yes.

Are faculties the faculty of one who has final knowledge?

The faculty of one who has final knowledge is both faculty and the faculty of one who has final knowledge. The remaining faculties are not the faculty of one who has final knowledge.

145. Is tongue a faculty? Yes.

Are faculties the eye-faculty?

The eye-faculty is both faculty and the eye-faculty. The remaining faculties are not the eye-faculty. Etc.

Is tongue a faculty? Yes.

Are faculties the faculty of one who has final knowledge?

The faculty of one who has final knowledge is both faculty and the faculty of one who has final knowledge. The remaining faculties are not the faculty of one who has final knowledge.

146. Is body a faculty?

Whatever body is a faculty, that body is both body and faculty. The remaining body is not a faculty.

Are faculties the eye-faculty?

The eye-faculty is both faculty and the eye-faculty. The remaining faculties are not the eye-faculty. Etc.

Is body a faculty?

Whatever body is a faculty, that body is both body and faculty. The remaining body is not a faculty.

Are faculties the faculty of one who has final knowledge?

The faculty of one who has final knowledge is both faculty and the faculty of one who has final knowledge.

The remaining faculties are not the faculty of one who has final knowledge.

147. Is mind a faculty? Yes.

Are faculties the eye-faculty?

The eye-faculty is both faculty and the eye-faculty. The remaining faculties are not the eye-faculty. Etc.

Is mind a faculty? Yes.

Are faculties the faculty of one who has final knowledge?

The faculty of one who has final knowledge is both faculty and the faculty of one who has final knowledge. The remaining faculties are not the faculty of one who has final knowledge.

148. Is woman a faculty? No.

Are faculties the eye-faculty?

The eye-faculty is both faculty and the eye-faculty. The remaining faculties are not the eye-faculty. Etc.

Is woman a faculty? No.

Are faculties the faculty of one who has final knowledge?

The faculty of one who has final knowledge is both faculty and the faculty of one who has final knowledge. The remaining faculties are not the faculty of one who has final knowledge.

149. Is man a faculty? No.

Are faculties the eye-faculty?

The eye-faculty is both faculty and the eye-faculty. The remaining faculties are not the eye-faculty. Etc.

Is man a faculty? No.

Are faculties the faculty of one who has final knowledge?

The faculty of one who has final knowledge is both faculty and the faculty of one who has final knowledge. The remaining faculties are not the faculty of one who has final knowledge.

150. Is life a faculty? Yes.

Are faculties the eye-faculty?

The eye-faculty is both faculty and the eye-faculty. The remaining faculties are not the eye-faculty. Etc.

Is life a faculty? Yes.

Are faculties the faculty of one who has final knowledge?

The faculty of one who has final knowledge is both faculty and the faculty of one who has final knowledge. The remaining faculties are not the faculty of one who has final knowledge.

151. Is pleasantness a faculty? Yes.

Are faculties the eye-faculty?

The eye-faculty is both faculty and the eye-faculty. The remaining faculties are not the eye-faculty. Etc.

Is pleasantness a faculty? Yes.

Are faculties the faculty of one who has final knowledge?

The faculty of one who has final knowledge is both faculty and the faculty of one who has final knowledge. The remaining faculties are not the faculty of one who has final knowledge.

152. Is pain a faculty? Yes. Etc.

153. Is pleasure a faculty? Yes. Etc.

154. Is displeasure a faculty? Yes. Etc.

155. Is equanimity a faculty?

Whatever equanimity is a faculty, that is both equanimity and a faculty. The remaining equanimity is not a faculty.

Are faculties the eye-faculty?

The eye-faculty is both faculty and the eye-faculty. The remaining faculties are not the eye faculty, etc.

Is equanimity a faculty?

Whatever equanimity is a faculty, that is both equanimity and a faculty. The remaining equanimity is not a faculty.

Are faculties the faculty of one who has final knowledge?

The faculty of one who has final knowledge is both faculty and the faculty of one who has final knowledge. The remaining faculties are not the faculty of one who has final knowledge.

156. Is faith a faculty? Yes. Etc.

157. Is energy a faculty? Yes. Etc.

158. Is mindfulness a faculty? Yes. Etc.

159. Is concentration a faculty? Yes. Etc.

160. Is wisdom a faculty? Yes. Etc.

161. Is "I shall know the unknown" a faculty? Yes. Etc.

162. Is final liberating knowledge a faculty? Yes. Etc.

163. Is one who has the final liberating knowledge a faculty? Yes.

Are faculties the eye-faculty?

The eye-faculty is both faculty and the eye-faculty. The remaining faculties are not the eye faculty, etc.

Is one who has the final liberating knowledge a faculty? Yes.

Are faculties the faculty of final knowledge?

The faculty of final knowledge is both faculty and the faculty of final knowledge. The remaining faculties are not the faculty of final knowledge.

Opposite

164. Is what is not eye not a faculty?

Setting aside eye, the remaining faculties are not eye, but are faculties. Setting aside eye and faculties, the remainder is neither eye nor faculties.

Are non-faculties not the eye-faculty? Yes. Etc.

Is what is not eye not a faculty?

Setting aside eye, the remaining faculties are not eye, but are faculties. Setting aside eye and faculties, the remainder is neither eye nor faculties.

Are non-faculties not the faculty of one who has final knowledge? Yes.

165. Is what is not ear not a faculty?

Setting aside ear, the remaining faculties are not ear, but are faculties. Setting aside ear and faculties, the remainder is neither ear nor faculties.

Are non-faculties not the eye-faculty? Yes. Etc.

Is what is not ear not a faculty?

Setting aside ear, the remaining faculties are not ear, but are faculties. Setting aside ear and faculties, the remainder is neither ear nor faculties.

Are non-faculties not the faculty of one who has final knowledge? Yes.

166. Is what is not nose not a faculty?

Setting aside nose, the remaining faculties are not nose, but are faculties. Setting aside nose and faculties, the remainder is neither nose nor faculties.

Are non-faculties not the eye-faculty? Yes. Etc.

Is what is not nose not a faculty?

Setting aside nose, the remaining faculties are not nose, but are faculties. Setting aside nose and faculties, the remainder is neither nose nor faculties.

Are non-faculties not the faculty of one who has final knowledge? Yes.

167. Is what is not tongue not a faculty?

Setting aside tongue, the remaining faculties are not tongue, but are faculties. Setting aside tongue and faculties, the remainder is neither tongue nor faculties.

Are non-faculties not the eye-faculty? Yes. Etc.

Is what is not tongue not a faculty?

Setting aside tongue, the remaining faculties are not tongue, but are faculties. Setting aside tongue and faculties, the remainder is neither tongue nor faculties.

Are non-faculties not the faculty of one who has final knowledge? Yes.

168. Is what is not body not a faculty? Yes.

Are non-faculties not the eye-faculty? Yes. Etc.

Is what is not body not a faculty? Yes.

Are non-faculties not the faculty of one who has final knowledge? Yes.

169. Is what is not mind not a faculty?

Setting aside mind, the remaining faculties are not mind, but are faculties. Setting aside mind and faculties, the remainder is neither mind nor faculties.

Are non-faculties not the eye-faculty? Yes. Etc.

Is what is not mind not a faculty? Setting aside mind, the remaining faculties are not mind, but are faculties. Setting aside mind and faculties, the remainder is neither mind nor faculties.

Are non-faculties not the faculty of one who has final knowledge? Yes.

170. Is what is not woman not a faculty?

Setting aside woman, the remaining faculties are not woman, but are faculties. Setting aside woman and faculties, the remainder is neither woman nor faculties.

Are non-faculties not the eye-faculty? Yes. Etc.

Is what is not woman not a faculty?

Setting aside woman, the remaining faculties are not woman, but are faculties. Setting aside woman and faculties, the remainder is neither woman nor faculties.

Are non-faculties not the faculty of one who has final knowledge? Yes.

171. Is what is not man not a faculty?

Setting aside man, the remaining faculties are not man, but are faculties. Setting aside man and faculties, the remainder is neither man nor faculties.

Are non-faculties not the eye-faculty? Yes. Etc.

Is what is not man not a faculty?

Setting aside man, the remaining faculties are not man, but are faculties. Setting aside man and faculties, the remainder is neither man nor faculties.

Are non-faculties not the faculty of one who has final knowledge? Yes.

172. Is what is not life not a faculty?

Setting aside life, the remaining faculties are not life, but are faculties. Setting aside life and faculties, the remainder is neither life nor faculties.

Are non-faculties not the eye-faculty? Yes. Etc.

Is what is not life not a faculty?

Setting aside life, the remaining faculties are not life, but are faculties. Setting aside life and faculties, the remainder is neither life nor faculties.

Are non-faculties not the faculty of one who has final knowledge? Yes.

173. Is what is not pleasantness not a faculty?

Setting aside pleasantness, the remaining faculties are not pleasantness, but are faculties. Setting aside pleasantness and faculties, the remainder is neither pleasantness nor faculties.

Are non-faculties not the eye-faculty? Yes. Etc.

Is what is not pleasantness not a faculty?

Setting aside pleasantness, the remaining faculties are not pleasantness, but are faculties. Setting aside pleasantness and faculties, the remainder is neither pleasantness nor faculties.

Are non-faculties not the faculty of one who has final knowledge? Yes.

174. Is what is not pain not a faculty?

Setting aside pain, the remaining faculties are not pain, but are faculties. Setting aside pain and faculties, the remainder is neither pain nor faculties.

Are non-faculties not the eye-faculty? Yes. Etc.

Is what is not pain not a faculty?

Setting aside pain, the remaining faculties are not pain, but are faculties. Setting aside pain and faculties, the remainder is neither pain nor faculties.

Are non-faculties not the faculty of one who has final knowledge? Yes.

175. Is what is not pleasure not a faculty?

Setting aside pleasure, the remaining faculties are not pleasure, but are faculties. Setting aside pleasure and faculties, the remainder is neither pleasure nor faculties.

Are non-faculties not the eye-faculty? Yes. Etc.

Is what is not pleasure not a faculty?

Setting aside pleasure, the remaining faculties are not pleasure, but are faculties. Setting aside pleasure and faculties, the remainder is neither pleasure nor faculties.

Are non-faculties not the faculty of one who has final knowledge? Yes.

176. Is what is not displeasure not a faculty?

Setting aside displeasure, the remaining faculties are not displeasure, but are faculties. Setting aside displeasure and faculties, the remainder is neither displeasure nor faculties.

Are non-faculties not the eye-faculty? Yes. Etc.

Is what is not displeasure not a faculty?

Setting aside displeasure, the remaining faculties are not displeasure, but are faculties. Setting aside displeasure and faculties, the remainder is neither displeasure nor faculties.

Are non-faculties not the faculty of one who has final knowledge? Yes.

177. Is what is not equanimity not a faculty?

Setting aside equanimity, the remaining faculties are not equanimity, but are faculties. Setting aside equanimity and faculties, the remainder is neither equanimity nor faculties.

Are non-faculties not the eye-faculty? Yes. Etc.

Is what is not equanimity not a faculty?

Setting aside equanimity, the remaining faculties are not equanimity, but are faculties. Setting aside equanimity and faculties, the remainder is neither equanimity nor faculties.

Are non-faculties not the faculty of one who has final knowledge? Yes.

178. Is what is not faith not a faculty?

Setting aside faith, the remaining faculties are not faith, but are faculties. Setting aside faith and faculties, the remainder is neither faith nor faculties.

Are non-faculties not the eye-faculty? Yes. Etc.

Is what is not faith not a faculty?

Setting aside faith, the remaining faculties are not faith, but are faculties. Setting aside faith and faculties, the remainder is neither faith nor faculties.

Are non-faculties not the faculty of one who has final knowledge? Yes.

179. Is what is not energy not a faculty?

Setting aside energy, the remaining faculties are not energy, but are faculties. Setting aside energy and faculties, the remainder is neither energy nor faculties.

Are non-faculties not the eye-faculty? Yes. Etc.

Is what is not energy not a faculty?

Setting aside energy, the remaining faculties are not energy, but are faculties. Setting aside energy and faculties, the remainder is neither energy nor faculties.

Are non-faculties not the faculty of one who has final knowledge? Yes.

180. Is what is not mindfulness not a faculty? Setting aside mindfulness, the remaining faculties are not mindfulness, but are faculties. Setting aside mindfulness and faculties, the remainder is neither mindfulness nor faculties.

Are non-faculties not the eye-faculty? Yes. Etc.

Is what is not mindfulness not a faculty?

Setting aside mindfulness, the remaining faculties are not mindfulness, but are

faculties. Setting aside mindfulness and faculties, the remainder is neither mindfulness nor faculties.

Are non-faculties not the faculty of one who has final knowledge? Yes.

181. Is what is not concentration not a faculty?

Setting aside concentration, the remaining faculties are not concentration, but are faculties. Setting aside concentration and faculties, the remainder is neither concentration nor faculties.

Are non-faculties not the eye-faculty? Yes. Etc.

Is what is not concentration not a faculty?

Setting aside concentration, the remaining faculties are not concentration, but are faculties. Setting aside concentration and faculties, the remainder is neither concentration nor faculties.

Are non-faculties not the faculty of one who has final knowledge? Yes.

182. Is non-wisdom not a faculty?

Setting aside wisdom, the remaining faculties are not wisdom, but are faculties. Setting aside wisdom and faculties, the remainder is neither wisdom nor faculties.

Are non-faculties not the eye-faculty? Yes. Etc.

Is non-wisdom not a faculty?

Setting aside wisdom, the remaining faculties are not wisdom, but are faculties. Setting aside wisdom and faculties, the remainder is neither wisdom nor faculties.

Are non-faculties not the faculty of one who has final knowledge? Yes.

183. Is non-"I shall know the unknown" not a faculty?

Setting aside "I shall know the unknown", the remaining faculties are not "I shall know the unknown", but are faculties. Setting aside "I shall know the unknown" and faculties, the remainder is neither "I shall know the unknown" nor faculties.

Are non-faculties not the eye-faculty? Yes. Etc.

Is non-"I shall know the unknown" not a faculty?

Setting aside "I shall know the unknown", the remaining faculties are not "I shall know the unknown", but are faculties. Setting aside "I shall know the unknown" and faculties, the remainder is neither "I shall know the unknown" nor faculties.

Are non-faculties not the faculty of one who has final knowledge? Yes.

184. Is non-final liberating knowledge not a faculty?

Setting aside final liberating knowledge, the remaining faculties are not final liberating knowledge, but are faculties. Setting aside final liberating knowledge and faculties, the remainder is neither final liberating knowledge nor faculties.

Are non-faculties not the eye-faculty? Yes. Etc.

Is non-final liberating knowledge not a faculty?

Setting aside final liberating knowledge, the remaining faculties are not final liberating knowledge, but are faculties. Setting aside final liberating knowledge and faculties, the remainder is neither final liberating knowledge nor faculties.

Are non-faculties not the faculty of one who has final knowledge? Yes.

185. Is non-one who has the final liberating knowledge not a faculty?

Setting aside one who has the final liberating knowledge, the remaining faculties are not one who has the final liberating knowledge, but are faculties. Setting aside one who has the final liberating knowledge and faculties, the remainder is neither one who has the final liberating knowledge nor faculties.

Are non-faculties not the eye-faculty? Yes. Etc.

Is non-one who has the final liberating knowledge not a faculty?

Setting aside one who has the final liberating knowledge, the remaining faculties are not one who has the final liberating knowledge, but are faculties. Setting aside one who has the final liberating knowledge and faculties, the remainder is neither one who has the final liberating knowledge nor faculties.

Are non-faculties not the faculty of final knowledge? Yes.

The Section on Analytic Explanation of Description.

2. The Section on Occurrence

1. The Section on Arising

(1) The Section on the Present

Conformity Person

186. For whom the eye-faculty arises, does the ear-faculty arise for that one?

For those with eyes but without ears being reborn, for them the eye-faculty arises, but the ear-faculty does not arise for them. For those with eyes and with ears being reborn, for them both the eye-faculty arises and the ear-faculty arises.

Or else, for whom the ear-faculty arises, does the eye-faculty arise for that one?

For those with ears but without eyes being reborn, for them the ear-faculty arises, but the eye-faculty does not arise for them. For those with ears and with eyes being reborn, for them both the ear-faculty arises and the eye-faculty arises.

For whom the eye-faculty arises, does the nose-faculty arise for that one?

For those with eyes but without nose being reborn, for them the eye-faculty arises, but the nose-faculty does not arise for them. For those with eyes and with nose being reborn, for them both the eye-faculty arises and the nose-faculty arises.

Or else, for whom the nose-faculty arises, does the eye-faculty arise for that one?

For those with nose but without eyes being reborn, for them the nose-faculty arises, but the eye-faculty does not arise for them. For those with nose and with eyes being

reborn, for them both the nose-faculty arises and the eye-faculty arises.

For whom the eye-faculty arises, does the femininity faculty arise for that one?

For those with eyes who are not women being reborn, for them the eye-faculty arises, but the femininity faculty does not arise for them. For those with eyes who are women being reborn, for them both the eye-faculty arises and the femininity faculty arises.

Or else, for whom the femininity faculty arises, does the eye-faculty arise for that one?

For women without eyes being reborn, for them the femininity faculty arises, but the eye-faculty does not arise for them. For women with eyes being reborn, for them both the femininity faculty arises and the eye-faculty arises.

For whom the eye-faculty arises, does the masculinity faculty arise for that one?

For those with eyes who are not men being reborn, for them the eye-faculty arises, but the masculinity faculty does not arise for them. For those with eyes who are men being reborn, for them both the eye-faculty arises and the masculinity faculty arises.

Or else, for whom the masculinity faculty arises, does the eye-faculty arise for that one?

For men without eyes being reborn, for them the masculinity faculty arises, but the eye-faculty does not arise for them. For men with eyes being reborn, for them both the masculinity faculty arises and the eye-faculty arises.

For whom the eye-faculty arises, does the life faculty arise for that one? Yes.

Or else, for whom the life faculty arises, does the eye-faculty arise for that one?

For those without eyes being reborn, for them the life faculty arises, but the eye-faculty does not arise for them. For those with eyes being reborn, for them both the life faculty arises and the eye-faculty arises.

For whom the eye-faculty arises, does the pleasure faculty arise for that one?

For those with eyes being reborn without pleasure, for them the eye-faculty arises, but the pleasure faculty does not arise for them. For those with eyes being reborn with pleasure, for them both the eye-faculty arises and the pleasure faculty arises.

Or else, for whom the pleasure faculty arises, does the eye-faculty arise for that one? Yes.

For whom the eye-faculty arises, does the equanimity faculty arise for that one?

For those with eyes being reborn without equanimity, for them the eye-faculty arises, but the equanimity faculty does not arise for them. For those with eyes being reborn with equanimity, for them both the eye-faculty arises and the equanimity faculty arises.

Or else, for whom the equanimity faculty arises, does the eye-faculty arise for that one?

For those without eyes being reborn with equanimity, for them the equanimity faculty arises, but the eye-faculty does not arise for them. For those with eyes being reborn with equanimity, for them both the equanimity faculty arises and the eye-faculty arises.

For whom the eye-faculty arises, does the faith faculty arise for that one?

For those with eyes without roots being reborn, for them the eye-faculty arises, but the faith faculty does not arise for them. For those with eyes with root being reborn, for them both the eye-faculty arises and the faith faculty arises.

Or else, for whom the faith faculty arises, does the eye-faculty arise for that one?

For those with root without eyes being reborn, for them the faith faculty arises, but the eye-faculty does not arise for them. For those with root with eyes being reborn, for them both the faith faculty arises and the eye-faculty arises.

For whom the eye-faculty arises, does the wisdom faculty arise for that one?

For those with eyes dissociated from knowledge being reborn, for them the eye-faculty arises, but the wisdom faculty does not arise for them. For those with eyes associated with knowledge being reborn, for them both the eye-faculty arises and the wisdom faculty arises.

Or else, for whom the wisdom faculty arises, does the eye-faculty arise for that one?

For those associated with knowledge without eyes being reborn, for them the wisdom faculty arises, but the eye-faculty does not arise for them. For those associated with knowledge with eyes being reborn, for them both the wisdom faculty arises and the eye-faculty arises.

For whom the eye-faculty arises, does the mind faculty arise for that one? Yes.

Or else, for whom the mind faculty arises, does the eye-faculty arise for that one?

For those with consciousness without eyes being reborn, for them the mind faculty arises, but the eye-faculty does not arise for them. For those with eyes being reborn, for them both the mind faculty arises and the eye-faculty arises. (The Eye-Faculty Root)

187. For whom the nose-faculty arises, does the femininity faculty arise for that one?

For those with nose who are not women being reborn, for them the nose-faculty arises, but the femininity faculty does not arise for them. For those with nose who are women being reborn, for them both the nose-faculty arises and the femininity faculty arises.

Or else, for whom the femininity faculty arises, does the nose-faculty arise for that one?

For women without nose being reborn, for them the femininity faculty arises, but the nose-faculty does not arise for them. For women with nose being reborn, for them both the femininity faculty arises and the nose-faculty arises.

For whom the nose-faculty arises, does the masculinity faculty arise for that one?

For those with nose who are not men being reborn, for them the nose-faculty arises, but the masculinity faculty does not arise for them. For those with nose who are men being reborn, for them both the nose-faculty arises and the masculinity faculty arises.

Or else, for whom the masculinity faculty arises, does the nose-faculty arise for that one?

For men without nose being reborn, for them the masculinity faculty arises, but the nose-faculty does not arise for them. For men with nose being reborn, for them both the masculinity faculty arises and the nose-faculty arises.

For whom the nose-faculty arises, does the life faculty arise for that one? Yes.

Or else, for whom the life faculty arises, does the nose-faculty arise for that one?

For those without nose being reborn, for them the life faculty arises, but the nose-faculty does not arise for them. For those with nose being reborn, for them both the life faculty arises and the nose-faculty arises.

For whom the nose-faculty arises, does the pleasure faculty arise for that one?

For those with nose being reborn without pleasure, for them the nose-faculty arises, but the pleasure faculty does not arise for them. For those with nose being reborn with pleasure, for them both the nose-faculty arises and the pleasure faculty arises.

Or else, for whom the pleasure faculty arises, does the nose-faculty arise for that one?

For those without nose being reborn with pleasure, for them the pleasure faculty arises, but the nose-faculty does not arise for them. For those with nose being reborn with pleasure, for them both the pleasure faculty arises and the nose-faculty arises.

For whom the nose-faculty arises, does the equanimity faculty arise for that one?

For those with nose being reborn without equanimity, for them the nose-faculty arises, but the equanimity faculty does not arise for them. For those with nose being reborn with equanimity, for them both the nose-faculty arises and the equanimity faculty arises.

Or else, for whom the equanimity faculty arises, does the nose-faculty arise for that one?

For those without nose being reborn with equanimity, for them the equanimity faculty arises, but the nose-faculty does not arise for them. For those with nose being reborn with equanimity, for them both the equanimity faculty arises and the nose-faculty arises.

For whom the nose-faculty arises, does the faith faculty arise for that one?

For those with nose without roots being reborn, for them the nose-faculty arises, but the faith faculty does not arise for them. For those with nose with root being reborn, for them both the nose-faculty arises and the faith faculty arises.

Or else, for whom the faith faculty arises, does the nose-faculty arise for that one?

For those with root without nose being reborn, for them the faith faculty arises, but the nose-faculty does not arise for them. For those with root with nose being reborn, for them both the faith faculty arises and the nose-faculty arises.

For whom the nose-faculty arises, does the wisdom faculty arise for that one?

For those with nose dissociated from knowledge being reborn, for them the nose-faculty arises, but the wisdom faculty does not arise for them. For those with nose associated with knowledge being reborn, for them both the nose-faculty arises and the wisdom faculty arises.

Or else, for whom the wisdom faculty arises, does the nose-faculty arise for that one?

For those associated with knowledge without nose being reborn, for them the wisdom faculty arises, but the nose-faculty does not arise for them. For those associated with knowledge with nose being reborn, for them both the wisdom faculty arises and the nose-faculty arises.

For whom the nose-faculty arises, does the mind faculty arise for that one? Yes.

Or else, for whom the mind faculty arises, does the nose-faculty arise for that one?

For those with consciousness without nose being reborn, for them the mind faculty arises, but the nose-faculty does not arise for them. For those with nose being reborn, for them both the mind faculty arises and the nose-faculty arises. (The Nose-Faculty Root)

188. For whom the femininity faculty arises, does the masculinity faculty arise for that one? No.

Or else, for whom the masculinity faculty arises, does the femininity faculty arise for that one? No.

For whom the femininity faculty arises, does the life faculty arise for that one? Yes.

Or else, for whom the life faculty arises, does the femininity faculty arise for that one?

For those who are not women being reborn, for them the life faculty arises, but the femininity faculty does not arise for them. For women being reborn, for them both the life faculty arises and the femininity faculty arises.

For whom the femininity faculty arises, does the pleasure faculty arise for that one?

For women being reborn without pleasure, for them the femininity faculty arises, but the pleasure faculty does not arise for them. For women being reborn with pleasure, for them both the femininity faculty arises and the pleasure faculty arises.

Or else, for whom the pleasure faculty arises, does the femininity faculty arise for that one?

For those who are not women being reborn with pleasure, for them the pleasure faculty arises, but the femininity faculty does not arise for them. For women being reborn with pleasure, for them both the pleasure faculty arises and the femininity faculty arises.

For whom the femininity faculty arises, does the equanimity faculty arise for that one?

For women being reborn without equanimity, for them the femininity faculty arises, but the equanimity faculty does not arise for them. For women being reborn with equanimity, for them both the femininity faculty arises and the equanimity faculty arises.

Or else, for whom the equanimity faculty arises, does the femininity faculty arise for that one?

For those who are not women being reborn with equanimity, for them the equanimity faculty arises, but the femininity faculty does not arise for them. For women being reborn with equanimity, for them both the equanimity faculty arises and the femininity faculty arises.

For whom the femininity faculty arises, does the faith faculty arise for that one?

For women without roots being reborn, for them the femininity faculty arises, but the faith faculty does not arise for them. For women with root being reborn, for them both the femininity faculty arises and the faith faculty arises.

Or else, for whom the faith faculty arises, does the femininity faculty arise for that one?

For those with root who are not women being reborn, for them the faith faculty arises, but the femininity faculty does not arise for them. For women with root being reborn, for them both the faith faculty arises and the femininity faculty arises.

For whom the femininity faculty arises, does the wisdom faculty arise for that one?

For women dissociated from knowledge being reborn, for them the femininity faculty arises, but the wisdom faculty does not arise for them. For women associated with knowledge being reborn, for them both the femininity faculty arises and the wisdom faculty arises.

Or else, for whom the wisdom faculty arises, does the femininity faculty arise for that one?

For those associated with knowledge who are not women being reborn, for them the wisdom faculty arises, but the femininity faculty does not arise for them. For those associated with knowledge who are women being reborn, for them both the wisdom faculty arises and the femininity faculty arises.

For whom the femininity faculty arises, does the mind faculty arise for that one? Yes.

Or else, for whom the mind faculty arises, does the femininity faculty arise for that one?

For those with consciousness who are not women being reborn, for them the mind faculty arises, but the femininity faculty does not arise for them. For those who are women being reborn, for them both the mind faculty arises and the femininity faculty arises. (The Femininity Faculty Root)

189. For whom the masculinity faculty arises, does the life faculty arise for that one?
Yes.

Or else, for whom the life faculty arises, does the masculinity faculty arise for that one?

For those who are not men being reborn, for them the life faculty arises, but the masculinity faculty does not arise for them. For men being reborn, for them both the life faculty arises and the masculinity faculty arises.

For whom the masculinity faculty arises, does the pleasure faculty arise for that one?

For men being reborn without pleasure, for them the masculinity faculty arises, but the pleasure faculty does not arise for them. For men being reborn with pleasure, for them both the masculinity faculty arises and the pleasure faculty arises.

Or else, for whom the pleasure faculty arises, does the masculinity faculty arise for that one?

For those who are not men being reborn with pleasure, for them the pleasure faculty arises, but the masculinity faculty does not arise for them. For men being reborn with pleasure, for them both the pleasure faculty arises and the masculinity faculty arises.

For whom the masculinity faculty arises, does the equanimity faculty arise for that one?

For men being reborn without equanimity, for them the masculinity faculty arises, but the equanimity faculty does not arise for them. For men being reborn with equanimity, for them both the masculinity faculty arises and the equanimity faculty arises.

Or else, for whom the equanimity faculty arises, does the masculinity faculty arise for that one?

For those who are not men being reborn with equanimity, for them the equanimity faculty arises, but the masculinity faculty does not arise for them. For men being reborn with equanimity, for them both the equanimity faculty arises and the masculinity faculty arises.

For whom the masculinity faculty arises, does the faith faculty arise for that one?

For men without roots being reborn, for them the masculinity faculty arises, but the faith faculty does not arise for them. For men with root being reborn, for them both the masculinity faculty arises and the faith faculty arises.

Or else, for whom the faith faculty arises, does the masculinity faculty arise for that one?

For those with root who are not men being reborn, for them the faith faculty arises, but the masculinity faculty does not arise for them. For men with root being reborn, for them both the faith faculty arises and the masculinity faculty arises.

For whom the masculinity faculty arises, does the wisdom faculty arise for that one?

For men dissociated from knowledge being reborn, for them the masculinity faculty arises, but the wisdom faculty does not arise for them. For men associated with knowledge being reborn, for them both the masculinity faculty arises and the wisdom faculty arises.

Or else, for whom the wisdom faculty arises, does the masculinity faculty arise for that one?

For those associated with knowledge who are not men being reborn, for them the wisdom faculty arises, but the masculinity faculty does not arise for them. For men associated with knowledge being reborn, for them both the wisdom faculty arises and the masculinity faculty arises.

For whom the masculinity faculty arises, does the mind faculty arise for that one? Yes.

Or else, for whom the mind faculty arises, does the masculinity faculty arise for that one?

For those with consciousness who are not men being reborn, for them the mind faculty arises, but the masculinity faculty does not arise for them. For those who are men being reborn, for them both the mind faculty arises and the masculinity faculty arises. (The Masculinity Faculty Root)

190. For whom the life faculty arises, does the pleasure faculty arise for that one?

For those being reborn without pleasure, during the occurrence of consciousness dissociated from pleasure at the moment of arising, for them the life faculty arises, but the pleasure faculty does not arise for them. For those being reborn with pleasure, during the occurrence of consciousness associated with pleasure at the moment of arising, for them both the life faculty arises and the pleasure faculty arises.

Or else, for whom the pleasure faculty arises, does the life faculty arise for that one? Yes.

For whom the life faculty arises, does the equanimity faculty arise for that one?

For those being reborn without equanimity, during the occurrence of consciousness dissociated from equanimity at the moment of arising, for them the life faculty arises, but the equanimity faculty does not arise for them. For those being reborn with equanimity, during the occurrence of consciousness associated with equanimity at the moment of arising, for them both the life faculty arises and the equanimity faculty arises.

Or else, for whom the equanimity faculty arises, does the life faculty arise for that one? Yes.

For whom the life faculty arises, does the faith faculty arise for that one?

For those without roots being reborn, during the occurrence of consciousness dissociated from faith at the moment of arising, for them the life faculty arises, but the faith faculty does not arise for them. For those with root being reborn, during the occurrence of consciousness associated with faith at the moment of arising, for them both the life faculty arises and the faith faculty arises.

Or else, for whom the faith faculty arises, does the life faculty arise for that one? Yes.

For whom the life faculty arises, does the wisdom faculty arise for that one?

For those dissociated from knowledge being reborn, during the occurrence of consciousness dissociated from knowledge at the moment of arising, for them the life faculty arises, but the wisdom faculty does not arise for them. For those associated with knowledge being reborn, during the occurrence of consciousness associated with knowledge at the moment of arising, for them both the life faculty arises and the wisdom faculty arises.

Or else, for whom the wisdom faculty arises, does the life faculty arise for that one? Yes.

For whom the life faculty arises, does the mind faculty arise for that one?

For those without consciousness being reborn, for them the life faculty arises, but the mind faculty does not arise for them. For those with consciousness being reborn, during the occurrence at the moment of arising of consciousness, for them both the life faculty arises and the mind faculty arises.

Or else, for whom the mind faculty arises, does the life faculty arise for that one? Yes.
(The Life Faculty as Root)

191. For whom the pleasure faculty arises, does the equanimity faculty arise for that one? No.

Or else, for whom the equanimity faculty arises, does the pleasure faculty arise for that one? No.

For whom the pleasure faculty arises, does the faith faculty arise for that one?

During occurrence, at the moment of arising of consciousness associated with pleasure but dissociated from faith, for them the pleasure faculty arises, but the faith faculty does not arise for them. For those being reborn with pleasure, during occurrence, at the moment of arising of consciousness associated with pleasure and associated with faith, for them both the pleasure faculty arises and the faith faculty arises.

Or else, for whom the faith faculty arises, does the pleasure faculty arise for that one?

For those with root being reborn without pleasure, during occurrence, at the moment of arising of consciousness associated with faith but dissociated from pleasure, for them the faith faculty arises, but the pleasure faculty does not arise for them. For those being reborn with pleasure, during occurrence, at the moment of arising of consciousness associated with faith and associated with pleasure, for them both the faith faculty arises and the pleasure faculty arises.

For whom the pleasure faculty arises, does the wisdom faculty arise for that one?

For those dissociated from knowledge being reborn with pleasure, during occurrence, at the moment of arising of consciousness associated with pleasure but dissociated from knowledge, for them the pleasure faculty arises, but the wisdom faculty does not arise for them. For those associated with knowledge being reborn with pleasure,

during occurrence, at the moment of arising of consciousness associated with pleasure and associated with knowledge, for them both the pleasure faculty arises and the wisdom faculty arises.

Or else, for whom the wisdom faculty arises, does the pleasure faculty arise for that one?

For those associated with knowledge being reborn without pleasure, during occurrence, at the moment of arising of consciousness associated with knowledge but dissociated from pleasure, for them the wisdom faculty arises, but the pleasure faculty does not arise for them. For those associated with knowledge being reborn with pleasure, during occurrence, at the moment of arising of consciousness associated with knowledge and associated with pleasure, for them both the wisdom faculty arises and the pleasure faculty arises.

For whom the pleasure faculty arises, does the mind faculty arise for that one? Yes.

Or else, for whom the mind faculty arises, does the pleasure faculty arise for that one?

For those with consciousness being reborn without pleasure, during occurrence, at the moment of arising of consciousness dissociated from pleasure, for them the mind faculty arises, but the pleasure faculty does not arise for them. For those being reborn with pleasure, during occurrence, at the moment of arising of consciousness associated with pleasure, for them both the mind faculty arises and the pleasure faculty arises. (The pleasure faculty root)

192. For whom the equanimity faculty arises, does the faith faculty arise for that one?

For those without roots being reborn with equanimity, during the occurrence of consciousness associated with equanimity but dissociated from faith at the moment of arising, for them the equanimity faculty arises, but the faith faculty does not arise for them. For those with root being reborn with equanimity, during the occurrence of consciousness associated with equanimity and associated with faith at the moment of arising, for them both the equanimity faculty arises and the faith faculty arises.

Or else, for whom the faith faculty arises, does the equanimity faculty arise for that one?

For those with root being reborn without equanimity, during the occurrence of consciousness associated with faith but dissociated from equanimity at the moment of arising, for them the faith faculty arises, but the equanimity faculty does not arise for them. For those with root being reborn with equanimity, during the occurrence of consciousness associated with faith and associated with equanimity at the moment of arising, for them both the faith faculty arises and the equanimity faculty arises.

For whom the equanimity faculty arises, does the wisdom faculty arise for that one?

For those dissociated from knowledge being reborn with equanimity, during the occurrence of consciousness associated with equanimity but dissociated from knowledge at the moment of arising, for them the equanimity faculty arises, but the wisdom faculty does not arise for them. For those associated with knowledge being

reborn with equanimity, during the occurrence of consciousness associated with equanimity and associated with knowledge at the moment of arising, for them both the equanimity faculty arises and the wisdom faculty arises.

Or else, for whom the wisdom faculty arises, does the equanimity faculty arise for that one?

For those associated with knowledge being reborn without equanimity, during the occurrence of consciousness associated with knowledge but dissociated from equanimity at the moment of arising, for them the wisdom faculty arises, but the equanimity faculty does not arise for them. For those associated with knowledge being reborn with equanimity, during the occurrence of consciousness associated with knowledge and associated with equanimity at the moment of arising, for them both the wisdom faculty arises and the equanimity faculty arises.

For whom the equanimity faculty arises, does the mind faculty arise for that one? Yes.

Or else, for whom the mind faculty arises, does the equanimity faculty arise for that one?

For those with consciousness being reborn without equanimity, during the occurrence of consciousness dissociated from equanimity at the moment of arising, for them the mind faculty arises, but the equanimity faculty does not arise for them. For those being reborn with equanimity, during the occurrence of consciousness associated with equanimity at the moment of arising, for them both the mind faculty arises and the equanimity faculty arises. (The Equanimity Faculty Root)

193. For whom the faith faculty arises, does the wisdom faculty arise for that one?

For those with root dissociated from knowledge being reborn, during occurrence, at the moment of arising of consciousness associated with faith but dissociated from knowledge, for them the faith faculty arises, but the wisdom faculty does not arise for them. For those with root associated with knowledge being reborn, during occurrence, at the moment of arising of consciousness associated with faith and associated with knowledge, for them both the faith faculty arises and the wisdom faculty arises.

Or else, for whom the wisdom faculty arises, does the faith faculty arise for that one? Yes.

For whom the faith faculty arises, does the mind faculty arise for that one? Yes.

Or else, for whom the mind faculty arises, does the faith faculty arise for that one?

For those with consciousness without roots being reborn, during occurrence, at the moment of arising of consciousness dissociated from faith, for them the mind faculty arises, but the faith faculty does not arise for them. For those with root being reborn, during occurrence, at the moment of arising of consciousness associated with faith, for them both the mind faculty arises and the faith faculty arises. (Faith Faculty as Root)

194. For whom the wisdom faculty arises, does the mind faculty arise for that one? Yes.

Or else, for whom the mind faculty arises, does the wisdom faculty arise for that one?

For those with consciousness dissociated from knowledge being reborn, during occurrence, at the moment of arising of consciousness dissociated from knowledge, for them the mind faculty arises, but the wisdom faculty does not arise for them. For those associated with knowledge being reborn, during occurrence, at the moment of arising of consciousness associated with knowledge, for them both the mind faculty arises and the wisdom faculty arises. (The Wisdom Faculty Root)

Conformity Place

195. Where the eye-faculty arises, does the ear-faculty arise there?Yes.

Or else, where the ear-faculty arises, does the eye-faculty arise there?Yes.

Where the eye-faculty arises, does the nose-faculty arise there?

In the fine-material-sphere of existence, there the eye-faculty arises, but the nose-faculty does not arise there. In the sensual-sphere of existence, there both the eye-faculty arises and the nose-faculty arises.

Or else, where the nose-faculty arises, does the eye-faculty arise there?Yes.

Where the eye-faculty arises, does the femininity faculty arise there? Etc.Does the masculinity faculty arise?

In the fine-material-sphere of existence, there the eye-faculty arises, but the masculinity faculty does not arise there. In the sensual-sphere of existence, there both the eye-faculty arises and the masculinity faculty arises.

Or else, where the masculinity faculty arises, does the eye-faculty arise there?Yes.

Where the eye-faculty arises, does the life faculty arise there?Yes.

Or else, where the life faculty arises, does the eye-faculty arise there?

In the non-percipient being realm and in the immaterial-sphere of existence, there the life faculty arises, but the eye-faculty does not arise there. In the five-aggregate constituent realm, there both the life faculty arises and the eye-faculty arises.

Where the eye-faculty arises, does the pleasure faculty arise there?Yes.

Or else, where the pleasure faculty arises, does the eye-faculty arise there?Yes.

Where the eye-faculty arises, does the equanimity faculty arise there?Yes.

Or else, where the equanimity faculty arises, does the eye-faculty arise there?

In the immaterial-sphere of existence, there the equanimity faculty arises, but the eye-faculty does not arise there. In the five-aggregate constituent realm, there both the equanimity faculty arises and the eye-faculty arises.

Where the eye-faculty arises, does the faith faculty arise there? Etc.the wisdom faculty, etc. does the mind faculty arise? Yes.

Or else, where the mind faculty arises, does the eye-faculty arise there?

In the immaterial-sphere of existence, there the mind faculty arises, but the eye-faculty does not arise there. In the five-aggregate constituent realm, there both the mind faculty arises and the eye-faculty arises. (The Eye-Faculty Root)

196. Where the nose-faculty arises, does the femininity faculty arise there? Etc. Does the masculinity faculty arise? Yes.

Or else, where the masculinity faculty arises, does the nose-faculty arise there? Yes.

Where the nose-faculty arises, does the life faculty arise there? Yes.

Or else, where the life faculty arises, does the nose-faculty arise there?

In the fine-material-sphere and immaterial-sphere of existence, there the life faculty arises, but the nose-faculty does not arise there. In the sensual-sphere of existence, there both the life faculty arises and the nose-faculty arises.

Where the nose-faculty arises, does the pleasure faculty arise there? Yes.

Or else, where the pleasure faculty arises, does the nose-faculty arise there?

In the fine-material-sphere of existence, there the pleasure faculty arises, but the nose-faculty does not arise there. In the sensual-sphere of existence, there both the pleasure faculty arises and the nose-faculty arises.

Where the nose-faculty arises, does the equanimity faculty arise there? Yes.

Or else, where the equanimity faculty arises, does the nose-faculty arise there?

In the fine-material-sphere and immaterial-sphere of existence, there the equanimity faculty arises, but the nose-faculty does not arise there. In the sensual-sphere of existence, there both the equanimity faculty arises and the nose-faculty arises.

Where the nose-faculty arises, does the faith faculty arise there? Etc. the wisdom faculty, etc. does the mind faculty arise? Yes.

Or else, where the mind faculty arises, does the nose-faculty arise there?

In the fine-material-sphere and immaterial-sphere of existence, there the mind faculty arises, but the nose-faculty does not arise there. In the sensual-sphere of existence, there both the mind faculty arises and the nose-faculty arises. (The Nose-Faculty Root)

197. Where the femininity faculty arises, does the masculinity faculty arise there? Yes.

Or else, where the masculinity faculty arises, does the femininity faculty arise there? Yes. Etc.

198. Where the masculinity faculty arises, does the life faculty arise there? Yes.

Or else, where the life faculty arises, does the masculinity faculty arise there?

In the fine-material-sphere and immaterial-sphere of existence, there the life faculty arises, but the masculinity faculty does not arise there. In the sensual-sphere of existence, there both the life faculty arises and the masculinity faculty arises.

Where the masculinity faculty arises, does the pleasure faculty arise there?Yes.

Or else, where the pleasure faculty arises, does the masculinity faculty arise there?

In the fine-material-sphere of existence, there the pleasure faculty arises, but the masculinity faculty does not arise there. In the sensual-sphere of existence, there both the pleasure faculty arises and the masculinity faculty arises.

Where the masculinity faculty arises, does the equanimity faculty arise there?Yes.

Or else, where the equanimity faculty arises, does the masculinity faculty arise there?

In the fine-material-sphere and immaterial-sphere of existence, there the equanimity faculty arises, but the masculinity faculty does not arise there. In the sensual-sphere of existence, there both the equanimity faculty arises and the masculinity faculty arises. Where the masculinity faculty arises, does the faith faculty arise there? Etc. the wisdom faculty, etc. does the mind faculty arise? Yes.

Or else, where the mind faculty arises, does the masculinity faculty arise there?

In the fine-material-sphere and immaterial-sphere of existence, there the mind faculty arises, but the masculinity faculty does not arise there. In the sensual-sphere of existence, there both the mind faculty arises and the masculinity faculty arises. (The Masculinity Faculty Root)

199. Where the life faculty arises, does the pleasure faculty arise there?

In the non-percipient being realm, there the life faculty arises, but the pleasure faculty does not arise there. In the four-aggregate constituent realm and in the five-aggregate constituent realm, there both the life faculty arises and the pleasure faculty arises.

Or else, where the pleasure faculty arises, does the life faculty arise there?Yes.

Where the life faculty arises, does the equanimity faculty arise there? Etc.the faith faculty, etc. the wisdom faculty, etc. does the mind faculty arise?

In the non-percipient being realm, there the life faculty arises, but the mind faculty does not arise there. In the four-aggregate constituent realm and in the five-aggregate constituent realm, there both the life faculty arises and the mind faculty arises. Or else, where the mind faculty arises, does the life faculty arise there?Yes. (The Life Faculty as Root)

200. Where the pleasure faculty arises, does the equanimity faculty arise there? Etc. the faith faculty, etc. the wisdom faculty, etc. does the mind faculty arise? Yes.

Or else, where the mind faculty arises, does the pleasure faculty arise there?Yes. (The pleasure faculty root)

201. Where the equanimity faculty arises, does the faith faculty arise there? Etc.the wisdom faculty, etc. does the mind faculty arise? Yes.

Or else, where the mind faculty arises, does the equanimity faculty arise there?Yes. (The Equanimity Faculty Root)

202. Where the faith faculty arises, does the wisdom faculty arise there?Yes.

Or else, where the wisdom faculty arises, does the faith faculty arise there?Yes.

Where the faith faculty arises, does the mind faculty arise there?Yes.

Or else, where the mind faculty arises, does the faith faculty arise there?Yes. (Faith Faculty as Root)

203. Where the wisdom faculty arises, does the mind faculty arise there?Yes.

Or else, where the mind faculty arises, does the wisdom faculty arise there?Yes. (The Wisdom Faculty Root)

Conformity - Person - Place

204. For whom and where the eye-faculty arises, does the ear-faculty arise for that one there?

For those with eyes but without ears being reborn, for them there the eye-faculty arises, but the ear-faculty does not arise for them there. For those with eyes and with ears being reborn, for them there both the eye-faculty arises and the ear-faculty arises.

Or else, for whom and where the ear-faculty arises, does the eye-faculty arise for that one there?

For those with ears but without eyes being reborn, for them there the ear-faculty arises, but the eye-faculty does not arise for them there. For those with ears and with eyes being reborn, for them there both the ear-faculty arises and the eye-faculty arises.

For whom and where the eye-faculty arises, does the nose-faculty arise for that one there?

For those with eyes but without nose being reborn, for them there the eye-faculty arises, but the nose-faculty does not arise for them there. For those with eyes and with nose being reborn, for them there both the eye-faculty arises and the nose-faculty arises.

Or else, for whom and where the nose-faculty arises, does the eye-faculty arise for that one there?

For those with nose but without eyes being reborn, for them there the nose-faculty arises, but the eye-faculty does not arise for them there. For those with nose and with eyes being reborn, for them there both the nose-faculty arises and the eye-faculty arises.

For whom and where the eye-faculty arises, does the femininity faculty arise for that one there?

For those with eyes who are not women being reborn, for them there the eye-faculty arises, but the femininity faculty does not arise for them there. For those with eyes who are women being reborn, for them there both the eye-faculty arises and the femininity faculty arises.

Or else, for whom and where the femininity faculty arises, does the eye-faculty arise for that one there?

For women without eyes being reborn, for them there the femininity faculty arises, but the eye-faculty does not arise for them there. For women with eyes being reborn, for them there both the femininity faculty arises and the eye-faculty arises.

For whom and where the eye-faculty arises, does the masculinity faculty arise for that one there?

For those with eyes who are not men being reborn, for them there the eye-faculty arises, but the masculinity faculty does not arise for them there. For those with eyes who are men being reborn, for them there both the eye-faculty arises and the masculinity faculty arises.

Or else, for whom and where the masculinity faculty arises, does the eye-faculty arise for that one there?

For men without eyes being reborn, for them there the masculinity faculty arises, but the eye-faculty does not arise for them there. For men with eyes being reborn, for them there both the masculinity faculty arises and the eye-faculty arises.

For whom and where the eye-faculty arises, does the life faculty arise for that one there? Yes.

Or else, for whom and where the life faculty arises, does the eye-faculty arise for that one there?

For those without eyes being reborn, for them there the life faculty arises, but the eye-faculty does not arise for them there. For those with eyes being reborn, for them there both the life faculty arises and the eye-faculty arises.

For whom and where the eye-faculty arises, does the pleasure faculty arise for that one there?

For those with eyes being reborn without pleasure, for them there the eye-faculty arises, but the pleasure faculty does not arise for them there. For those with eyes being reborn with pleasure, for them there both the eye-faculty arises and the pleasure faculty arises.

Or else, for whom and where the pleasure faculty arises, does the eye-faculty arise for that one there? Yes.

For whom and where the eye-faculty arises, does the equanimity faculty arise for that one there?

For those with eyes being reborn without equanimity, for them there the eye-faculty arises, but the equanimity faculty does not arise for them there. For those with eyes being reborn with equanimity, for them there both the eye-faculty arises and the equanimity faculty arises.

Or else, for whom and where the equanimity faculty arises, does the eye-faculty arise for that one there?

For those without eyes being reborn with equanimity, for them there the equanimity faculty arises, but the eye-faculty does not arise for them there. For those with eyes being reborn with equanimity, for them there both the equanimity faculty arises and the eye-faculty arises.

For whom and where the eye-faculty arises, does the faith faculty arise for that one there?

For those with eyes without roots being reborn, for them there the eye-faculty arises, but the faith faculty does not arise for them there. For those with eyes with root being reborn, for them there both the eye-faculty arises and the faith faculty arises.

Or else, for whom and where the faith faculty arises, does the eye-faculty arise for that one there?

For those with root without eyes being reborn, for them there the faith faculty arises, but the eye-faculty does not arise for them there. For those with root with eyes being reborn, for them there both the faith faculty arises and the eye-faculty arises.

For whom and where the eye-faculty arises, does the wisdom faculty arise for that one there?

For those with eyes dissociated from knowledge being reborn, for them there the eye-faculty arises, but the wisdom faculty does not arise for them there. For those with eyes associated with knowledge being reborn, for them there both the eye-faculty arises and the wisdom faculty arises.

Or else, for whom and where the wisdom faculty arises, does the eye-faculty arise for that one there?

For those associated with knowledge without eyes being reborn, for them there the wisdom faculty arises, but the eye-faculty does not arise for them there. For those associated with knowledge with eyes being reborn, for them there both the wisdom faculty arises and the eye-faculty arises.

For whom and where the eye-faculty arises, does the mind faculty arise for that one there? Yes.

Or else, for whom and where the mind faculty arises, does the eye-faculty arise for that one there?

For those with consciousness without eyes being reborn, for them there the mind faculty arises, but the eye-faculty does not arise for them there. For those with eyes being reborn, for them there both the mind faculty arises and the eye-faculty arises.
(The Eye-Faculty Root)

205. For whom and where the nose-faculty arises, does the femininity faculty arise for that one there?

For those with nose who are not women being reborn, for them there the nose-faculty arises, but the femininity faculty does not arise for them there. For those with nose who are women being reborn, for them there both the nose-faculty arises and the femininity faculty arises.

Or else, for whom and where the femininity faculty arises, does the nose-faculty arise for that one there?

For women without nose being reborn, for them there the femininity faculty arises, but the nose-faculty does not arise for them there. For women with nose being reborn, for them there both the femininity faculty arises and the nose-faculty arises.

For whom and where the nose-faculty arises, does the masculinity faculty arise for that one there?

For those with nose who are not men being reborn, for them there the nose-faculty arises, but the masculinity faculty does not arise for them there. For those with nose who are men being reborn, for them there both the nose-faculty arises and the masculinity faculty arises.

Or else, for whom and where the masculinity faculty arises, does the nose-faculty arise for that one there?

For men without nose being reborn, for them there the masculinity faculty arises, but the nose-faculty does not arise for them there. For men with nose being reborn, for them there both the masculinity faculty arises and the nose-faculty arises.

For whom and where the nose-faculty arises, does the life faculty arise for that one there? Yes.

Or else, for whom and where the life faculty arises, does the nose-faculty arise for that one there?

For those without nose being reborn, for them there the life faculty arises, but the nose-faculty does not arise for them there. For those with nose being reborn, for them there both the life faculty arises and the nose-faculty arises.

For whom and where the nose-faculty arises, does the pleasure faculty arise for that one there?

For those with nose being reborn without pleasure, for them there the nose-faculty arises, but the pleasure faculty does not arise for them there. For those with nose being reborn with pleasure, for them there both the nose-faculty arises and the pleasure faculty arises.

Or else, for whom and where the pleasure faculty arises, does the nose-faculty arise for that one there?

For those without nose being reborn with pleasure, for them there the pleasure faculty arises, but the nose-faculty does not arise for them there. For those with nose being reborn with pleasure, for them there both the pleasure faculty arises and the nose-faculty arises.

For whom and where the nose-faculty arises, does the equanimity faculty arise for that one there?

For those with nose being reborn without equanimity, for them there the nose-faculty arises, but the equanimity faculty does not arise for them there. For those with nose being reborn with equanimity, for them there both the nose-faculty arises and the

equanimity faculty arises.

Or else, for whom and where the equanimity faculty arises, does the nose-faculty arise for that one there?

For those without nose being reborn with equanimity, for them there the equanimity faculty arises, but the nose-faculty does not arise for them there. For those with nose being reborn with equanimity, for them there both the equanimity faculty arises and the nose-faculty arises.

For whom and where the nose-faculty arises, does the faith faculty arise for that one there?

For those with nose without roots being reborn, for them there the nose-faculty arises, but the faith faculty does not arise for them there. For those with nose with root being reborn, for them there both the nose-faculty arises and the faith faculty arises.

Or else, for whom and where the faith faculty arises, does the nose-faculty arise for that one there?

For those with root without nose being reborn, for them there the faith faculty arises, but the nose-faculty does not arise for them there. For those with root with nose being reborn, for them there both the faith faculty arises and the nose-faculty arises.

For whom and where the nose-faculty arises, does the wisdom faculty arise for that one there?

For those with nose dissociated from knowledge being reborn, for them there the nose-faculty arises, but the wisdom faculty does not arise for them there. For those with nose associated with knowledge being reborn, for them there both the nose-faculty arises and the wisdom faculty arises.

Or else, for whom and where the wisdom faculty arises, does the nose-faculty arise for that one there?

For those associated with knowledge without nose being reborn, for them there the wisdom faculty arises, but the nose-faculty does not arise for them there. For those associated with knowledge with nose being reborn, for them there both the wisdom faculty arises and the nose-faculty arises.

For whom and where the nose-faculty arises, does the mind faculty arise for that one there? Yes.

Or else, for whom and where the mind faculty arises, does the nose-faculty arise for that one there?

For those with consciousness without nose being reborn, for them there the mind faculty arises, but the nose-faculty does not arise for them there. For those with nose being reborn, for them there both the mind faculty arises and the nose-faculty arises. (The Nose-Faculty Root)

206. For whom and where the femininity faculty arises, does the masculinity faculty arise for that one there? No.

Or else, for whom and where the masculinity faculty arises, does the femininity faculty arise for that one there? No.

For whom and where the femininity faculty arises, does the life faculty arise for that one there? Yes.

Or else, for whom and where the life faculty arises, does the femininity faculty arise for that one there?

For those who are not women being reborn, for them there the life faculty arises, but the femininity faculty does not arise for them there. For women being reborn, for them there both the life faculty arises and the femininity faculty arises.

For whom and where the femininity faculty arises, does the pleasure faculty arise for that one there?

For women being reborn without pleasure, for them there the femininity faculty arises, but the pleasure faculty does not arise for them there. For women being reborn with pleasure, for them there both the femininity faculty arises and the pleasure faculty arises.

Or else, for whom and where the pleasure faculty arises, does the femininity faculty arise for that one there?

For those who are not women being reborn with pleasure, for them there the pleasure faculty arises, but the femininity faculty does not arise for them there. For women being reborn with pleasure, for them there both the pleasure faculty arises and the femininity faculty arises.

For whom and where the femininity faculty arises, does the equanimity faculty arise for that one there?

For women being reborn without equanimity, for them there the femininity faculty arises, but the equanimity faculty does not arise for them there. For women being reborn with equanimity, for them there both the femininity faculty arises and the equanimity faculty arises.

Or else, for whom and where the equanimity faculty arises, does the femininity faculty arise for that one there?

For those who are not women being reborn with equanimity, for them there the equanimity faculty arises, but the femininity faculty does not arise for them there. For women being reborn with equanimity, for them there both the equanimity faculty arises and the femininity faculty arises.

For whom and where the femininity faculty arises, does the faith faculty arise for that one there?

For women without roots being reborn, for them there the femininity faculty arises, but the faith faculty does not arise for them there. For women with root being reborn, for them there both the femininity faculty arises and the faith faculty arises.

Or else, for whom and where the faith faculty arises, does the femininity faculty arise for that one there?

For those with root who are not women being reborn, for them there the faith faculty arises, but the femininity faculty does not arise for them there. For women with root being reborn, for them there both the faith faculty arises and the femininity faculty arises.

For whom and where the femininity faculty arises, does the wisdom faculty arise for that one there?

For women dissociated from knowledge being reborn, for them there the femininity faculty arises, but the wisdom faculty does not arise for them there. For women associated with knowledge being reborn, for them there both the femininity faculty arises and the wisdom faculty arises.

Or else, for whom and where the wisdom faculty arises, does the femininity faculty arise for that one there?

For those associated with knowledge who are not women being reborn, for them there the wisdom faculty arises, but the femininity faculty does not arise for them there. For those associated with knowledge who are women being reborn, for them there both the wisdom faculty arises and the femininity faculty arises.

For whom and where the femininity faculty arises, does the mind faculty arise for that one there? Yes.

Or else, for whom and where the mind faculty arises, does the femininity faculty arise for that one there?

For those with consciousness who are not women being reborn, for them there the mind faculty arises, but the femininity faculty does not arise for them there. For those who are women being reborn, for them there both the mind faculty arises and the femininity faculty arises. (The Femininity Faculty Root)

207. For whom and where the masculinity faculty arises, does the life faculty arise for that one there? Yes.

Or else, for whom and where the life faculty arises, does the masculinity faculty arise for that one there?

For those who are not men being reborn, for them there the life faculty arises, but the masculinity faculty does not arise for them there. For men being reborn, for them there both the life faculty arises and the masculinity faculty arises.

For whom and where the masculinity faculty arises, does the pleasure faculty arise for that one there?

For men being reborn without pleasure, for them there the masculinity faculty arises, but the pleasure faculty does not arise for them there. For men being reborn with pleasure, for them there both the masculinity faculty arises and the pleasure faculty arises.

Or else, for whom and where the pleasure faculty arises, does the masculinity faculty arise for that one there?

For those who are not men being reborn with pleasure, for them there the pleasure faculty arises, but the masculinity faculty does not arise for them there. For men being reborn with pleasure, for them there both the pleasure faculty arises and the masculinity faculty arises.

For whom and where the masculinity faculty arises, does the equanimity faculty arise for that one there?

For men being reborn without equanimity, for them there the masculinity faculty arises, but the equanimity faculty does not arise for them there. For men being reborn with equanimity, for them there both the masculinity faculty arises and the equanimity faculty arises.

Or else, for whom and where the equanimity faculty arises, does the masculinity faculty arise for that one there?

For those who are not men being reborn with equanimity, for them there the equanimity faculty arises, but the masculinity faculty does not arise for them there. For men being reborn with equanimity, for them there both the equanimity faculty arises and the masculinity faculty arises.

For whom and where the masculinity faculty arises, does the faith faculty arise for that one there?

For men without roots being reborn, for them there the masculinity faculty arises, but the faith faculty does not arise for them there. For men with root being reborn, for them there both the masculinity faculty arises and the faith faculty arises.

Or else, for whom and where the faith faculty arises, does the masculinity faculty arise for that one there?

For those with root who are not men being reborn, for them there the faith faculty arises, but the masculinity faculty does not arise for them there. For men with root being reborn, for them there both the faith faculty arises and the masculinity faculty arises.

For whom and where the masculinity faculty arises, does the wisdom faculty arise for that one there?

For men dissociated from knowledge being reborn, for them there the masculinity faculty arises, but the wisdom faculty does not arise for them there. For men associated with knowledge being reborn, for them there both the masculinity faculty arises and the wisdom faculty arises.

Or else, for whom and where the wisdom faculty arises, does the masculinity faculty arise for that one there?

For those associated with knowledge who are not men being reborn, for them there the wisdom faculty arises, but the masculinity faculty does not arise for them there. For men associated with knowledge being reborn, for them there both the wisdom faculty arises and the masculinity faculty arises.

For whom and where the masculinity faculty arises, does the mind faculty arise for that one there? Yes.

Or else, for whom and where the mind faculty arises, does the masculinity faculty arise for that one there?

For those with consciousness who are not men being reborn, for them there the mind faculty arises, but the masculinity faculty does not arise for them there. For those who are men being reborn, for them there both the mind faculty arises and the masculinity faculty arises. (The Masculinity Faculty Root)

208. For whom and where the life faculty arises, does the pleasure faculty arise for that one there?

For those being reborn without pleasure, during the occurrence of consciousness dissociated from pleasure at the moment of arising, for them there the life faculty arises, but the pleasure faculty does not arise for them there. For those being reborn with pleasure, during the occurrence of consciousness associated with pleasure at the moment of arising, for them there both the life faculty arises and the pleasure faculty arises.

Or else, for whom and where the pleasure faculty arises, does the life faculty arise for that one there? Yes.

For whom and where the life faculty arises, does the equanimity faculty arise for that one there?

For those being reborn without equanimity, during the occurrence of consciousness dissociated from equanimity at the moment of arising, for them there the life faculty arises, but the equanimity faculty does not arise for them there. For those being reborn with equanimity, during the occurrence of consciousness associated with equanimity at the moment of arising, for them there both the life faculty arises and the equanimity faculty arises.

Or else, for whom and where the equanimity faculty arises, does the life faculty arise for that one there? Yes.

For whom and where the life faculty arises, does the faith faculty arise for that one there?

For those without roots being reborn, during the occurrence of consciousness dissociated from faith at the moment of arising, for them there the life faculty arises, but the faith faculty does not arise for them there. For those with root being reborn, during the occurrence of consciousness associated with faith at the moment of arising, for them there both the life faculty arises and the faith faculty arises.

Or else, for whom and where the faith faculty arises, does the life faculty arise for that one there? Yes.

For whom and where the life faculty arises, does the wisdom faculty arise for that one there?

For those dissociated from knowledge being reborn, during the occurrence of consciousness dissociated from knowledge at the moment of arising, for them there the life faculty arises, but the wisdom faculty does not arise for them there. For those

associated with knowledge being reborn, during the occurrence of consciousness associated with knowledge at the moment of arising, for them there both the life faculty arises and the wisdom faculty arises.

Or else, for whom and where the wisdom faculty arises, does the life faculty arise for that one there? Yes.

For whom and where the life faculty arises, does the mind faculty arise for that one there?

For those without consciousness being reborn, for them there the life faculty arises, but the mind faculty does not arise for them there. For those with consciousness being reborn, during the occurrence at the moment of arising of consciousness, for them there both the life faculty arises and the mind faculty arises.

Or else, for whom and where the mind faculty arises, does the life faculty arise for that one there? Yes. (The Life Faculty as Root)

209. For whom and where the pleasure faculty arises, does the equanimity faculty arise for that one there? No.

Or else, for whom and where the equanimity faculty arises, does the pleasure faculty arise for that one there? No.

For whom and where the pleasure faculty arises, does the faith faculty arise for that one there?

During occurrence, at the moment of arising of consciousness associated with pleasure but dissociated from faith, for them there the pleasure faculty arises, but the faith faculty does not arise for them there. For those being reborn with pleasure, during occurrence, at the moment of arising of consciousness associated with pleasure and associated with faith, for them there both the pleasure faculty arises and the faith faculty arises.

Or else, for whom and where the faith faculty arises, does the pleasure faculty arise for that one there?

For those with root being reborn without pleasure, during occurrence, at the moment of arising of consciousness associated with faith but dissociated from pleasure, for them there the faith faculty arises, but the pleasure faculty does not arise for them there. For those being reborn with pleasure, during occurrence, at the moment of arising of consciousness associated with faith and associated with pleasure, for them there both the faith faculty arises and the pleasure faculty arises.

For whom and where the pleasure faculty arises, does the wisdom faculty arise for that one there?

For those dissociated from knowledge being reborn with pleasure, during occurrence, at the moment of arising of consciousness associated with pleasure but dissociated from knowledge, for them there the pleasure faculty arises, but the wisdom faculty does not arise for them there. For those associated with knowledge being reborn with

pleasure, during occurrence, at the moment of arising of consciousness associated with pleasure and associated with knowledge, for them there both the pleasure faculty arises and the wisdom faculty arises.

Or else, for whom and where the wisdom faculty arises, does the pleasure faculty arise for that one there?

For those associated with knowledge being reborn without pleasure, during occurrence, at the moment of arising of consciousness associated with knowledge but dissociated from pleasure, for them there the wisdom faculty arises, but the pleasure faculty does not arise for them there. For those associated with knowledge being reborn with pleasure, during occurrence, at the moment of arising of consciousness associated with knowledge and associated with pleasure, for them there both the wisdom faculty arises and the pleasure faculty arises.

For whom and where the pleasure faculty arises, does the mind faculty arise for that one there? Yes.

Or else, for whom and where the mind faculty arises, does the pleasure faculty arise for that one there?

For those with consciousness being reborn without pleasure, during occurrence, at the moment of arising of consciousness dissociated from pleasure, for them there the mind faculty arises, but the pleasure faculty does not arise for them there. For those being reborn with pleasure, during occurrence, at the moment of arising of consciousness associated with pleasure, for them there both the mind faculty arises and the pleasure faculty arises. (The pleasure faculty root)

210. For whom and where the equanimity faculty arises, does the faith faculty arise for that one there?

For those without roots being reborn with equanimity, during the occurrence of consciousness associated with equanimity but dissociated from faith at the moment of arising, for them there the equanimity faculty arises, but the faith faculty does not arise for them there. For those with root being reborn with equanimity, during the occurrence of consciousness associated with equanimity and associated with faith at the moment of arising, for them there both the equanimity faculty arises and the faith faculty arises.

Or else, for whom and where the faith faculty arises, does the equanimity faculty arise for that one there?

For those with root being reborn without equanimity, during the occurrence of consciousness associated with faith but dissociated from equanimity at the moment of arising, for them there the faith faculty arises, but the equanimity faculty does not arise for them there. For those with root being reborn with equanimity, during the occurrence of consciousness associated with faith and associated with equanimity at the moment of arising, for them there both the faith faculty arises and the equanimity faculty arises.

For whom and where the equanimity faculty arises, does the wisdom faculty arise for that one there?

For those dissociated from knowledge being reborn with equanimity, during the occurrence of consciousness associated with equanimity but dissociated from knowledge at the moment of arising, for them there the equanimity faculty arises, but the wisdom faculty does not arise for them there. For those associated with knowledge being reborn with equanimity, during the occurrence of consciousness associated with equanimity and associated with knowledge at the moment of arising, for them there both the equanimity faculty arises and the wisdom faculty arises.

Or else, for whom and where the wisdom faculty arises, does the equanimity faculty arise for that one there?

For those associated with knowledge being reborn without equanimity, during the occurrence of consciousness associated with knowledge but dissociated from equanimity at the moment of arising, for them there the wisdom faculty arises, but the equanimity faculty does not arise for them there. For those associated with knowledge being reborn with equanimity, during the occurrence of consciousness associated with knowledge and associated with equanimity at the moment of arising, for them there both the wisdom faculty arises and the equanimity faculty arises.

For whom and where the equanimity faculty arises, does the mind faculty arise for that one there? Yes.

Or else, for whom and where the mind faculty arises, does the equanimity faculty arise for that one there?

For those with consciousness being reborn without equanimity, during the occurrence of consciousness dissociated from equanimity at the moment of arising, for them there the mind faculty arises, but the equanimity faculty does not arise for them there. For those being reborn with equanimity, during the occurrence of consciousness associated with equanimity at the moment of arising, for them there both the mind faculty arises and the equanimity faculty arises. (The Equanimity Faculty Root)

211. For whom and where the faith faculty arises, does the wisdom faculty arise for that one there?

For those with root dissociated from knowledge being reborn, during occurrence, at the moment of arising of consciousness associated with faith but dissociated from knowledge, for them there the faith faculty arises, but the wisdom faculty does not arise for them there. For those with root associated with knowledge being reborn, during occurrence, at the moment of arising of consciousness associated with faith and associated with knowledge, for them there both the faith faculty arises and the wisdom faculty arises.

Or else, for whom and where the wisdom faculty arises, does the faith faculty arise for that one there? Yes.

For whom and where the faith faculty arises, does the mind faculty arise for that one there? Yes.

Or else, for whom and where the mind faculty arises, does the faith faculty arise for that one there?

For those with consciousness without roots being reborn, during occurrence, at the moment of arising of consciousness dissociated from faith, for them there the mind faculty arises, but the faith faculty does not arise for them there. For those with root being reborn, during occurrence, at the moment of arising of consciousness associated with faith, for them there both the mind faculty arises and the faith faculty arises. (Faith Faculty as Root)

212. For whom and where the wisdom faculty arises, does the mind faculty arise for that one there? Yes.

Or else, for whom and where the mind faculty arises, does the wisdom faculty arise for that one there?

For those with consciousness dissociated from knowledge being reborn, during occurrence, at the moment of arising of consciousness dissociated from knowledge, for them there the mind faculty arises, but the wisdom faculty does not arise for them there. For those associated with knowledge being reborn, during occurrence, at the moment of arising of consciousness associated with knowledge, for them there both the mind faculty arises and the wisdom faculty arises. (The Wisdom Faculty Root)

Negative Person

213. For whom the eye-faculty does not arise, does the ear-faculty not arise for that one?

For those without eyes but with ears being reborn, for them the eye-faculty does not arise, but it is not that the ear-faculty does not arise for them. For all those passing away, and for those without eyes and without ears being reborn, for them both the eye-faculty does not arise and the ear-faculty does not arise.

Or else, for whom the ear-faculty does not arise, does the eye-faculty not arise for that one?

For those without ears but with eyes being reborn, for them the ear-faculty does not arise, but it is not that the eye-faculty does not arise for them. For all those passing away, and for those without ears and without eyes being reborn, for them both the ear-faculty does not arise and the eye-faculty does not arise.

For whom the eye-faculty does not arise, does the nose-faculty not arise for that one?

For those without eyes but with nose being reborn, for them the eye-faculty does not arise, but it is not that the nose-faculty does not arise for them. For all those passing away, and for those without eyes and without nose being reborn, for them both the eye-faculty does not arise and the nose-faculty does not arise.

Or else, for whom the nose-faculty does not arise, does the eye-faculty not arise for that one?

For those without nose but with eyes being reborn, for them the nose-faculty does not arise, but it is not that the eye-faculty does not arise for them. For all those passing away, and for those without nose and without eyes being reborn, for them both the nose-faculty does not arise and the eye-faculty does not arise.

For whom the eye-faculty does not arise, does the femininity faculty not arise for that one?

For those without eyes who are women being reborn, for them the eye-faculty does not arise, but it is not that the femininity faculty does not arise for them. For all those passing away, and for those without eyes who are not women being reborn, for them both the eye-faculty does not arise and the femininity faculty does not arise.

Or else, for whom the femininity faculty does not arise, does the eye-faculty not arise for that one?

For those who are not women but with eyes being reborn, for them the femininity faculty does not arise, but it is not that the eye-faculty does not arise for them. For all those passing away, and for those who are not women and without eyes being reborn, for them both the femininity faculty does not arise and the eye-faculty does not arise.

For whom the eye-faculty does not arise, does the masculinity faculty not arise for that one?

For those without eyes who are men being reborn, for them the eye-faculty does not arise, but it is not that the masculinity faculty does not arise for them. For all those passing away, and for those without eyes who are not men being reborn, for them both the eye-faculty does not arise and the masculinity faculty does not arise.

Or else, for whom the masculinity faculty does not arise, does the eye-faculty not arise for that one?

For those who are not men but with eyes being reborn, for them the masculinity faculty does not arise, but it is not that the eye-faculty does not arise for them. For all those passing away, and for those who are not men and without eyes being reborn, for them both the masculinity faculty does not arise and the eye-faculty does not arise.

For whom the eye-faculty does not arise, does the life faculty not arise for that one?

For those without eyes being reborn, for them the eye-faculty does not arise, but it is not that the life faculty does not arise for them. For all those passing away, for them both the eye-faculty does not arise and the life faculty does not arise.

Or else, for whom the life faculty does not arise, does the eye-faculty not arise for that one? Yes.

For whom the eye-faculty does not arise, does the pleasure faculty not arise for that one? Yes.

Or else, for whom the pleasure faculty does not arise, does the eye-faculty not arise for that one?

For those with eyes being reborn without pleasure, for them the pleasure faculty does not arise, but it is not that the eye-faculty does not arise for them. For all those passing away, and for those without eyes being reborn without pleasure, for them both the pleasure faculty does not arise and the eye-faculty does not arise.

For whom the eye-faculty does not arise, does the equanimity faculty not arise for that one?

For those without eyes being reborn with equanimity, for them the eye-faculty does not arise, but it is not that the equanimity faculty does not arise for them. For all those passing away, and for those without eyes being reborn without equanimity, for them both the eye-faculty does not arise and the equanimity faculty does not arise.

Or else, for whom the equanimity faculty does not arise, does the eye-faculty not arise for that one?

For those with eyes being reborn without equanimity, for them the equanimity faculty does not arise, but it is not that the eye-faculty does not arise for them. For all those passing away, and for those without eyes being reborn without equanimity, for them both the equanimity faculty does not arise and the eye-faculty does not arise.

For whom the eye-faculty does not arise, does the faith faculty not arise for that one?

For those without eyes with root being reborn, for them the eye-faculty does not arise, but it is not that the faith faculty does not arise for them. For all those passing away, and for those without eyes without roots being reborn, for them both the eye-faculty does not arise and the faith faculty does not arise.

Or else, for whom the faith faculty does not arise, does the eye-faculty not arise for that one?

For those without roots with eyes being reborn, for them the faith faculty does not arise, but it is not that the eye-faculty does not arise for them. For all those passing away, and for those without roots without eyes being reborn, for them both the faith faculty does not arise and the eye-faculty does not arise.

For whom the eye-faculty does not arise, does the wisdom faculty not arise for that one?

For those without eyes associated with knowledge being reborn, for them the eye-faculty does not arise, but it is not that the wisdom faculty does not arise for them. For all those passing away, and for those without eyes dissociated from knowledge being reborn, for them both the eye-faculty does not arise and the wisdom faculty does not arise.

Or else, for whom the wisdom faculty does not arise, does the eye-faculty not arise for that one?

For those dissociated from knowledge with eyes being reborn, for them the wisdom faculty does not arise, but it is not that the eye-faculty does not arise for them. For all those passing away, and for those dissociated from knowledge without eyes being reborn, for them both the wisdom faculty does not arise and the eye-faculty does not arise.

For whom the eye-faculty does not arise, does the mind faculty not arise for that one?

For those without eyes with consciousness being reborn, for them the eye-faculty does not arise, but it is not that the mind faculty does not arise for them. For all those passing away, and for those without consciousness being reborn, for them both the

eye-faculty does not arise and the mind faculty does not arise.

Or else, for whom the mind faculty does not arise, does the eye-faculty not arise for that one? Yes. (The Eye-Faculty Root)

214. For whom the nose-faculty does not arise, does the femininity faculty not arise for that one?

For those without nose who are women being reborn, for them the nose-faculty does not arise, but it is not that the femininity faculty does not arise for them. For all those passing away, and for those without nose who are not women being reborn, for them both the nose-faculty does not arise and the femininity faculty does not arise.

Or else, for whom the femininity faculty does not arise, does the nose-faculty not arise for that one?

For those who are not women but with nose being reborn, for them the femininity faculty does not arise, but it is not that the nose-faculty does not arise for them. For all those passing away, and for those who are not women and without nose being reborn, for them both the femininity faculty does not arise and the nose-faculty does not arise.

For whom the nose-faculty does not arise, does the masculinity faculty not arise for that one?

For those without nose who are men being reborn, for them the nose-faculty does not arise, but it is not that the masculinity faculty does not arise for them. For all those passing away, and for those without nose who are not men being reborn, for them both the nose-faculty does not arise and the masculinity faculty does not arise.

Or else, for whom the masculinity faculty does not arise, does the nose-faculty not arise for that one?

For those who are not men but with nose being reborn, for them the masculinity faculty does not arise, but it is not that the nose-faculty does not arise for them. For all those passing away, and for those who are not men and without nose being reborn, for them both the masculinity faculty does not arise and the nose-faculty does not arise.

For whom the nose-faculty does not arise, does the life faculty not arise for that one?

For those without nose being reborn, for them the nose-faculty does not arise, but it is not that the life faculty does not arise for them. For all those passing away, for them both the nose-faculty does not arise and the life faculty does not arise.

Or else, for whom the life faculty does not arise, does the nose-faculty not arise for that one? Yes.

For whom the nose-faculty does not arise, does the pleasure faculty not arise for that one?

For those without nose being reborn with pleasure, for them the nose-faculty does not arise, but it is not that the pleasure faculty does not arise for them. For all those passing away, and for those without nose being reborn without pleasure, for them

both the nose-faculty does not arise and the pleasure faculty does not arise.

Or else, for whom the pleasure faculty does not arise, does the nose-faculty not arise for that one?

For those with nose being reborn without pleasure, for them the pleasure faculty does not arise, but it is not that the nose-faculty does not arise for them. For all those passing away, and for those without nose being reborn without pleasure, for them both the pleasure faculty does not arise and the nose-faculty does not arise.

For whom the nose-faculty does not arise, does the equanimity faculty not arise for that one?

For those without nose being reborn with equanimity, for them the nose-faculty does not arise, but it is not that the equanimity faculty does not arise for them. For all those passing away, and for those without nose being reborn without equanimity, for them both the nose-faculty does not arise and the equanimity faculty does not arise.

Or else, for whom the equanimity faculty does not arise, does the nose-faculty not arise for that one?

For those with nose being reborn without equanimity, for them the equanimity faculty does not arise, but it is not that the nose-faculty does not arise for them. For all those passing away, and for those without nose being reborn without equanimity, for them both the equanimity faculty does not arise and the nose-faculty does not arise.

For whom the nose-faculty does not arise, does the faith faculty not arise for that one?

For those without nose with root being reborn, for them the nose-faculty does not arise, but it is not that the faith faculty does not arise for them. For all those passing away, and for those without nose without roots being reborn, for them both the nose-faculty does not arise and the faith faculty does not arise.

Or else, for whom the faith faculty does not arise, does the nose-faculty not arise for that one?

For those without roots with nose being reborn, for them the faith faculty does not arise, but it is not that the nose-faculty does not arise for them. For all those passing away, and for those without roots without nose being reborn, for them both the faith faculty does not arise and the nose-faculty does not arise.

For whom the nose-faculty does not arise, does the wisdom faculty not arise for that one?

For those without nose associated with knowledge being reborn, for them the nose-faculty does not arise, but it is not that the wisdom faculty does not arise for them. For all those passing away, and for those without nose dissociated from knowledge being reborn, for them both the nose-faculty does not arise and the wisdom faculty does not arise.

Or else, for whom the wisdom faculty does not arise, does the nose-faculty not arise for that one?

For those dissociated from knowledge with nose being reborn, for them the wisdom faculty does not arise, but it is not that the nose-faculty does not arise for them. For all those passing away, and for those dissociated from knowledge without nose being reborn, for them both the wisdom faculty does not arise and the nose-faculty does not arise.

For whom the nose-faculty does not arise, does the mind faculty not arise for that one?

For those without nose with consciousness being reborn, for them the nose-faculty does not arise, but it is not that the mind faculty does not arise for them. For all those passing away, and for those without consciousness being reborn, for them both the nose-faculty does not arise and the mind faculty does not arise.

Or else, for whom the mind faculty does not arise, does the nose-faculty not arise for that one? Yes. (The Nose-Faculty Root)

215. For whom the femininity faculty does not arise, does the masculinity faculty not arise for that one?

For men being reborn, for them the femininity faculty does not arise, but it is not that the masculinity faculty does not arise for them. For all those passing away, and for those who are neither women nor men being reborn, for them both the femininity faculty does not arise and the masculinity faculty does not arise.

Or else, for whom the masculinity faculty does not arise, does the femininity faculty not arise for that one?

For women being reborn, for them the masculinity faculty does not arise, but it is not that the femininity faculty does not arise for them. For all those passing away, and for those who are neither men nor women being reborn, for them both the masculinity faculty does not arise and the femininity faculty does not arise.

For whom the femininity faculty does not arise, does the life faculty not arise for that one?

For those who are not women being reborn, for them the femininity faculty does not arise, but it is not that the life faculty does not arise for them. For all those passing away, for them both the femininity faculty does not arise and the life faculty does not arise.

Or else, for whom the life faculty does not arise, does the femininity faculty not arise for that one? Yes.

For whom the femininity faculty does not arise, does the pleasure faculty not arise for that one?

For those who are not women being reborn with pleasure, for them the femininity faculty does not arise, but it is not that the pleasure faculty does not arise for them. For all those passing away, and for those who are not women being reborn without pleasure, for them both the femininity faculty does not arise and the pleasure faculty does not arise.

Or else, for whom the pleasure faculty does not arise, does the femininity faculty not arise for that one?

For women being reborn without pleasure, for them the pleasure faculty does not arise, but it is not that the femininity faculty does not arise for them. For all those passing away, and for those who are not women being reborn without pleasure, for them both the pleasure faculty does not arise and the femininity faculty does not arise.

For whom the femininity faculty does not arise, does the equanimity faculty not arise for that one?

For those who are not women being reborn with equanimity, for them the femininity faculty does not arise, but it is not that the equanimity faculty does not arise for them. For all those passing away, and for those who are not women being reborn without equanimity, for them both the femininity faculty does not arise and the equanimity faculty does not arise.

Or else, for whom the equanimity faculty does not arise, does the femininity faculty not arise for that one?

For women being reborn without equanimity, for them the equanimity faculty does not arise, but it is not that the femininity faculty does not arise for them. For all those passing away, and for those who are not women being reborn without equanimity, for them both the equanimity faculty does not arise and the femininity faculty does not arise.

For whom the femininity faculty does not arise, does the faith faculty not arise for that one?

For those who are not women with root being reborn, for them the femininity faculty does not arise, but it is not that the faith faculty does not arise for them. For all those passing away, and for those who are not women without roots being reborn, for them both the femininity faculty does not arise and the faith faculty does not arise.

Or else, for whom the faith faculty does not arise, does the femininity faculty not arise for that one?

For women without roots being reborn, for them the faith faculty does not arise, but it is not that the femininity faculty does not arise for them. For all those passing away, and for those without roots who are not women being reborn, for them both the faith faculty does not arise and the femininity faculty does not arise.

For whom the femininity faculty does not arise, does the wisdom faculty not arise for that one?

For those who are not women but associated with knowledge being reborn, for them the femininity faculty does not arise, but it is not that the wisdom faculty does not arise for them. For all those passing away, and for those who are not women dissociated from knowledge being reborn, for them both the femininity faculty does not arise and the wisdom faculty does not arise.

Or else, for whom the wisdom faculty does not arise, does the femininity faculty not arise for that one?

For those dissociated from knowledge who are women being reborn, for them the wisdom faculty does not arise, but it is not that the femininity faculty does not arise for them. For all those passing away, and for those dissociated from knowledge who are not women being reborn, for them both the wisdom faculty does not arise and the femininity faculty does not arise.

For whom the femininity faculty does not arise, does the mind faculty not arise for that one?

For those who are not women but with consciousness being reborn, for them the femininity faculty does not arise, but it is not that the mind faculty does not arise for them. For all those passing away, and for those without consciousness being reborn, for them both the femininity faculty does not arise and the mind faculty does not arise.

Or else, for whom the mind faculty does not arise, does the femininity faculty not arise for that one? Yes. (The Femininity Faculty Root)

216. For whom the masculinity faculty does not arise, does the life faculty not arise for that one?

For those who are not men being reborn, for them the masculinity faculty does not arise, but it is not that the life faculty does not arise for them. For all those passing away, for them both the masculinity faculty does not arise and the life faculty does not arise.

Or else, for whom the life faculty does not arise, does the masculinity faculty not arise for that one? Yes.

For whom the masculinity faculty does not arise, does the pleasure faculty not arise for that one?

For those who are not men being reborn with pleasure, for them the masculinity faculty does not arise, but it is not that the pleasure faculty does not arise for them. For all those passing away, and for those who are not men being reborn without pleasure, for them both the masculinity faculty does not arise and the pleasure faculty does not arise.

Or else, for whom the pleasure faculty does not arise, does the masculinity faculty not arise for that one?

For men being reborn without pleasure, for them the pleasure faculty does not arise, but it is not that the masculinity faculty does not arise for them. For all those passing away, and for those who are not men being reborn without pleasure, for them both the pleasure faculty does not arise and the masculinity faculty does not arise.

For whom the masculinity faculty does not arise, does the equanimity faculty not arise for that one?

For those who are not men being reborn with equanimity, for them the masculinity faculty does not arise, but it is not that the equanimity faculty does not arise for them. For all those passing away, and for those who are not men being reborn without equanimity, for them both the masculinity faculty does not arise and the equanimity faculty does not arise.

Or else, for whom the equanimity faculty does not arise, does the masculinity faculty not arise for that one?

For men being reborn without equanimity, for them the equanimity faculty does not arise, but it is not that the masculinity faculty does not arise for them. For all those passing away, and for those who are not men being reborn without equanimity, for them both the equanimity faculty does not arise and the masculinity faculty does not arise.

For whom the masculinity faculty does not arise, does the faith faculty not arise for that one?

For those who are not men with root being reborn, for them the masculinity faculty does not arise, but it is not that the faith faculty does not arise for them. For all those passing away, and for those who are not men without roots being reborn, for them both the masculinity faculty does not arise and the faith faculty does not arise.

Or else, for whom the faith faculty does not arise, does the masculinity faculty not arise for that one?

For men without roots being reborn, for them the faith faculty does not arise, but it is not that the masculinity faculty does not arise for them. For all those passing away, and for those without roots who are not men being reborn, for them both the faith faculty does not arise and the masculinity faculty does not arise.

For whom the masculinity faculty does not arise, does the wisdom faculty not arise for that one?

For those who are not men associated with knowledge being reborn, for them the masculinity faculty does not arise, but it is not that the wisdom faculty does not arise for them. For all those passing away, and for those who are not men dissociated from knowledge being reborn, for them both the masculinity faculty does not arise and the wisdom faculty does not arise.

Or else, for whom the wisdom faculty does not arise, does the masculinity faculty not arise for that one?

For men dissociated from knowledge being reborn, for them the wisdom faculty does not arise, but it is not that the masculinity faculty does not arise for them. For all those passing away, and for those dissociated from knowledge who are not men being reborn, for them both the wisdom faculty does not arise and the masculinity faculty does not arise.

For whom the masculinity faculty does not arise, does the mind faculty not arise for that one?

For those who are not men but with consciousness being reborn, for them the masculinity faculty does not arise, but it is not that the mind faculty does not arise for them. For all those passing away, and for those without consciousness being reborn, for them both the masculinity faculty does not arise and the mind faculty does not arise.

Or else, for whom the mind faculty does not arise, does the masculinity faculty not arise for that one? Yes. (The Masculinity Faculty Root)

217. For whom the life faculty does not arise, does the pleasure faculty not arise for that one? Yes.

Or else, for whom the pleasure faculty does not arise, does the life faculty not arise for that one?

For those being reborn without pleasure, during the occurrence of consciousness dissociated from pleasure at the moment of arising, for them the pleasure faculty does not arise, but it is not that the life faculty does not arise for them. For all those passing away, during the occurrence at the dissolution moment of consciousness, for them both the pleasure faculty does not arise and the life faculty does not arise.

For whom the life faculty does not arise, does the equanimity faculty not arise for that one? Yes.

Or else, for whom the equanimity faculty does not arise, does the life faculty not arise for that one?

For those being reborn without equanimity, during the occurrence of consciousness dissociated from equanimity at the moment of arising, for them the equanimity faculty does not arise, but it is not that the life faculty does not arise for them. For all those passing away, during the occurrence at the dissolution moment of consciousness, for them both the equanimity faculty does not arise and the life faculty does not arise.

For whom the life faculty does not arise, does the faith faculty not arise for that one? Yes.

Or else, for whom the faith faculty does not arise, does the life faculty not arise for that one?

For those without roots being reborn, during the occurrence of consciousness dissociated from faith at the moment of arising, for them the faith faculty does not arise, but it is not that the life faculty does not arise for them. For all those passing away, during the occurrence at the dissolution moment of consciousness, for them both the faith faculty does not arise and the life faculty does not arise.

For whom the life faculty does not arise, does the wisdom faculty not arise for that one? Yes.

Or else, for whom the wisdom faculty does not arise, does the life faculty not arise for that one?

For those dissociated from knowledge being reborn, during the occurrence of consciousness dissociated from knowledge at the moment of arising, for them the wisdom faculty does not arise, but it is not that the life faculty does not arise for them. For all those passing away, during the occurrence at the dissolution moment of consciousness, for them both the wisdom faculty does not arise and the life faculty does not arise.

For whom the life faculty does not arise, does the mind faculty not arise for that one? Yes.

Or else, for whom the mind faculty does not arise, does the life faculty not arise for that one?

For those without consciousness being reborn, for them the mind faculty does not arise, but it is not that the life faculty does not arise for them. For all those passing away, during the occurrence at the dissolution moment of consciousness, for them both the mind faculty does not arise and the life faculty does not arise. (The Life Faculty as Root)

218. For whom the pleasure faculty does not arise, does the equanimity faculty not arise for that one?

For those being reborn with equanimity, during the occurrence of consciousness associated with equanimity at the moment of arising, for them the pleasure faculty does not arise, but it is not that the equanimity faculty does not arise for them. For all at the dissolution moment of consciousness, at the moment of arising of consciousness dissociated from pleasure and dissociated from equanimity, for those attained to cessation, for non-percipient beings, for them both the pleasure faculty does not arise and the equanimity faculty does not arise.

Or else, for whom the equanimity faculty does not arise, does the pleasure faculty not arise for that one?

For those being reborn with pleasure, during the occurrence of consciousness associated with pleasure at the moment of arising, for them the equanimity faculty does not arise, but it is not that the pleasure faculty does not arise for them. For all at the dissolution moment of consciousness, at the moment of arising of consciousness dissociated from equanimity and dissociated from pleasure, for those attained to cessation, for non-percipient beings, for them both the equanimity faculty does not arise and the pleasure faculty does not arise.

For whom the pleasure faculty does not arise, does the faith faculty not arise for that one?

For those with root being reborn without pleasure, during the occurrence of consciousness dissociated from pleasure and associated with faith at the moment of arising, for them the pleasure faculty does not arise, but it is not that the faith faculty does not arise for them. For all at the dissolution moment of consciousness, at the moment of arising of consciousness dissociated from pleasure and dissociated from faith, for those attained to cessation, for non-percipient beings, for them both the pleasure faculty does not arise and the faith faculty does not arise.

Or else, for whom the faith faculty does not arise, does the pleasure faculty not arise for that one?

During the occurrence of consciousness dissociated from faith and associated with pleasure at the moment of arising, for them the faith faculty does not arise, but it is not that the pleasure faculty does not arise for them. For all at the dissolution moment of consciousness, at the moment of arising of consciousness dissociated from faith and dissociated from pleasure, for those attained to cessation, for non-percipient beings, for them both the faith faculty does not arise and the pleasure faculty does not arise.

For whom the pleasure faculty does not arise, does the wisdom faculty not arise for that one?

For those associated with knowledge being reborn without pleasure, during the occurrence of consciousness dissociated from pleasure and associated with knowledge at the moment of arising, for them the pleasure faculty does not arise, but it is not that the wisdom faculty does not arise for them. For all at the dissolution moment of consciousness, at the moment of arising of consciousness dissociated from pleasure and dissociated from knowledge, for those attained to cessation, for non-percipient beings, for them both the pleasure faculty does not arise and the wisdom faculty does not arise.

Or else, for whom the wisdom faculty does not arise, does the pleasure faculty not arise for that one?

For those dissociated from knowledge being reborn with pleasure, during the occurrence of consciousness dissociated from knowledge and associated with pleasure at the moment of arising, for them the wisdom faculty does not arise, but it is not that the pleasure faculty does not arise for them. For all at the dissolution moment of consciousness, at the moment of arising of consciousness dissociated from knowledge and dissociated from pleasure, for those attained to cessation, for non-percipient beings, for them both the wisdom faculty does not arise and the pleasure faculty does not arise.

For whom the pleasure faculty does not arise, does the mind faculty not arise for that one?

For those with consciousness being reborn without pleasure, during the occurrence of consciousness dissociated from pleasure at the moment of arising, for them the pleasure faculty does not arise, but it is not that the mind faculty does not arise for them. For all at the dissolution moment of consciousness, for those attained to cessation, for non-percipient beings, for them both the pleasure faculty does not arise and the mind faculty does not arise.

Or else, for whom the mind faculty does not arise, does the pleasure faculty not arise for that one? Yes. (The pleasure faculty root)

219. For whom the equanimity faculty does not arise, does the faith faculty not arise for that one?

For those with root being reborn without equanimity, during the occurrence of consciousness dissociated from equanimity and associated with faith at the moment of arising, for them the equanimity faculty does not arise, but it is not that the faith faculty does not arise for them. For all at the dissolution moment of consciousness, at the moment of arising of consciousness dissociated from equanimity and dissociated from faith, for those attained to cessation, for non-percipient beings, for them both the equanimity faculty does not arise and the faith faculty does not arise.

Or else, for whom the faith faculty does not arise, does the equanimity faculty not arise for that one?

For those without roots being reborn with equanimity, during the occurrence of consciousness dissociated from faith and associated with equanimity at the moment of arising, for them the faith faculty does not arise, but it is not that the equanimity faculty does not arise for them. For all at the dissolution moment of consciousness, at the moment of arising of consciousness dissociated from faith and dissociated from equanimity, for those attained to cessation, for non-percipient beings, for them both the faith faculty does not arise and the equanimity faculty does not arise.

For whom the equanimity faculty does not arise, does the wisdom faculty not arise for that one?

For those associated with knowledge being reborn without equanimity, during the occurrence of consciousness dissociated from equanimity and associated with knowledge at the moment of arising, for them the equanimity faculty does not arise, but it is not that the wisdom faculty does not arise for them. For all at the dissolution moment of consciousness, at the moment of arising of consciousness dissociated from equanimity and dissociated from knowledge, for those attained to cessation, for non-percipient beings, for them both the equanimity faculty does not arise and the wisdom faculty does not arise.

Or else, for whom the wisdom faculty does not arise, does the equanimity faculty not arise for that one?

For those dissociated from knowledge being reborn with equanimity, during the occurrence of consciousness dissociated from knowledge and associated with equanimity at the moment of arising, for them the wisdom faculty does not arise, but it is not that the equanimity faculty does not arise for them. For all at the dissolution moment of consciousness, at the moment of arising of consciousness dissociated from knowledge and dissociated from equanimity, for those attained to cessation, for non-percipient beings, for them both the wisdom faculty does not arise and the equanimity faculty does not arise.

For whom the equanimity faculty does not arise, does the mind faculty not arise for that one?

For those with consciousness being reborn without equanimity, during the occurrence of consciousness dissociated from equanimity at the moment of arising, for them the equanimity faculty does not arise, but it is not that the mind faculty does not arise for

them. For all at the dissolution moment of consciousness, for those attained to cessation, for non-percipient beings, for them both the equanimity faculty does not arise and the mind faculty does not arise.

Or else, for whom the mind faculty does not arise, does the equanimity faculty not arise for that one? Yes. (The Equanimity Faculty Root)

220. For whom the faith faculty does not arise, does the wisdom faculty not arise for that one? Yes.

Or else, for whom the wisdom faculty does not arise, does the faith faculty not arise for that one?

For those dissociated from knowledge with root being reborn, during the occurrence of consciousness dissociated from knowledge associated with faith at the moment of arising, for them the wisdom faculty does not arise, but it is not that the faith faculty does not arise for them. For all at the dissolution moment of consciousness, at the moment of arising of consciousness dissociated from knowledge and dissociated from faith, for those attained to cessation, for non-percipient beings, for them both the wisdom faculty does not arise and the faith faculty does not arise.

For whom the faith faculty does not arise, does the mind faculty not arise for that one?

For those without roots with consciousness being reborn, during the occurrence of consciousness dissociated from faith at the moment of arising, for them the faith faculty does not arise, but it is not that the mind faculty does not arise for them. For all at the dissolution moment of consciousness, for those attained to cessation, for non-percipient beings, for them both the faith faculty does not arise and the mind faculty does not arise.

Or else, for whom the mind faculty does not arise, does the faith faculty not arise for that one? Yes. (Faith Faculty as Root)

221. For whom the wisdom faculty does not arise, does the mind faculty not arise for that one?

For those dissociated from knowledge with consciousness being reborn, during the occurrence of consciousness dissociated from knowledge at the moment of arising, for them the wisdom faculty does not arise, but it is not that the mind faculty does not arise for them. For all at the dissolution moment of consciousness, for those attained to cessation, for non-percipient beings, for them both the wisdom faculty does not arise and the mind faculty does not arise.

Or else, for whom the mind faculty does not arise, does the wisdom faculty not arise for that one? Yes. (The Wisdom Faculty Root)

The Negative Section on Place

222. Where the eye-faculty does not arise, does the ear-faculty not arise there? Yes.

Or else, where the ear-faculty does not arise, does the eye-faculty not arise there? Yes.

Where the eye-faculty does not arise, does the nose-faculty not arise there?Yes.

Or else, where the nose-faculty does not arise, does the eye-faculty not arise there?

In the fine-material-sphere of existence, there the nose-faculty does not arise, but it is not that the eye-faculty does not arise there. In the non-percipient being realm and in the immaterial-sphere of existence, there both the nose-faculty does not arise and the eye-faculty does not arise. Where the eye-faculty does not arise, does the femininity faculty there, etc. does the masculinity faculty not arise? Yes.

Or else, where the masculinity faculty does not arise, does the eye-faculty not arise there?

In the fine-material-sphere of existence, there the masculinity faculty does not arise, but it is not that the eye-faculty does not arise there. In the non-percipient being realm and in the immaterial-sphere of existence, there both the masculinity faculty does not arise and the eye-faculty does not arise.

Where the eye-faculty does not arise, does the life faculty not arise there?It arises.

Or else, where the life faculty does not arise, does the eye-faculty not arise there? There is not.

Where the eye-faculty does not arise, does the pleasure faculty not arise there?Yes.

Or else, where the pleasure faculty does not arise, does the eye-faculty not arise there? Yes.

Where the eye-faculty does not arise, does the equanimity faculty not arise there?

In the immaterial-sphere of existence, there the eye-faculty does not arise, but it is not that the equanimity faculty does not arise there. In the non-percipient being realm, there both the eye-faculty does not arise and the equanimity faculty does not arise.

Or else, where the equanimity faculty does not arise, does the eye-faculty not arise there? Yes.

Where the eye-faculty does not arise, does the faith faculty there, etc.the wisdom faculty, etc. does the mind faculty not arise?

In the immaterial-sphere of existence, there the eye-faculty does not arise, but it is not that the mind faculty does not arise there. In the non-percipient being realm, there both the eye-faculty does not arise and the mind faculty does not arise.

Or else, where the mind faculty does not arise, does the eye-faculty not arise there? Yes. (The Eye-Faculty Root)

223. Where the nose-faculty does not arise, does the femininity faculty there, etc. does the masculinity faculty not arise? Yes.

Or else, where the masculinity faculty does not arise, does the nose-faculty not arise there? Yes.

Where the nose-faculty does not arise, does the life faculty not arise there?It arises.

Or else, where the life faculty does not arise, does the nose-faculty not arise there? There is not.

Where the nose-faculty does not arise, does the pleasure faculty not arise there?

In the fine-material-sphere of existence, there the nose-faculty does not arise, but it is not that the pleasure faculty does not arise there. In the non-percipient being realm and in the immaterial-sphere of existence, there both the nose-faculty does not arise and the pleasure faculty does not arise.

Or else, where the pleasure faculty does not arise, does the nose-faculty not arise there? Yes.

Where the nose-faculty does not arise, does the equanimity faculty not arise there?

In the fine-material-sphere and immaterial-sphere of existence, there the nose-faculty does not arise, but it is not that the equanimity faculty does not arise there. In the non-percipient being realm, there both the nose-faculty does not arise and the equanimity faculty does not arise.

Or else, where the equanimity faculty does not arise, does the nose-faculty not arise there? Yes.

Where the nose-faculty does not arise, does the faith faculty there, etc. the wisdom faculty, etc. does the mind faculty not arise?

In the fine-material-sphere and immaterial-sphere of existence, there the nose-faculty does not arise, but it is not that the mind faculty does not arise there. In the non-percipient being realm, there both the nose-faculty does not arise and the mind faculty does not arise. Or else, where the mind faculty does not arise, does the nose-faculty not arise there? Yes. (The Nose-Faculty Root)

224. Where the femininity faculty does not arise, does the masculinity faculty not arise there? Yes.

Or else, where the masculinity faculty does not arise, does the femininity faculty not arise there? Yes. Etc.

225. Where the masculinity faculty does not arise, does the life faculty not arise there? It arises.

Or else, where the life faculty does not arise, does the masculinity faculty not arise there? There is not.

Where the masculinity faculty does not arise, does the pleasure faculty not arise there?

In the fine-material-sphere of existence, there the masculinity faculty does not arise, but it is not that the pleasure faculty does not arise there. In the non-percipient being realm and in the immaterial-sphere of existence, there both the masculinity faculty does not arise and the pleasure faculty does not arise.

Or else, where the pleasure faculty does not arise, does the masculinity faculty not arise there? Yes.

Where the masculinity faculty does not arise, does the equanimity faculty not arise there?

In the fine-material-sphere and immaterial-sphere of existence, there the masculinity faculty does not arise, but it is not that the equanimity faculty does not arise there. In the non-percipient being realm, there both the masculinity faculty does not arise and the equanimity faculty does not arise.

Or else, where the equanimity faculty does not arise, does the masculinity faculty not arise there? Yes.

Where the masculinity faculty does not arise, does the faith faculty there, etc.the wisdom faculty, etc. does the mind faculty not arise?

In the fine-material-sphere and immaterial-sphere of existence, there the masculinity faculty does not arise, but it is not that the mind faculty does not arise there. In the non-percipient being realm, there both the masculinity faculty does not arise and the mind faculty does not arise. Or else, where the mind faculty does not arise, does the masculinity faculty not arise there? Yes. (The Masculinity Faculty Root)

226. Where the life faculty does not arise, does the pleasure faculty not arise there? There is not.

Or else, where the pleasure faculty does not arise, does the life faculty not arise there? It arises.

Where the life faculty does not arise, does the equanimity faculty, etc.the faith faculty, etc. the wisdom faculty, etc. does the mind faculty not arise? There is not.

Or else, where the mind faculty does not arise, does the life faculty not arise there? It arises. (The Life Faculty as Root)

227. Where the pleasure faculty does not arise, does the equanimity faculty not arise there? Yes.

Or else, where the equanimity faculty does not arise, does the pleasure faculty not arise there? Yes.

Where the pleasure faculty does not arise, does the faith faculty there, etc.the wisdom faculty, etc. does the mind faculty not arise? Yes.

Or else, where the mind faculty does not arise, does the pleasure faculty not arise there? Yes. (The pleasure faculty root)

228. Where the equanimity faculty does not arise, does the faith faculty there, etc. the wisdom faculty, etc. does the mind faculty not arise? Yes.

Or else, where the mind faculty does not arise, does the equanimity faculty not arise there? Yes. (The Equanimity Faculty Root)

229. Where the faith faculty does not arise, does the wisdom faculty... etc.does the mind faculty not arise? Yes.

Or else, where the mind faculty does not arise, does the faith faculty not arise there? Yes. (Faith Faculty as Root)

230. Where the wisdom faculty does not arise, does the mind faculty not arise there? Yes.

Or else, where the mind faculty does not arise, does the wisdom faculty not arise there? Yes. (The Wisdom Faculty Root)

Negative - Person - Place

231. For whom and where the eye-faculty does not arise, does the ear-faculty not arise for that one there?

For those without eyes but with ears being reborn, for them there the eye-faculty does not arise, but it is not that the ear-faculty does not arise for them there. For all those passing away, and for those without eyes and without ears being reborn, for them there both the eye-faculty does not arise and the ear-faculty does not arise.

Or else, for whom and where the ear-faculty does not arise, does the eye-faculty not arise for that one there?

For those without ears but with eyes being reborn, for them there the ear-faculty does not arise, but it is not that the eye-faculty does not arise for them there. For all those passing away, and for those without ears and without eyes being reborn, for them there both the ear-faculty does not arise and the eye-faculty does not arise.

For whom and where the eye-faculty does not arise, does the nose-faculty not arise for that one there?

For those without eyes but with nose being reborn, for them there the eye-faculty does not arise, but it is not that the nose-faculty does not arise for them there. For all those passing away, and for those without eyes and without nose being reborn, for them there both the eye-faculty does not arise and the nose-faculty does not arise.

Or else, for whom and where the nose-faculty does not arise, does the eye-faculty not arise for that one there?

For those without nose but with eyes being reborn, for them there the nose-faculty does not arise, but it is not that the eye-faculty does not arise for them there. For all those passing away, and for those without nose and without eyes being reborn, for them there both the nose-faculty does not arise and the eye-faculty does not arise.

For whom and where the eye-faculty does not arise, does the femininity faculty not arise for that one there?

For those without eyes who are women being reborn, for them there the eye-faculty does not arise, but it is not that the femininity faculty does not arise for them there. For all those passing away, and for those without eyes who are not women being reborn, for them there both the eye-faculty does not arise and the femininity faculty does not arise.

Or else, for whom and where the femininity faculty does not arise, does the eye-faculty not arise for that one there?

For those who are not women but with eyes being reborn, for them there the femininity faculty does not arise, but it is not that the eye-faculty does not arise for them there. For all those passing away, and for those who are not women and without eyes being reborn, for them there both the femininity faculty does not arise and the eye-faculty does not arise.

For whom and where the eye-faculty does not arise, does the masculinity faculty not arise for that one there?

For those without eyes who are men being reborn, for them there the eye-faculty does not arise, but it is not that the masculinity faculty does not arise for them there. For all those passing away, and for those without eyes who are not men being reborn, for them there both the eye-faculty does not arise and the masculinity faculty does not arise.

Or else, for whom and where the masculinity faculty does not arise, does the eye-faculty not arise for that one there?

For those who are not men but with eyes being reborn, for them there the masculinity faculty does not arise, but it is not that the eye-faculty does not arise for them there. For all those passing away, and for those who are not men and without eyes being reborn, for them there both the masculinity faculty does not arise and the eye-faculty does not arise.

For whom and where the eye-faculty does not arise, does the life faculty not arise for that one there?

For those without eyes being reborn, for them there the eye-faculty does not arise, but it is not that the life faculty does not arise for them there. For all those passing away, for them there both the eye-faculty does not arise and the life faculty does not arise.

Or else, for whom and where the life faculty does not arise, does the eye-faculty not arise for that one there? Yes.

For whom and where the eye-faculty does not arise, does the pleasure faculty not arise for that one there? Yes.

Or else, for whom and where the pleasure faculty does not arise, does the eye-faculty not arise for that one there?

For those with eyes being reborn without pleasure, for them there the pleasure faculty does not arise, but it is not that the eye-faculty does not arise for them there. For all those passing away, and for those without eyes being reborn without pleasure, for them there both the pleasure faculty does not arise and the eye-faculty does not arise.

For whom and where the eye-faculty does not arise, does the equanimity faculty not arise for that one there?

For those without eyes being reborn with equanimity, for them there the eye-faculty does not arise, but it is not that the equanimity faculty does not arise for them there. For all those passing away, and for those without eyes being reborn without

equanimity, for them there both the eye-faculty does not arise and the equanimity faculty does not arise.

Or else, for whom and where the equanimity faculty does not arise, does the eye-faculty not arise for that one there?

For those with eyes being reborn without equanimity, for them there the equanimity faculty does not arise, but it is not that the eye-faculty does not arise for them there. For all those passing away, and for those without eyes being reborn without equanimity, for them there both the equanimity faculty does not arise and the eye-faculty does not arise.

For whom and where the eye-faculty does not arise, does the faith faculty not arise for that one there?

For those without eyes with root being reborn, for them there the eye-faculty does not arise, but it is not that the faith faculty does not arise for them there. For all those passing away, and for those without eyes without roots being reborn, for them there both the eye-faculty does not arise and the faith faculty does not arise.

Or else, for whom and where the faith faculty does not arise, does the eye-faculty not arise for that one there?

For those without roots with eyes being reborn, for them there the faith faculty does not arise, but it is not that the eye-faculty does not arise for them there. For all those passing away, and for those without roots without eyes being reborn, for them there both the faith faculty does not arise and the eye-faculty does not arise.

For whom and where the eye-faculty does not arise, does the wisdom faculty not arise for that one there?

For those without eyes associated with knowledge being reborn, for them there the eye-faculty does not arise, but it is not that the wisdom faculty does not arise for them there. For all those passing away, and for those without eyes dissociated from knowledge being reborn, for them there both the eye-faculty does not arise and the wisdom faculty does not arise.

Or else, for whom and where the wisdom faculty does not arise, does the eye-faculty not arise for that one there?

For those dissociated from knowledge with eyes being reborn, for them there the wisdom faculty does not arise, but it is not that the eye-faculty does not arise for them there. For all those passing away, and for those dissociated from knowledge without eyes being reborn, for them there both the wisdom faculty does not arise and the eye-faculty does not arise.

For whom and where the eye-faculty does not arise, does the mind faculty not arise for that one there?

For those without eyes with consciousness being reborn, for them there the eye-faculty does not arise, but it is not that the mind faculty does not arise for them there. For all those passing away, and for those without consciousness being reborn,

for them there both the eye-faculty does not arise and the mind faculty does not arise.

Or else, for whom and where the mind faculty does not arise, does the eye-faculty not arise for that one there? Yes. (The Eye-Faculty Root)

232. For whom and where the nose-faculty does not arise, does the femininity faculty not arise for that one there?

For those without nose who are women being reborn, for them there the nose-faculty does not arise, but it is not that the femininity faculty does not arise for them there. For all those passing away, and for those without nose who are not women being reborn, for them there both the nose-faculty does not arise and the femininity faculty does not arise.

Or else, for whom and where the femininity faculty does not arise, does the nose-faculty not arise for that one there?

For those who are not women but with nose being reborn, for them there the femininity faculty does not arise, but it is not that the nose-faculty does not arise for them there. For all those passing away, and for those who are not women and without nose being reborn, for them there both the femininity faculty does not arise and the nose-faculty does not arise.

For whom and where the nose-faculty does not arise, does the masculinity faculty not arise for that one there?

For those without nose who are men being reborn, for them there the nose-faculty does not arise, but it is not that the masculinity faculty does not arise for them there. For all those passing away, and for those without nose who are not men being reborn, for them there both the nose-faculty does not arise and the masculinity faculty does not arise.

Or else, for whom and where the masculinity faculty does not arise, does the nose-faculty not arise for that one there?

For those who are not men but with nose being reborn, for them there the masculinity faculty does not arise, but it is not that the nose-faculty does not arise for them there. For all those passing away, and for those who are not men and without nose being reborn, for them there both the masculinity faculty does not arise and the nose-faculty does not arise.

For whom and where the nose-faculty does not arise, does the life faculty not arise for that one there?

For those without nose being reborn, for them there the nose-faculty does not arise, but it is not that the life faculty does not arise for them there. For all those passing away, for them there both the nose-faculty does not arise and the life faculty does not arise.

Or else, for whom and where the life faculty does not arise, does the nose-faculty not arise for that one there? Yes.

For whom and where the nose-faculty does not arise, does the pleasure faculty not arise for that one there?

For those without nose being reborn with pleasure, for them there the nose-faculty does not arise, but it is not that the pleasure faculty does not arise for them there. For all those passing away, and for those without nose being reborn without pleasure, for them there both the nose-faculty does not arise and the pleasure faculty does not arise.

Or else, for whom and where the pleasure faculty does not arise, does the nose-faculty not arise for that one there?

For those with nose being reborn without pleasure, for them there the pleasure faculty does not arise, but it is not that the nose-faculty does not arise for them there. For all those passing away, and for those without nose being reborn without pleasure, for them there both the pleasure faculty does not arise and the nose-faculty does not arise.

For whom and where the nose-faculty does not arise, does the equanimity faculty not arise for that one there?

For those without nose being reborn with equanimity, for them there the nose-faculty does not arise, but it is not that the equanimity faculty does not arise for them there. For all those passing away, and for those without nose being reborn without equanimity, for them there both the nose-faculty does not arise and the equanimity faculty does not arise.

Or else, for whom and where the equanimity faculty does not arise, does the nose-faculty not arise for that one there?

For those with nose being reborn without equanimity, for them there the equanimity faculty does not arise, but it is not that the nose-faculty does not arise for them there. For all those passing away, and for those without nose being reborn without equanimity, for them there both the equanimity faculty does not arise and the nose-faculty does not arise.

For whom and where the nose-faculty does not arise, does the faith faculty not arise for that one there?

For those without nose with root being reborn, for them there the nose-faculty does not arise, but it is not that the faith faculty does not arise for them there. For all those passing away, and for those without nose without roots being reborn, for them there both the nose-faculty does not arise and the faith faculty does not arise.

Or else, for whom and where the faith faculty does not arise, does the nose-faculty not arise for that one there?

For those without roots with nose being reborn, for them there the faith faculty does not arise, but it is not that the nose-faculty does not arise for them there. For all those passing away, and for those without roots without nose being reborn, for them there both the faith faculty does not arise and the nose-faculty does not arise.

For whom and where the nose-faculty does not arise, does the wisdom faculty not arise for that one there?

For those without nose associated with knowledge being reborn, for them there the nose-faculty does not arise, but it is not that the wisdom faculty does not arise for them there. For all those passing away, and for those without nose dissociated from knowledge being reborn, for them there both the nose-faculty does not arise and the wisdom faculty does not arise.

Or else, for whom and where the wisdom faculty does not arise, does the nose-faculty not arise for that one there?

For those dissociated from knowledge with nose being reborn, for them there the wisdom faculty does not arise, but it is not that the nose-faculty does not arise for them there. For all those passing away, and for those dissociated from knowledge without nose being reborn, for them there both the wisdom faculty does not arise and the nose-faculty does not arise.

For whom and where the nose-faculty does not arise, does the mind faculty not arise for that one there?

For those without nose with consciousness being reborn, for them there the nose-faculty does not arise, but it is not that the mind faculty does not arise for them there. For all those passing away, and for those without consciousness being reborn, for them there both the nose-faculty does not arise and the mind faculty does not arise.

Or else, for whom and where the mind faculty does not arise, does the nose-faculty not arise for that one there? Yes. (The Nose-Faculty Root)

233. For whom and where the femininity faculty does not arise, does the masculinity faculty not arise for that one there?

For men being reborn, for them there the femininity faculty does not arise, but it is not that the masculinity faculty does not arise for them there. For all those passing away, and for those who are neither women nor men being reborn, for them there both the femininity faculty does not arise and the masculinity faculty does not arise.

Or else, for whom and where the masculinity faculty does not arise, does the femininity faculty not arise for that one there?

For women being reborn, for them there the masculinity faculty does not arise, but it is not that the femininity faculty does not arise for them there. For all those passing away, and for those who are neither men nor women being reborn, for them there both the masculinity faculty does not arise and the femininity faculty does not arise.

For whom and where the femininity faculty does not arise, does the life faculty not arise for that one there?

For those who are not women being reborn, for them there the femininity faculty does not arise, but it is not that the life faculty does not arise for them there. For all those passing away, for them there both the femininity faculty does not arise and the life faculty does not arise.

Or else, for whom and where the life faculty does not arise, does the femininity faculty not arise for that one there? Yes.

For whom and where the femininity faculty does not arise, does the pleasure faculty not arise for that one there?

For those who are not women being reborn with pleasure, for them there the femininity faculty does not arise, but it is not that the pleasure faculty does not arise for them there. For all those passing away, and for those who are not women being reborn without pleasure, for them there both the femininity faculty does not arise and the pleasure faculty does not arise.

Or else, for whom and where the pleasure faculty does not arise, does the femininity faculty not arise for that one there?

For women being reborn without pleasure, for them there the pleasure faculty does not arise, but it is not that the femininity faculty does not arise for them there. For all those passing away, and for those who are not women being reborn without pleasure, for them there both the pleasure faculty does not arise and the femininity faculty does not arise.

For whom and where the femininity faculty does not arise, does the equanimity faculty not arise for that one there?

For those who are not women being reborn with equanimity, for them there the femininity faculty does not arise, but it is not that the equanimity faculty does not arise for them there. For all those passing away, and for those who are not women being reborn without equanimity, for them there both the femininity faculty does not arise and the equanimity faculty does not arise.

Or else, for whom and where the equanimity faculty does not arise, does the femininity faculty not arise for that one there?

For women being reborn without equanimity, for them there the equanimity faculty does not arise, but it is not that the femininity faculty does not arise for them there. For all those passing away, and for those who are not women being reborn without equanimity, for them there both the equanimity faculty does not arise and the femininity faculty does not arise.

For whom and where the femininity faculty does not arise, does the faith faculty not arise for that one there?

For those who are not women with root being reborn, for them there the femininity faculty does not arise, but it is not that the faith faculty does not arise for them there. For all those passing away, and for those who are not women without roots being reborn, for them there both the femininity faculty does not arise and the faith faculty does not arise.

Or else, for whom and where the faith faculty does not arise, does the femininity faculty not arise for that one there?

For women without roots being reborn, for them there the faith faculty does not arise, but it is not that the femininity faculty does not arise for them there. For all those passing away, and for those without roots who are not women being reborn, for them there both the faith faculty does not arise and the femininity faculty does not arise.

For whom and where the femininity faculty does not arise, does the wisdom faculty not arise for that one there?

For those who are not women but associated with knowledge being reborn, for them there the femininity faculty does not arise, but it is not that the wisdom faculty does not arise for them there. For all those passing away, and for those who are not women dissociated from knowledge being reborn, for them there both the femininity faculty does not arise and the wisdom faculty does not arise.

Or else, for whom and where the wisdom faculty does not arise, does the femininity faculty not arise for that one there?

For those dissociated from knowledge who are women being reborn, for them there the wisdom faculty does not arise, but it is not that the femininity faculty does not arise for them there. For all those passing away, and for those dissociated from knowledge who are not women being reborn, for them there both the wisdom faculty does not arise and the femininity faculty does not arise.

For whom and where the femininity faculty does not arise, does the mind faculty not arise for that one there?

For those who are not women but with consciousness being reborn, for them there the femininity faculty does not arise, but it is not that the mind faculty does not arise for them there. For all those passing away, and for those without consciousness being reborn, for them there both the femininity faculty does not arise and the mind faculty does not arise.

Or else, for whom and where the mind faculty does not arise, does the femininity faculty not arise for that one there? Yes. (The Femininity Faculty Root)

234. For whom and where the masculinity faculty does not arise, does the life faculty not arise for that one there?

For those who are not men being reborn, for them there the masculinity faculty does not arise, but it is not that the life faculty does not arise for them there. For all those passing away, for them there both the masculinity faculty does not arise and the life faculty does not arise.

Or else, for whom and where the life faculty does not arise, does the masculinity faculty not arise for that one there? Yes.

For whom and where the masculinity faculty does not arise, does the pleasure faculty not arise for that one there?

For those who are not men being reborn with pleasure, for them there the masculinity faculty does not arise, but it is not that the pleasure faculty does not arise for them there. For all those passing away, and for those who are not men being reborn

without pleasure, for them there both the masculinity faculty does not arise and the pleasure faculty does not arise.

Or else, for whom and where the pleasure faculty does not arise, does the masculinity faculty not arise for that one there?

For men being reborn without pleasure, for them there the pleasure faculty does not arise, but it is not that the masculinity faculty does not arise for them there. For all those passing away, and for those who are not men being reborn without pleasure, for them there both the pleasure faculty does not arise and the masculinity faculty does not arise.

For whom and where the masculinity faculty does not arise, does the equanimity faculty not arise for that one there?

For those who are not men being reborn with equanimity, for them there the masculinity faculty does not arise, but it is not that the equanimity faculty does not arise for them there. For all those passing away, and for those who are not men being reborn without equanimity, for them there both the masculinity faculty does not arise and the equanimity faculty does not arise.

Or else, for whom and where the equanimity faculty does not arise, does the masculinity faculty not arise for that one there?

For men being reborn without equanimity, for them there the equanimity faculty does not arise, but it is not that the masculinity faculty does not arise for them there. For all those passing away, and for those who are not men being reborn without equanimity, for them there both the equanimity faculty does not arise and the masculinity faculty does not arise.

For whom and where the masculinity faculty does not arise, does the faith faculty not arise for that one there?

For those who are not men with root being reborn, for them there the masculinity faculty does not arise, but it is not that the faith faculty does not arise for them there. For all those passing away, and for those who are not men without roots being reborn, for them there both the masculinity faculty does not arise and the faith faculty does not arise.

Or else, for whom and where the faith faculty does not arise, does the masculinity faculty not arise for that one there?

For men without roots being reborn, for them there the faith faculty does not arise, but it is not that the masculinity faculty does not arise for them there. For all those passing away, and for those without roots who are not men being reborn, for them there both the faith faculty does not arise and the masculinity faculty does not arise.

For whom and where the masculinity faculty does not arise, does the wisdom faculty not arise for that one there?

For those who are not men associated with knowledge being reborn, for them there the masculinity faculty does not arise, but it is not that the wisdom faculty does not arise for them there. For all those passing away, and for those who are not men

dissociated from knowledge being reborn, for them there both the masculinity faculty does not arise and the wisdom faculty does not arise.

Or else, for whom and where the wisdom faculty does not arise, does the masculinity faculty not arise for that one there?

For men dissociated from knowledge being reborn, for them there the wisdom faculty does not arise, but it is not that the masculinity faculty does not arise for them there. For all those passing away, and for those dissociated from knowledge who are not men being reborn, for them there both the wisdom faculty does not arise and the masculinity faculty does not arise.

For whom and where the masculinity faculty does not arise, does the mind faculty not arise for that one there?

For those who are not men but with consciousness being reborn, for them there the masculinity faculty does not arise, but it is not that the mind faculty does not arise for them there. For all those passing away, and for those without consciousness being reborn, for them there both the masculinity faculty does not arise and the mind faculty does not arise.

Or else, for whom and where the mind faculty does not arise, does the masculinity faculty not arise for that one there? Yes. (The Masculinity Faculty Root)

235. For whom and where the life faculty does not arise, does the pleasure faculty not arise for that one there? Yes.

Or else, for whom and where the pleasure faculty does not arise, does the life faculty not arise for that one there?

For those being reborn without pleasure, during the occurrence of consciousness dissociated from pleasure at the moment of arising, for them there the pleasure faculty does not arise, but it is not that the life faculty does not arise for them there. For all those passing away, during the occurrence at the dissolution moment of consciousness, for them there both the pleasure faculty does not arise and the life faculty does not arise.

For whom and where the life faculty does not arise, does the equanimity faculty not arise for that one there? Yes.

Or else, for whom and where the equanimity faculty does not arise, does the life faculty not arise for that one there?

For those being reborn without equanimity, during the occurrence of consciousness dissociated from equanimity at the moment of arising, for them there the equanimity faculty does not arise, but it is not that the life faculty does not arise for them there. For all those passing away, during the occurrence at the dissolution moment of consciousness, for them there both the equanimity faculty does not arise and the life faculty does not arise.

For whom and where the life faculty does not arise, does the faith faculty not arise for that one there? Yes.

Or else, for whom and where the faith faculty does not arise, does the life faculty not arise for that one there?

For those without roots being reborn, during the occurrence of consciousness dissociated from faith at the moment of arising, for them there the faith faculty does not arise, but it is not that the life faculty does not arise for them there. For all those passing away, during the occurrence at the dissolution moment of consciousness, for them there both the faith faculty does not arise and the life faculty does not arise.

For whom and where the life faculty does not arise, does the wisdom faculty not arise for that one there? Yes.

Or else, for whom and where the wisdom faculty does not arise, does the life faculty not arise for that one there?

For those dissociated from knowledge being reborn, during the occurrence of consciousness dissociated from knowledge at the moment of arising, for them there the wisdom faculty does not arise, but it is not that the life faculty does not arise for them there. For all those passing away, during the occurrence at the dissolution moment of consciousness, for them there both the wisdom faculty does not arise and the life faculty does not arise.

For whom and where the life faculty does not arise, does the mind faculty not arise for that one there? Yes.

Or else, for whom and where the mind faculty does not arise, does the life faculty not arise for that one there?

For those without consciousness being reborn, for them there the mind faculty does not arise, but it is not that the life faculty does not arise for them there. For all those passing away, during the occurrence at the dissolution moment of consciousness, for them there both the mind faculty does not arise and the life faculty does not arise.
(The Life Faculty as Root)

236. For whom and where the pleasure faculty does not arise, does the equanimity faculty not arise for that one there?

For those being reborn with equanimity, during the occurrence of consciousness associated with equanimity at the moment of arising, for them there the pleasure faculty does not arise, but it is not that the equanimity faculty does not arise for them there. For all at the dissolution moment of consciousness, at the moment of arising of consciousness dissociated from pleasure and dissociated from equanimity, for non-percipient beings, for them there both the pleasure faculty does not arise and the equanimity faculty does not arise.

Or else, for whom and where the equanimity faculty does not arise, does the pleasure faculty not arise for that one there?

For those being reborn with pleasure, during the occurrence of consciousness associated with pleasure at the moment of arising, for them there the equanimity faculty does not arise, but it is not that the pleasure faculty does not arise for them there. For all at the dissolution moment of consciousness, at the moment of arising of

consciousness dissociated from equanimity and dissociated from pleasure, for non-percipient beings, for them there both the equanimity faculty does not arise and the pleasure faculty does not arise.

For whom and where the pleasure faculty does not arise, does the faith faculty not arise for that one there?

For those with root being reborn without pleasure, during the occurrence of consciousness dissociated from pleasure and associated with faith at the moment of arising, for them there the pleasure faculty does not arise, but it is not that the faith faculty does not arise for them there. For all at the dissolution moment of consciousness, at the moment of arising of consciousness dissociated from pleasure and dissociated from faith, for non-percipient beings, for them there both the pleasure faculty does not arise and the faith faculty does not arise.

Or else, for whom and where the faith faculty does not arise, does the pleasure faculty not arise for that one there?

During the occurrence of consciousness dissociated from faith and associated with pleasure at the moment of arising, for them there the faith faculty does not arise, but it is not that the pleasure faculty does not arise for them there. For all at the dissolution moment of consciousness, at the moment of arising of consciousness dissociated from faith and dissociated from pleasure, for non-percipient beings, for them there both the faith faculty does not arise and the pleasure faculty does not arise.

For whom and where the pleasure faculty does not arise, does the wisdom faculty not arise for that one there?

For those associated with knowledge being reborn without pleasure, during the occurrence of consciousness dissociated from pleasure and associated with knowledge at the moment of arising, for them there the pleasure faculty does not arise, but it is not that the wisdom faculty does not arise for them there. For all at the dissolution moment of consciousness, at the moment of arising of consciousness dissociated from pleasure and dissociated from knowledge, for non-percipient beings, for them there both the pleasure faculty does not arise and the wisdom faculty does not arise.

Or else, for whom and where the wisdom faculty does not arise, does the pleasure faculty not arise for that one there?

For those dissociated from knowledge being reborn with pleasure, during the occurrence of consciousness dissociated from knowledge and associated with pleasure at the moment of arising, for them there the wisdom faculty does not arise, but it is not that the pleasure faculty does not arise for them there. For all at the dissolution moment of consciousness, at the moment of arising of consciousness dissociated from knowledge and dissociated from pleasure, for non-percipient beings, for them there both the wisdom faculty does not arise and the pleasure faculty does not arise.

For whom and where the pleasure faculty does not arise, does the mind faculty not arise for that one there?

For those with consciousness being reborn without pleasure, during the occurrence of consciousness dissociated from pleasure at the moment of arising, for them there the pleasure faculty does not arise, but it is not that the mind faculty does not arise for them there. For all at the dissolution moment of consciousness, for non-percipient beings, for them there both the pleasure faculty does not arise and the mind faculty does not arise.

Or else, for whom and where the mind faculty does not arise, does the pleasure faculty not arise for that one there? Yes. (The pleasure faculty root)

237. For whom and where the equanimity faculty does not arise, does the faith faculty not arise for that one there?

For those with root being reborn without equanimity, during the occurrence of consciousness dissociated from equanimity and associated with faith at the moment of arising, for them there the equanimity faculty does not arise, but it is not that the faith faculty does not arise for them there. For all at the dissolution moment of consciousness, at the moment of arising of consciousness dissociated from equanimity and dissociated from faith, for non-percipient beings, for them there both the equanimity faculty does not arise and the faith faculty does not arise.

Or else, for whom and where the faith faculty does not arise, does the equanimity faculty not arise for that one there?

For those without roots being reborn with equanimity, during the occurrence of consciousness dissociated from faith and associated with equanimity at the moment of arising, for them there the faith faculty does not arise, but it is not that the equanimity faculty does not arise for them there. For all at the dissolution moment of consciousness, at the moment of arising of consciousness dissociated from faith and dissociated from equanimity, for non-percipient beings, for them there both the faith faculty does not arise and the equanimity faculty does not arise.

For whom and where the equanimity faculty does not arise, does the wisdom faculty not arise for that one there?

For those associated with knowledge being reborn without equanimity, during the occurrence of consciousness dissociated from equanimity and associated with knowledge at the moment of arising, for them there the equanimity faculty does not arise, but it is not that the wisdom faculty does not arise for them there. For all at the dissolution moment of consciousness, at the moment of arising of consciousness dissociated from equanimity and dissociated from knowledge, for non-percipient beings, for them there both the equanimity faculty does not arise and the wisdom faculty does not arise.

Or else, for whom and where the wisdom faculty does not arise, does the equanimity faculty not arise for that one there?

For those dissociated from knowledge being reborn with equanimity, during the occurrence of consciousness dissociated from knowledge and associated with equanimity at the moment of arising, for them there the wisdom faculty does not arise, but it is not that the equanimity faculty does not arise for them there. For all at the dissolution moment of consciousness, at the moment of arising of consciousness

dissociated from knowledge and dissociated from equanimity, for non-percipient beings, for them there both the wisdom faculty does not arise and the equanimity faculty does not arise.

For whom and where the equanimity faculty does not arise, does the mind faculty not arise for that one there?

For those with consciousness being reborn without equanimity, during the occurrence of consciousness dissociated from equanimity at the moment of arising, for them there the equanimity faculty does not arise, but it is not that the mind faculty does not arise for them there. For all at the dissolution moment of consciousness, for non-percipient beings, for them there both the equanimity faculty does not arise and the mind faculty does not arise.

Or else, for whom and where the mind faculty does not arise, does the equanimity faculty not arise for that one there? Yes. (The Equanimity Faculty Root)

238. For whom and where the faith faculty does not arise, does the wisdom faculty not arise for that one there? Yes.

Or else, for whom and where the wisdom faculty does not arise, does the faith faculty not arise for that one there?

For those dissociated from knowledge with root being reborn, during the occurrence of consciousness dissociated from knowledge associated with faith at the moment of arising, for them there the wisdom faculty does not arise, but it is not that the faith faculty does not arise for them there. For all at the dissolution moment of consciousness, at the moment of arising of consciousness dissociated from knowledge and dissociated from faith, for non-percipient beings, for them there both the wisdom faculty does not arise and the faith faculty does not arise.

For whom and where the faith faculty does not arise, does the mind faculty not arise for that one there?

For those without roots with consciousness being reborn, during the occurrence of consciousness dissociated from faith at the moment of arising, for them there the faith faculty does not arise, but it is not that the mind faculty does not arise for them there. For all at the dissolution moment of consciousness, for non-percipient beings, for them there both the faith faculty does not arise and the mind faculty does not arise.

Or else, for whom and where the mind faculty does not arise, does the faith faculty not arise for that one there? Yes. (Faith Faculty as Root)

239. For whom and where the wisdom faculty does not arise, does the mind faculty not arise for that one there?

For those dissociated from knowledge with consciousness being reborn, during the occurrence of consciousness dissociated from knowledge at the moment of arising, for them there the wisdom faculty does not arise, but it is not that the mind faculty does not arise for them there. For all at the dissolution moment of consciousness, for non-percipient beings, for them there both the wisdom faculty does not arise and the mind faculty does not arise.

Or else, for whom and where the mind faculty does not arise, does the wisdom faculty not arise for that one there? Yes. (The Wisdom Faculty Root)

(2) The Section on the Past

Conformity Person

240. For whom the eye-faculty arose, did the ear-faculty arise for that one?Yes.

Or else, for whom the ear-faculty arose, did the eye-faculty arise for that one?Yes.

For whom the eye-faculty arose, did the nose-faculty arise for that one?Yes.

Or else, for whom the nose-faculty arose, did the eye-faculty arise for that one?Yes.

For whom the eye-faculty arose, did the femininity faculty arise for that one? Etc.did the masculinity faculty arise for that one? Yes.

Or else, for whom the masculinity faculty arose, did the eye-faculty arise there?Yes.

For whom the eye-faculty arose, did the life faculty arise for that one?Yes.

Or else, for whom the life faculty arose, did the eye-faculty arise for that one?Yes.

For whom the eye-faculty arose, did the pleasure faculty arise for that one?Yes.

Or else, for whom the pleasure faculty arose, did the eye-faculty arise for that one? Yes.

For whom the eye-faculty arose, did the equanimity faculty arise for that one?Yes.

Or else, for whom the equanimity faculty arose, did the eye-faculty arise for that one? Yes.

For whom the eye-faculty arose, did the faith faculty arise for that one? Etc.the wisdom faculty, etc. did the mind faculty arise for that one?Yes.

Or else, for whom the mind faculty arose, did the eye-faculty arise for that one?Yes. (The Eye-Faculty Root)

241. For whom the nose-faculty arose, etc. the femininity faculty... the masculinity faculty... the life faculty... the faculty of pleasure... the faculty of equanimity... the faith faculty... the wisdom faculty arose, did the mind faculty arise for that one?Yes.

Or else, for whom the mind faculty arose, did the wisdom faculty arise for that one? Yes.

Conformity Place

242. Where the eye-faculty arose, did the ear-faculty arise there?Yes.

Or else, where the ear-faculty arose, did the eye-faculty arise there?Yes.

Where the eye-faculty arose, did the nose-faculty arise there?

In the fine-material-sphere of existence, there the eye-faculty arose, but the nose-faculty did not arise there. In the sensual-sphere of existence, there both the eye-faculty arose and the nose-faculty arose.

Or else, where the nose-faculty arose, did the eye-faculty arise there?Yes.

Where the eye-faculty arose, did the femininity faculty arise there? Etc.did the masculinity faculty arise for that one?

In the fine-material-sphere of existence, there the eye-faculty arose, but the masculinity faculty did not arise there. In the sensual-sphere of existence, there both the eye-faculty arose and the masculinity faculty arose.

Or else, where the masculinity faculty arose, did the eye-faculty arise there?Yes.

Where the eye-faculty arose, did the life faculty arise there?Yes.

Or else, where the life faculty arose, did the eye-faculty arise there?

In the non-percipient being realm and in the immaterial-sphere of existence, there the life faculty arose, but the eye-faculty did not arise there. In the five-aggregate constituent realm, there both the life faculty arose and the eye-faculty arose.

Where the eye-faculty arose, did the pleasure faculty arise there?Yes.

Or else, where the pleasure faculty arose, did the eye-faculty arise there?Yes.

Where the eye-faculty arose, did the equanimity faculty arise there?Yes.

Or else, where the equanimity faculty arose, did the eye-faculty arise there?

In the immaterial-sphere of existence, there the equanimity faculty arose, but the eye-faculty did not arise there. In the five-aggregate constituent realm, there both the equanimity faculty arose and the eye-faculty arose.

Where the eye-faculty arose, did the faith faculty arise there? Etc.the wisdom faculty, etc. did the mind faculty arise for that one?Yes.

Or else, where the mind faculty arose, did the eye-faculty arise there?

In the immaterial-sphere of existence, there the mind faculty arose, but the eye-faculty did not arise there. In the five-aggregate constituent realm, there both the mind faculty arose and the eye-faculty arose. (The Eye-Faculty Root)

243. Where the nose-faculty arose, did the femininity faculty... etc.did the masculinity faculty arise for that one? Yes.

Or else, where the masculinity faculty arose, did the nose-faculty arise there?Yes.

Where the nose-faculty arose, did the life faculty arise there?Yes.

Or else, where the life faculty arose, did the nose-faculty arise there?

In the fine-material-sphere and immaterial-sphere of existence, there the life faculty arose, but the nose-faculty did not arise there. In the sensual-sphere of existence, there both the life faculty arose and the nose-faculty arose.

Where the nose-faculty arose, did the pleasure faculty arise there?Yes.

Or else, where the pleasure faculty arose, did the nose-faculty arise there?

In the fine-material-sphere of existence, there the pleasure faculty arose, but the nose-faculty did not arise there. In the sensual-sphere of existence, there both the pleasure faculty arose and the nose-faculty arose.

Where the nose-faculty arose, did the equanimity faculty arise there?Yes.

Or else, where the equanimity faculty arose, did the nose-faculty arise there?

In the fine-material-sphere and immaterial-sphere of existence, there the equanimity faculty arose, but the nose-faculty did not arise there. In the sensual-sphere of existence, there both the equanimity faculty arose and the nose-faculty arose.

Where the nose-faculty arose, did the faith faculty arise there?Yes.

Or else, where the faith faculty arose, did the nose-faculty arise there?

In the fine-material-sphere and immaterial-sphere of existence, there the faith faculty arose, but the nose-faculty did not arise there. In the sensual-sphere of existence, there both the faith faculty arose and the nose-faculty arose. Where the nose-faculty arose, did the wisdom faculty... etc. did the mind faculty arise for that one?Yes.

Or else, where the mind faculty arose, did the nose-faculty arise there?

In the fine-material-sphere and immaterial-sphere of existence, there the mind faculty arose, but the nose-faculty did not arise there. In the sensual-sphere of existence, there both the mind faculty arose and the nose-faculty arose. (The Nose-Faculty Root)

244. Where the femininity faculty arose, did the masculinity faculty arise there?Yes.

Or else, where the masculinity faculty arose, did the femininity faculty arise there? Yes. Etc.

245. Where the masculinity faculty arose, did the life faculty arise there?Yes.

Or else, where the life faculty arose, did the masculinity faculty arise there?

In the fine-material-sphere and immaterial-sphere of existence, there the life faculty arose, but the masculinity faculty did not arise there. In the sensual-sphere of existence, there both the life faculty arose and the masculinity faculty arose.

Where the masculinity faculty arose, did the pleasure faculty arise there?Yes.

Or else, where the pleasure faculty arose, did the masculinity faculty arise there?

In the fine-material-sphere of existence, there the pleasure faculty arose, but the masculinity faculty did not arise there. In the sensual-sphere of existence, there both the pleasure faculty arose and the masculinity faculty arose.

Where the masculinity faculty arose, did the equanimity faculty arise there? Etc.the faith faculty, etc. the wisdom faculty, etc. did the mind faculty arise for that one?Yes.

Or else, where the mind faculty arose, did the masculinity faculty arise there?

In the fine-material-sphere and immaterial-sphere of existence, there the mind faculty arose, but the masculinity faculty did not arise there. In the sensual-sphere of existence, there both the mind faculty arose and the masculinity faculty arose. (The Masculinity Faculty Root)

246. Where the life faculty arose, did the pleasure faculty arise there?

In the non-percipient being realm, there the life faculty arose, but the pleasure faculty did not arise there. In the four-aggregate constituent realm and in the five-aggregate constituent realm, there both the life faculty arose and the pleasure faculty arose.

Or else, where the pleasure faculty arose, did the life faculty arise there?Yes.

Where the life faculty arose, did the equanimity faculty arise there? Etc.the faith faculty, etc. the wisdom faculty, etc. did the mind faculty arise for that one?

In the non-percipient being realm, there the life faculty arose, but the mind faculty did not arise there. In the four-aggregate constituent realm and in the five-aggregate constituent realm, there both the life faculty arose and the mind faculty arose.

Or else, where the mind faculty arose, did the life faculty arise there?Yes. (The Life Faculty as Root)

247. Where the pleasure faculty arose, did the equanimity faculty arise there?Yes.

Or else, where the equanimity faculty arose, did the pleasure faculty arise there?Yes.

Where the pleasure faculty arose, did the faith faculty arise there? Etc.the wisdom faculty, etc. did the mind faculty arise for that one?Yes.

Or else, where the mind faculty arose, did the pleasure faculty arise there?Yes. (The pleasure faculty root)

248. Where the equanimity faculty arose, did the faith faculty arise there? Etc.the wisdom faculty, etc. did the mind faculty arise for that one?Yes.

Or else, where the mind faculty arose, did the equanimity faculty arise there?Yes. (The Equanimity Faculty Root)

249. Where the faith faculty arose, did the wisdom faculty... etc.did the mind faculty arise for that one? Yes.

Or else, where the mind faculty arose, did the faith faculty arise there?Yes. (Faith Faculty as Root)

250. Where the wisdom faculty arose, did the mind faculty arise there?Yes.

Or else, where the mind faculty arose, did the wisdom faculty arise there?Yes. (The Wisdom Faculty Root)

Conformity - Person - Place

251. For whom and where the eye-faculty arose, did the ear-faculty arise for that one there? Yes.

Or else, for whom and where the ear-faculty arose, did the eye-faculty arise for that one there? Yes.

For whom and where the eye-faculty arose, did the nose-faculty arise for that one there?

For fine-material-sphere beings, for them there the eye-faculty arose, but the nose-faculty did not arise for them there. For sensual-sphere beings, for them there both the eye-faculty arose and the nose-faculty arose.

Or else, for whom and where the nose-faculty arose, did the eye-faculty arise for that one there? Yes.

For whom and where the eye-faculty arose, did the femininity faculty arise for that one there? Etc. did the masculinity faculty arise for that one?

For fine-material-sphere beings, for them there the eye-faculty arose, but the masculinity faculty did not arise for them there. For sensual-sphere beings, for them there both the eye-faculty arose and the masculinity faculty arose.

Or else, for whom and where the masculinity faculty arose, did the eye-faculty arise for that one there? Yes.

For whom and where the eye-faculty arose, did the life faculty arise for that one there? Yes.

Or else, for whom and where the life faculty arose, did the eye-faculty arise for that one there?

For non-percipient beings and immaterial beings, for them there the life faculty arose, but the eye-faculty did not arise for them there. For five-aggregate constituent beings, for them there both the life faculty arose and the eye-faculty arose.

For whom and where the eye-faculty arose, did the pleasure faculty arise for that one there? Yes.

Or else, for whom and where the pleasure faculty arose, did the eye-faculty arise for that one there? Yes.

For whom and where the eye-faculty arose, did the equanimity faculty arise for that one there? Yes.

Or else, for whom and where the equanimity faculty arose, did the eye-faculty arise for that one there?

For immaterial beings, for them there the equanimity faculty arose, but the eye-faculty did not arise for them there. For five-aggregate constituent beings, for them there both the equanimity faculty arose and the eye-faculty arose.

For whom and where the eye-faculty arose, did the faith faculty arise for that one there? Etc. the wisdom faculty, etc. did the mind faculty arise for that one? Yes.

Or else, for whom and where the mind faculty arose, did the eye-faculty arise for that one there?

For immaterial beings, for them there the mind faculty arose, but the eye-faculty did not arise for them there. For five-aggregate constituent beings, for them there both the mind faculty arose and the eye-faculty arose. (The Eye-Faculty Root)

252. For whom and where the nose-faculty arose, did the femininity faculty... etc. did the masculinity faculty arise for that one? Yes.

Or else, for whom and where the masculinity faculty arose, did the nose-faculty arise for that one there? Yes.

For whom and where the nose-faculty arose, did the life faculty arise for that one there? Yes.

Or else, for whom and where the life faculty arose, did the nose-faculty arise for that one there?

For fine-material-sphere and immaterial-sphere beings, for them there the life faculty arose, but the nose-faculty did not arise for them there. For sensual-sphere beings, for them there both the life faculty arose and the nose-faculty arose.

For whom and where the nose-faculty arose, did the pleasure faculty arise for that one there? Yes.

Or else, for whom and where the pleasure faculty arose, did the nose-faculty arise for that one there?

For fine-material-sphere beings, for them there the pleasure faculty arose, but the nose-faculty did not arise for them there. For sensual-sphere beings, for them there both the pleasure faculty arose and the nose-faculty arose.

For whom and where the nose-faculty arose, did the equanimity faculty arise for that one there? Yes.

Or else, for whom and where the equanimity faculty arose, did the nose-faculty arise for that one there?

For fine-material-sphere and immaterial-sphere beings, for them there the equanimity faculty arose, but the nose-faculty did not arise for them there. For sensual-sphere beings, for them there both the equanimity faculty arose and the nose-faculty arose.

For whom and where the nose-faculty arose, did the faith faculty arise for that one there? Yes.

Or else, for whom and where the faith faculty arose, did the nose-faculty arise for that one there?

For fine-material-sphere and immaterial-sphere beings, for them there the faith faculty arose, but the nose-faculty did not arise for them there. For sensual-sphere beings, for them there both the faith faculty arose and the nose-faculty arose.

For whom and where the nose-faculty arose, did the wisdom faculty... etc. did the mind faculty arise for that one? Yes.

Or else, for whom and where the mind faculty arose, did the nose-faculty arise for that one there?

For fine-material-sphere and immaterial-sphere beings, for them there the mind faculty arose, but the nose-faculty did not arise for them there. For sensual-sphere beings, for them there both the mind faculty arose and the nose-faculty arose. (The Nose-Faculty Root)

253. For whom and where the femininity faculty arose, did the masculinity faculty arise for that one there? Yes.

Or else, for whom and where the masculinity faculty arose, did the femininity faculty arise for that one there? Yes. Etc.

254. For whom and where the masculinity faculty arose, did the life faculty arise for that one there? Yes.

Or else, for whom and where the life faculty arose, did the masculinity faculty arise for that one there?

For fine-material-sphere and immaterial-sphere beings, for them there the life faculty arose, but the masculinity faculty did not arise for them there. For sensual-sphere beings, for them there both the life faculty arose and the masculinity faculty arose.

For whom and where the masculinity faculty arose, did the pleasure faculty arise for that one there? Yes.

Or else, for whom and where the pleasure faculty arose, did the masculinity faculty arise for that one there?

For fine-material-sphere beings, for them there the pleasure faculty arose, but the masculinity faculty did not arise for them there. For sensual-sphere beings, for them there both the pleasure faculty arose and the masculinity faculty arose.

For whom and where the masculinity faculty arose, did the equanimity faculty arise for that one there? Etc. the faith faculty, etc. the wisdom faculty, etc. did the mind faculty arise for that one? Yes.

Or else, for whom and where the mind faculty arose, did the masculinity faculty arise for that one there?

For fine-material-sphere and immaterial-sphere beings, for them there the mind faculty arose, but the masculinity faculty did not arise for them there. For sensual-sphere beings, for them there both the mind faculty arose and the masculinity faculty arose. (The Masculinity Faculty Root)

255. For whom and where the life faculty arose, did the pleasure faculty arise for that one there?

For those in the Pure Abodes when the second consciousness is occurring, and for non-percipient beings, for them there the life faculty arose, but the pleasure faculty did not arise for them there. For the others, the four-aggregate constituent beings and the five-aggregate constituent beings, for them there both the life faculty arose and the pleasure faculty arose.

Or else, for whom and where the pleasure faculty arose, did the life faculty arise for that one there? Yes.

For whom and where the life faculty arose, did the equanimity faculty arise for that one there?

For non-percipient beings, for them there the life faculty arose, but the equanimity faculty did not arise for them there. For four-aggregate constituent beings and five-aggregate constituent beings, for them there both the life faculty arose and the equanimity faculty arose.

Or else, for whom and where the equanimity faculty arose, did the life faculty arise for that one there? Yes.

For whom and where the life faculty arose, did the faith faculty arise there? Etc. did the wisdom faculty arise?

For non-percipient beings, for them there the life faculty arose, but the wisdom faculty did not arise for them there. For four-aggregate constituent beings and five-aggregate constituent beings, for them there both the life faculty arose and the wisdom faculty arose.

Or else, for whom and where the wisdom faculty arose, did the life faculty arise for that one there? Yes.

For whom and where the life faculty arose, did the mind faculty arise for that one there?

For non-percipient beings, for them there the life faculty arose, but the mind faculty did not arise for them there. For four-aggregate constituent beings and five-aggregate constituent beings, for them there both the life faculty arose and the mind faculty arose.

Or else, for whom and where the mind faculty arose, did the life faculty arise for that one there? Yes. (The Life Faculty as Root)

256. For whom and where the pleasure faculty arose, did the equanimity faculty arise for that one there? Yes.

Or else, for whom and where the equanimity faculty arose, did the pleasure faculty arise for that one there?

For those in the Pure Abodes when the second consciousness is occurring, for them there the equanimity faculty arose, but the pleasure faculty did not arise for them there. For the others, the four-aggregate constituent beings and the five-aggregate constituent beings, for them there both the equanimity faculty arose and the pleasure faculty arose.

For whom and where the pleasure faculty arose, did the faith faculty arise for that one there? Etc. the wisdom faculty, etc. did the mind faculty arise for that one? Yes.

Or else, for whom and where the mind faculty arose, did the pleasure faculty arise for that one there?

For those in the Pure Abodes when the second consciousness is occurring, for them there the mind faculty arose, but the pleasure faculty did not arise for them there. For the others, the four-aggregate constituent beings and the five-aggregate constituent beings, for them there both the mind faculty arose and the pleasure faculty arose. (The pleasure faculty root)

257. For whom and where the equanimity faculty arose, did the faith faculty arise for that one there? Etc. the wisdom faculty, etc. did the mind faculty arise for that one? Yes.

Or else, for whom and where the mind faculty arose, did the equanimity faculty arise for that one there? Yes. (The Equanimity Faculty Root)

258. For whom and where the faith faculty arose, did the wisdom faculty... etc. did the mind faculty arise for that one? Yes.

Or else, for whom and where the mind faculty arose, did the faith faculty arise for that one there? Yes. (Faith Faculty as Root)

259. For whom and where the wisdom faculty arose, did the mind faculty arise for that one there? Yes.

Or else, for whom and where the mind faculty arose, did the wisdom faculty arise for that one there? Yes. (The Wisdom Faculty Root)

Negative Person

260. For whom the eye-faculty did not arise, did the ear-faculty not arise for that one? There is not.

Or else, for whom the ear-faculty did not arise, did the eye-faculty not arise for that one? There is not.

For whom the eye-faculty did not arise, did the nose-faculty not arise for that one? There is not.

Or else, for whom the nose-faculty did not arise, did the eye-faculty not arise for that one? There is not.

For whom the eye-faculty did not arise, did the femininity faculty, etc. the masculinity faculty not arise for that one? There is not.

Or else, for whom the masculinity faculty did not arise, did the eye-faculty not arise for that one? There is not.

For whom the eye-faculty did not arise, did the life faculty not arise for that one? There is not.

Or else, for whom the life faculty did not arise, did the eye-faculty not arise for that one? There is not.

For whom the eye-faculty did not arise, did the pleasure faculty not arise for that one? There is not.

Or else, for whom the pleasure faculty did not arise, did the eye-faculty not arise for that one? There is not.

For whom the eye-faculty did not arise, did the equanimity faculty not arise for that one? There is not.

Or else, for whom the equanimity faculty did not arise, did the eye-faculty not arise for that one? There is not.

For whom the eye-faculty did not arise, did the faith faculty, etc. the wisdom faculty, etc. the mind faculty not arise for that one? There is not.

Or else, for whom the mind faculty did not arise, did the eye-faculty not arise for that one? There is not. (The Eye-Faculty Root)

261. For whom the nose-faculty did not arise, did the femininity faculty, etc. the masculinity faculty... the life faculty... the faculty of pleasure... the faculty of equanimity... the faith faculty... the wisdom faculty... the mind faculty not arise for that one? There is not.

Or else, for whom the mind faculty did not arise, did the nose-faculty not arise for that one? There is not, etc.

262. For whom the wisdom faculty did not arise, did the mind faculty not arise for that one? There is not.

Or else, for whom the mind faculty did not arise, did the wisdom faculty not arise for that one? There is not. (The Wisdom Faculty Root)

The Negative Section on Place

263. Where the eye-faculty did not arise, did the ear-faculty not arise there? Yes.

Or else, where the ear-faculty did not arise, did the eye-faculty not arise there? Yes.

Where the eye-faculty did not arise, did the nose-faculty not arise there? Yes.

Or else, where the nose-faculty did not arise, did the eye-faculty not arise there?

In the fine-material-sphere of existence, there the nose-faculty did not arise, but it is not that the eye-faculty did not arise there. In the non-percipient being realm and in the immaterial-sphere of existence, there both the nose-faculty did not arise and the eye-faculty did not arise. Where the eye-faculty did not arise, did the femininity faculty there, etc. the masculinity faculty not arise for that one? Yes.

Or else, where the masculinity faculty did not arise, did the eye-faculty not arise there?

In the fine-material-sphere of existence, there the masculinity faculty did not arise, but it is not that the eye-faculty did not arise there. In the non-percipient being realm and in the immaterial-sphere of existence, there both the masculinity faculty did not arise and the eye-faculty did not arise.

Where the eye-faculty did not arise, did the life faculty not arise there? It had arisen.

Or else, where the life faculty did not arise, did the eye-faculty not arise there? There is not.

Where the eye-faculty did not arise, did the pleasure faculty not arise there? Yes.

Or else, where the pleasure faculty did not arise, did the eye-faculty not arise there? Yes.

Where the eye-faculty did not arise, did the equanimity faculty not arise there?

In the immaterial-sphere of existence, there the eye-faculty did not arise, but it is not that the equanimity faculty did not arise there. In the non-percipient being realm, there both the eye-faculty did not arise and the equanimity faculty did not arise.

Or else, where the equanimity faculty did not arise, did the eye-faculty not arise there? Yes.

Where the eye-faculty did not arise, did the faith faculty there, etc. the wisdom faculty, etc. the mind faculty not arise for that one?

In the immaterial-sphere of existence, there the eye-faculty did not arise, but it is not that the mind faculty did not arise there. In the non-percipient being realm, there both the eye-faculty did not arise and the mind faculty did not arise.

Or else, where the mind faculty did not arise, did the eye-faculty not arise there? Yes.
(The Eye-Faculty Root)

264. Where the nose-faculty did not arise, did the femininity faculty there, etc. the masculinity faculty not arise for that one? Yes.

Or else, where the masculinity faculty did not arise, did the nose-faculty not arise there? Yes.

Where the nose-faculty did not arise, did the life faculty not arise there? It had arisen.

Or else, where the life faculty did not arise, did the nose-faculty not arise there? There is not.

Where the nose-faculty did not arise, did the pleasure faculty not arise there?

In the fine-material-sphere of existence, there the nose-faculty did not arise, but it is not that the pleasure faculty did not arise there. In the non-percipient being realm and in the immaterial-sphere of existence, there both the nose-faculty did not arise and the pleasure faculty did not arise.

Or else, where the pleasure faculty did not arise, did the nose-faculty not arise there? Yes.

Where the nose-faculty did not arise, did the equanimity faculty not arise there?

In the fine-material-sphere and immaterial-sphere of existence, there the nose-faculty did not arise, but it is not that the equanimity faculty did not arise there. In the non-percipient being realm, there both the nose-faculty did not arise and the equanimity faculty did not arise.

Or else, where the equanimity faculty did not arise, did the nose-faculty not arise there? Yes.

Where the nose-faculty did not arise, did the faith faculty there, etc. the wisdom faculty, etc. the mind faculty not arise for that one?

In the fine-material-sphere and immaterial-sphere of existence, there the nose-faculty did not arise, but it is not that the mind faculty did not arise there. In the non-percipient being realm, there both the nose-faculty did not arise and the mind faculty did not arise.

Or else, where the mind faculty did not arise, did the nose-faculty not arise there?
Yes. (The Nose-Faculty Root)

265. Where the femininity faculty did not arise, did the masculinity faculty not arise there? Yes.

Or else, where the masculinity faculty did not arise, did the femininity faculty not arise there? Yes. Etc.

266. Where the masculinity faculty did not arise, did the life faculty not arise there? It had arisen.

Or else, where the life faculty did not arise, did the masculinity faculty not arise there? There is not.

Where the masculinity faculty did not arise, did the pleasure faculty not arise there?

In the fine-material-sphere of existence, there the masculinity faculty did not arise, but it is not that the pleasure faculty did not arise there. In the non-percipient being realm and in the immaterial-sphere of existence, there both the masculinity faculty did not arise and the pleasure faculty did not arise.

Or else, where the pleasure faculty did not arise, did the masculinity faculty not arise there? Yes.

Where the masculinity faculty did not arise, did the equanimity faculty not arise there?

In the fine-material-sphere and immaterial-sphere of existence, there the masculinity faculty did not arise, but it is not that the equanimity faculty did not arise there. In the non-percipient being realm, there both the masculinity faculty did not arise and the equanimity faculty did not arise.

Or else, where the equanimity faculty did not arise, did the masculinity faculty not arise there? Yes.

Where the masculinity faculty did not arise, did the faith faculty there, etc. the wisdom faculty, etc. the mind faculty not arise for that one?

In the fine-material-sphere and immaterial-sphere of existence, there the masculinity faculty did not arise, but it is not that the mind faculty did not arise there. In the non-percipient being realm, there both the masculinity faculty did not arise and the mind faculty did not arise.

Or else, where the mind faculty did not arise, did the masculinity faculty not arise there? Yes. (The Masculinity Faculty Root)

267. Where the life faculty did not arise, did the pleasure faculty not arise there? There is not.

Or else, where the pleasure faculty did not arise, did the life faculty not arise there? It had arisen.

Where the life faculty did not arise, did the equanimity faculty there, etc.the faith faculty, etc. the wisdom faculty, etc. the mind faculty not arise for that one?There is not.

Or else, where the mind faculty did not arise, did the life faculty not arise there?It had arisen. (The Life Faculty as Root)

268. Where the pleasure faculty did not arise, did the equanimity faculty not arise there? Yes.

Or else, where the equanimity faculty did not arise, did the pleasure faculty not arise there? Yes.

Where the pleasure faculty did not arise, did the faith faculty there, etc.the wisdom faculty, etc. the mind faculty not arise for that one?Yes.

Or else, where the mind faculty did not arise, did the pleasure faculty not arise there? Yes. (The pleasure faculty root)

269. Where the equanimity faculty did not arise, did the faith faculty there, etc.the wisdom faculty, etc. the mind faculty not arise for that one?Yes.

Or else, where the mind faculty did not arise, did the equanimity faculty not arise there? Yes. (The Equanimity Faculty Root)

270. Where the faith faculty did not arise, did the wisdom faculty... etc.the mind faculty not arise for that one? Yes.

Or else, where the mind faculty did not arise, did the faith faculty not arise there?Yes. (Faith Faculty as Root)

271. Where the wisdom faculty did not arise, did the mind faculty not arise there? Yes.

Or else, where the mind faculty did not arise, did the wisdom faculty not arise there? Yes. (The Wisdom Faculty Root)

Negative - Person - Place

272. For whom and where the eye-faculty did not arise, did the ear-faculty not arise for that one there? Yes.

Or else, for whom and where the ear-faculty did not arise, did the eye-faculty not arise for that one there? Yes.

For whom and where the eye-faculty did not arise, did the nose-faculty not arise for that one there? Yes.

Or else, for whom and where the nose-faculty did not arise, did the eye-faculty not arise for that one there?

For fine-material-sphere beings, for them there the nose-faculty did not arise, but it is not that the eye-faculty did not arise for them there. For those in the Pure Abodes, for non-percipient beings, and for immaterial beings, for them there both the nose-faculty did not arise and the eye-faculty did not arise.

For whom and where the eye-faculty did not arise, did the femininity faculty... etc.the masculinity faculty not arise for that one? Yes.

Or else, for whom and where the masculinity faculty did not arise, did the eye-faculty not arise for that one there?

For fine-material-sphere beings, for them there the masculinity faculty did not arise, but it is not that the eye-faculty did not arise for them there. For those in the Pure Abodes, for non-percipient beings, and for immaterial beings, for them there both the masculinity faculty did not arise and the eye-faculty did not arise.

For whom and where the eye-faculty did not arise, did the life faculty not arise for that one there?

For non-percipient beings and immaterial beings, for them there the eye-faculty did not arise, but it is not that the life faculty did not arise for them there. For those in the Pure Abodes, for them there both the eye-faculty did not arise and the life faculty did not arise.

Or else, for whom and where the life faculty did not arise, did the eye-faculty not arise for that one there? Yes.

For whom and where the eye-faculty did not arise, did the pleasure faculty not arise for that one there? Yes.

Or else, for whom and where the pleasure faculty did not arise, did the eye-faculty not arise for that one there? Yes.

For whom and where the eye-faculty did not arise, did the equanimity faculty not arise for that one there?

For immaterial beings, for them there the eye-faculty did not arise, but it is not that the equanimity faculty did not arise for them there. For those in the Pure Abodes and for non-percipient beings, for them there both the eye-faculty did not arise and the equanimity faculty did not arise.

Or else, for whom and where the equanimity faculty did not arise, did the eye-faculty not arise for that one there? Yes.

For whom and where the eye-faculty did not arise, did the faith faculty... etc.the wisdom faculty, etc. the mind faculty not arise for that one?

For immaterial beings, for them there the eye-faculty did not arise, but it is not that the mind faculty did not arise for them there. For those in the Pure Abodes and for non-percipient beings, for them there both the eye-faculty did not arise and the mind faculty did not arise.

Or else, for whom and where the mind faculty did not arise, did the eye-faculty not arise for that one there? Yes. (The Eye-Faculty Root)

273. For whom and where the nose-faculty did not arise, did the femininity faculty for that one there... etc. the masculinity faculty not arise for that one? Yes.

Or else, for whom and where the masculinity faculty did not arise, did the nose-faculty not arise for that one there? Yes.

For whom and where the nose-faculty did not arise, did the life faculty not arise for that one there?

For fine-material-sphere and immaterial-sphere beings, for them there the nose-faculty did not arise, but it is not that the life faculty did not arise for them there. For those in the Pure Abodes, for them there both the nose-faculty did not arise and the life faculty did not arise.

Or else, for whom and where the life faculty did not arise, did the nose-faculty not arise for that one there? Yes.

For whom and where the nose-faculty did not arise, did the pleasure faculty not arise for that one there?

For fine-material-sphere beings, for them there the nose-faculty did not arise, but it is not that the pleasure faculty did not arise for them there. For those in the Pure Abodes, for non-percipient beings, and for immaterial beings, for them there both the nose-faculty did not arise and the pleasure faculty did not arise.

Or else, for whom and where the pleasure faculty did not arise, did the nose-faculty not arise for that one there? Yes.

For whom and where the nose-faculty did not arise, did the equanimity faculty not arise for that one there?

For fine-material-sphere and immaterial-sphere beings, for them there the nose-faculty did not arise, but it is not that the equanimity faculty did not arise for them there. For those in the Pure Abodes and for non-percipient beings, for them there both the nose-faculty did not arise and the equanimity faculty did not arise.

Or else, for whom and where the equanimity faculty did not arise, did the nose-faculty not arise for that one there? Yes.

For whom and where the nose-faculty did not arise, did the faith faculty for that one there... etc. the wisdom faculty, etc. the mind faculty not arise for that one?

For fine-material-sphere and immaterial-sphere beings, for them there the nose-faculty did not arise, but it is not that the mind faculty did not arise for them there. For those in the Pure Abodes and for non-percipient beings, for them there both the nose-faculty did not arise and the mind faculty did not arise.

Or else, for whom and where the mind faculty did not arise, did the nose-faculty not arise for that one there? Yes. (The Nose-Faculty Root)

274. For whom and where the femininity faculty did not arise, did the masculinity faculty not arise for that one there? Yes.

Or else, for whom and where the masculinity faculty did not arise, did the femininity faculty not arise for that one there? Yes. Etc.

275. For whom and where the masculinity faculty did not arise, did the life faculty not arise for that one there?

For fine-material-sphere and immaterial-sphere beings, for them there the masculinity faculty did not arise, but it is not that the life faculty did not arise for them there. For those in the Pure Abodes, for them there both the masculinity faculty did not arise and the life faculty did not arise.

Or else, for whom and where the life faculty did not arise, did the masculinity faculty not arise for that one there? Yes.

For whom and where the masculinity faculty did not arise, did the pleasure faculty not arise for that one there?

For fine-material-sphere beings, for them there the masculinity faculty did not arise, but it is not that the pleasure faculty did not arise for them there. For those in the Pure Abodes, for non-percipient beings, and for immaterial beings, for them there both the masculinity faculty did not arise and the pleasure faculty did not arise.

Or else, for whom and where the pleasure faculty did not arise, did the masculinity faculty not arise for that one there? Yes.

For whom and where the masculinity faculty did not arise, did the equanimity faculty not arise for that one there?

For fine-material-sphere and immaterial-sphere beings, for them there the masculinity faculty did not arise, but it is not that the equanimity faculty did not arise for them there. For those in the Pure Abodes and for non-percipient beings, for them there both the masculinity faculty did not arise and the equanimity faculty did not arise.

Or else, for whom and where the equanimity faculty did not arise, did the masculinity faculty not arise for that one there? Yes.

For whom and where the masculinity faculty did not arise, did the faith faculty not arise for that one there? Etc. the wisdom faculty, etc. the mind faculty not arise for that one?

For fine-material-sphere and immaterial-sphere beings, for them there the masculinity faculty did not arise, but it is not that the mind faculty did not arise for them there. For those in the Pure Abodes and for non-percipient beings, for them there both the masculinity faculty did not arise and the mind faculty did not arise.

Or else, for whom and where the mind faculty did not arise, did the masculinity faculty not arise for that one there? Yes. (The Masculinity Faculty Root)

276. For whom and where the life faculty did not arise, did the pleasure faculty not arise for that one there? Yes.

Or else, for whom and where the pleasure faculty did not arise, did the life faculty not arise for that one there?

For those in the Pure Abodes when the second consciousness is occurring, and for non-percipient beings, for them there the pleasure faculty did not arise, but it is not that the life faculty did not arise for them there. For those in the Pure Abodes at the moment of arising of rebirth consciousness, for them there both the pleasure faculty did not arise and the life faculty did not arise.

For whom and where the life faculty did not arise, did the equanimity faculty not arise for that one there? Etc. the faith faculty, etc. the wisdom faculty, etc. the mind faculty not arise for that one? Yes.

Or else, for whom and where the mind faculty did not arise, did the life faculty not arise for that one there?

For non-percipient beings, for them there the mind faculty did not arise, but it is not that the life faculty did not arise for them there. For those in the Pure Abodes at the moment of arising of rebirth consciousness, for them there both the mind faculty did not arise and the life faculty did not arise. (The Life Faculty as Root)

277. For whom and where the pleasure faculty did not arise, did the equanimity faculty for that one there... etc. the faith faculty, etc. the wisdom faculty, etc. the mind faculty not arise for that one?

For those in the Pure Abodes when the second consciousness is occurring, for them there the pleasure faculty did not arise, but it is not that the mind faculty did not arise for them there. For those being reborn in the Pure Abodes, for non-percipient beings, for them there both the pleasure faculty did not arise and the mind faculty did not arise.

Or else, for whom and where the mind faculty did not arise, did the pleasure faculty not arise for that one there? Yes. (The pleasure faculty root)

278. For whom and where the equanimity faculty did not arise, did the faith faculty for that one there... etc. the wisdom faculty, etc. the mind faculty not arise for that one? Yes.

Or else, for whom and where the mind faculty did not arise, did the equanimity faculty not arise for that one there? Yes. (The Equanimity Faculty Root)

279. For whom and where the faith faculty did not arise, did the wisdom faculty... etc. the mind faculty not arise for that one? Yes.

Or else, for whom and where the mind faculty did not arise, did the faith faculty not arise for that one there? Yes. (Faith Faculty as Root)

280. For whom and where the wisdom faculty did not arise, did the mind faculty not arise for that one there? Yes.

Or else, for whom and where the mind faculty did not arise, did the wisdom faculty not arise for that one there? Yes. (The Wisdom Faculty Root)

(3) The Section on the Future

Conformity Person

281. For whom the eye-faculty will arise, will the ear-faculty arise for that one? Yes.

Or else, for whom the ear-faculty will arise, will the eye-faculty arise for that one? Yes.

For whom the eye-faculty will arise, will the nose-faculty arise for that one?

For those who, having been reborn in the fine-material-sphere, will attain final nibbāna, for them the eye-faculty will arise, but the nose-faculty will not arise for them. For the others, for them both the eye-faculty will arise and the nose-faculty will arise.

Or else, for whom the nose-faculty will arise, will the eye-faculty arise for that one? Yes.

For whom the eye-faculty will arise, will the femininity faculty arise for that one?

For those who, having been reborn in the fine-material-sphere, will attain final nibbāna, and for those men who, having shown several existences in this very state, will attain final nibbāna, for them the eye-faculty will arise, but the femininity faculty will not arise for them. For the others, for them both the eye-faculty will arise and the femininity faculty will arise.

Or else, for whom the femininity faculty will arise, will the eye-faculty arise for that one? Yes.

For whom the eye-faculty will arise, will the masculinity faculty arise for that one?

For those who, having been reborn in the fine-material-sphere, will attain final nibbāna, and for those women who, having shown several existences in this very state, will attain final nibbāna, for them the eye-faculty will arise, but the masculinity faculty will not arise for them. For the others, for them both the eye-faculty will arise and the masculinity faculty will arise.

Or else, for whom the masculinity faculty will arise, will the eye-faculty arise for that one? Yes.

For whom the eye-faculty will arise, will the life faculty arise for that one? Yes.

Or else, for whom the life faculty will arise, will the eye-faculty arise for that one?

For those who, having been reborn in the immaterial realm, will attain final nibbāna, for them the life faculty will arise, but the eye-faculty will not arise for them. For the others, for them both the life faculty will arise and the eye-faculty will arise.

For whom the eye-faculty will arise, will the pleasure faculty arise for that one?

For those with eyes who, having been reborn with equanimity, will attain final nibbāna, for them the eye-faculty will arise, but the pleasure faculty will not arise for them. For the others, for them both the eye-faculty will arise and the pleasure faculty will arise.

Or else, for whom the pleasure faculty will arise, will the eye-faculty arise for that one? Yes.

For whom the eye-faculty will arise, will the equanimity faculty arise for that one?

For those with eyes who, having been reborn with pleasure, will attain final nibbāna, for them the eye-faculty will arise, but the equanimity faculty will not arise for them. For the others, for them both the eye-faculty will arise and the equanimity faculty will arise.

Or else, for whom the equanimity faculty will arise, will the eye-faculty arise for that one?

For those who, having been reborn in the immaterial realm, will attain final nibbāna, for them the equanimity faculty will arise, but the eye-faculty will not arise for them. For the others, for them both the equanimity faculty will arise and the eye-faculty will arise.

For whom the eye-faculty will arise, will the faith faculty arise for that one? Etc.the wisdom faculty, etc. will the mind faculty arise for that one?Yes.

Or else, for whom the mind faculty will arise, will the eye-faculty arise for that one?

For those who, having been reborn in the immaterial realm, will attain final nibbāna, for them the mind faculty will arise, but the eye-faculty will not arise for them. For the others, for them both the mind faculty will arise and the eye-faculty will arise. (The Eye-Faculty Root)

282. For whom the nose-faculty will arise, will the femininity faculty arise for that one?

For those men who, having shown several existences in this very state, will attain final nibbāna, for them the nose-faculty will arise, but the femininity faculty will not arise for them. For the others, for them both the nose-faculty will arise and the femininity faculty will arise.

Or else, for whom the femininity faculty will arise, will the nose-faculty arise for that one? Yes.

For whom the nose-faculty will arise, will the masculinity faculty arise for that one?

For those women who, having shown several existences in this very state, will attain final nibbāna, for them the nose-faculty will arise, but the masculinity faculty will not arise for them. For the others, for them both the nose-faculty will arise and the masculinity faculty will arise.

Or else, for whom the masculinity faculty will arise, will the nose-faculty arise for that one? Yes.

For whom the nose-faculty will arise, will the life faculty arise for that one?Yes.

Or else, for whom the life faculty will arise, will the nose-faculty arise for that one?

For those who, having been reborn in the fine-material-sphere and immaterial-sphere, will attain final nibbāna, for them the life faculty will arise, but the nose-faculty will not arise for them. For the others, for them both the life faculty will arise and the nose-faculty will arise.

For whom the nose-faculty will arise, will the pleasure faculty arise for that one?

For those with nose who, having been reborn with equanimity, will attain final nibbāna, for them the nose-faculty will arise, but the pleasure faculty will not arise for them. For the others, for them both the nose-faculty will arise and the pleasure faculty will arise.

Or else, for whom the pleasure faculty will arise, will the nose-faculty arise for that one?

For those who, having been reborn in the fine-material-sphere, will attain final nibbāna, for them the pleasure faculty will arise, but the nose-faculty will not arise for them. For the others, for them both the pleasure faculty will arise and the nose-faculty will arise.

For whom the nose-faculty will arise, will the equanimity faculty arise for that one?

For those with nose who, having been reborn with pleasure, will attain final nibbāna, for them the nose-faculty will arise, but the equanimity faculty will not arise for them. For the others, for them both the nose-faculty will arise and the equanimity faculty will arise.

Or else, for whom the equanimity faculty will arise, will the nose-faculty arise for that one?

For those who, having been reborn in the fine-material-sphere and immaterial-sphere, will attain final nibbāna, for them the equanimity faculty will arise, but the nose-faculty will not arise for them. For the others, for them both the equanimity faculty will arise and the nose-faculty will arise.

For whom the nose-faculty will arise, will the faith faculty arise for that one? Etc.the wisdom faculty, etc. will the mind faculty arise for that one?Yes.

Or else, for whom the mind faculty will arise, will the nose-faculty arise for that one?

For those who, having been reborn in the fine-material-sphere and immaterial-sphere, will attain final nibbāna, for them the mind faculty will arise, but the nose-faculty will not arise for them. For the others, for them both the mind faculty will arise and the nose-faculty will arise. (The Nose-Faculty Root)

283. For whom the femininity faculty will arise, will the masculinity faculty arise for that one?

For those women who, having shown several existences in this very state, will attain final nibbāna, for them the femininity faculty will arise, but the masculinity faculty will not arise for them. For the others, for them both the femininity faculty will arise and the masculinity faculty will arise.

Or else, for whom the masculinity faculty will arise, will the femininity faculty arise for that one?

For those men who, having shown several existences in this very state, will attain final nibbāna, for them the masculinity faculty will arise, but the femininity faculty will not arise for them. For the others, for them both the masculinity faculty will arise and the femininity faculty will arise.

For whom the femininity faculty will arise, will the life faculty arise for that one?Yes.

Or else, for whom the life faculty will arise, will the femininity faculty arise for that one?

For those who, having been reborn in the fine-material-sphere and immaterial-sphere, will attain final nibbāna, and for those men who, having shown several existences in this very state, will attain final nibbāna, for them the life faculty will arise, but the femininity faculty will not arise for them. For the others, for them both the life faculty will arise and the femininity faculty will arise.

For whom the femininity faculty will arise, will the pleasure faculty arise for that one?

For those women who, having shown several existences in this very state, having been reborn with equanimity, will attain final nibbāna, for them the femininity faculty will arise, but the pleasure faculty will not arise for them. For the others, for them both the femininity faculty will arise and the pleasure faculty will arise.

Or else, for whom the pleasure faculty will arise, will the femininity faculty arise for that one?

For those who, having been reborn in the fine-material-sphere, will attain final nibbāna, and for those men who, having shown several existences in this very state, having been reborn with pleasure, will attain final nibbāna, for them the pleasure faculty will arise, but the femininity faculty will not arise for them. For the others, for them both the pleasure faculty will arise and the femininity faculty will arise.

For whom the femininity faculty will arise, will the equanimity faculty arise for that one?

For those women who, having shown several existences in this very state, having been reborn with pleasure, will attain final nibbāna, for them the femininity faculty will arise, but the equanimity faculty will not arise for them. For the others, for them both the femininity faculty will arise and the equanimity faculty will arise.

Or else, for whom the equanimity faculty will arise, will the femininity faculty arise for that one?

For those who, having been reborn in the fine-material-sphere and immaterial-sphere, will attain final nibbāna, and for those men who, having shown several existences in this very state, having been reborn with equanimity, will attain final nibbāna, for them the equanimity faculty will arise, but the femininity faculty will not arise for them. For the others, for them both the equanimity faculty will arise and the femininity faculty will arise.

For whom the femininity faculty will arise, will the faith faculty arise for that one? Etc. the wisdom faculty, etc. will the mind faculty arise for that one? Yes.

Or else, for whom the mind faculty will arise, will the femininity faculty arise for that one?

For those who, having been reborn in the fine-material-sphere and immaterial-sphere, will attain final nibbāna, and for those men who, having shown several existences in this very state, will attain final nibbāna, for them the mind faculty will arise, but the femininity faculty will not arise for them. For the others, for them both the mind faculty will arise and the femininity faculty will arise. (The Femininity Faculty Root)

284. For whom the masculinity faculty will arise, will the life faculty arise for that one? Yes.

Or else, for whom the life faculty will arise, will the masculinity faculty arise for that one?

For those who, having been reborn in the fine-material-sphere and immaterial-sphere, will attain final nibbāna, and for those women who, having shown several existences in this very state, will attain final nibbāna, for them the life faculty will arise, but the masculinity faculty will not arise for them. For the others, for them both the life faculty will arise and the masculinity faculty will arise.

For whom the masculinity faculty will arise, will the pleasure faculty arise for that one?

For those men who, having shown several existences in this very state, having been reborn with equanimity, will attain final nibbāna, for them the masculinity faculty will arise, but the pleasure faculty will not arise for them. For the others, for them both the masculinity faculty will arise and the pleasure faculty will arise.

Or else, for whom the pleasure faculty will arise, will the masculinity faculty arise for that one?

For those who, having been reborn in the fine-material-sphere, will attain final nibbāna, and for those women who, having shown several existences in this very state, having been reborn with pleasure, will attain final nibbāna, for them the pleasure faculty will arise, but the masculinity faculty will not arise for them. For the others, for them both the pleasure faculty will arise and the masculinity faculty will arise.

For whom the masculinity faculty will arise, will the equanimity faculty arise for that one?

For those men who, having shown several existences in this very state, having been reborn with pleasure, will attain final nibbāna, for them the masculinity faculty will arise, but the equanimity faculty will not arise for them. For the others, for them both the masculinity faculty will arise and the equanimity faculty will arise.

Or else, for whom the equanimity faculty will arise, will the masculinity faculty arise for that one?

For those who, having been reborn in the fine-material-sphere and immaterial-sphere, will attain final nibbāna, and for those women who, having shown several existences in this very state, having been reborn with equanimity, will attain final nibbāna, for them the equanimity faculty will arise, but the masculinity faculty will not arise for them. For the others, for them both the equanimity faculty will arise and the masculinity faculty will arise.

For whom the masculinity faculty will arise, will the faith faculty arise for that one? Etc. the wisdom faculty, etc. will the mind faculty arise for that one? Yes.

Or else, for whom the mind faculty will arise, will the masculinity faculty arise for that one?

For those who, having been reborn in the fine-material-sphere and immaterial-sphere, will attain final nibbāna, and for those women who, having shown several existences in this very state, will attain final nibbāna, for them the mind faculty will arise, but the masculinity faculty will not arise for them. For the others, for them both the mind faculty will arise and the masculinity faculty will arise. (The Masculinity Faculty Root)

285. For whom the life faculty will arise, will the pleasure faculty arise for that one?

For those who immediately after this consciousness will have final consciousness associated with equanimity arise, for them the life faculty will arise, but the pleasure faculty will not arise for them. For the others, for them both the life faculty will arise and the pleasure faculty will arise.

Or else, for whom the pleasure faculty will arise, will the life faculty arise for that one? Yes.

For whom the life faculty will arise, will the equanimity faculty arise for that one?

For those who immediately after this consciousness will have final consciousness associated with pleasure arise, for them the life faculty will arise, but the equanimity faculty will not arise for them. For the others, for them both the life faculty will arise and the equanimity faculty will arise.

Or else, for whom the equanimity faculty will arise, will the life faculty arise for that one? Yes.

For whom the life faculty will arise, will the faith faculty arise for that one? Etc.the wisdom faculty, etc. will the mind faculty arise for that one?Yes.

Or else, for whom the mind faculty will arise, will the life faculty arise for that one? Yes. (The Life Faculty as Root)

286. For whom the pleasure faculty will arise, will the equanimity faculty arise for that one?

For those who immediately after this consciousness will have final consciousness associated with pleasure arise, for them the pleasure faculty will arise, but the equanimity faculty will not arise for them. For the others, for them both the pleasure faculty will arise and the equanimity faculty will arise.

Or else, for whom the equanimity faculty will arise, will the pleasure faculty arise for that one?

For those who immediately after this consciousness will have final consciousness associated with equanimity arise, for them the equanimity faculty will arise, but the pleasure faculty will not arise for them. For the others, for them both the equanimity faculty will arise and the pleasure faculty will arise.

For whom the pleasure faculty will arise, will the faith faculty arise for that one? Etc. the wisdom faculty, etc. will the mind faculty arise for that one?Yes.

Or else, for whom the mind faculty will arise, will the pleasure faculty arise for that one?

For those who immediately after this consciousness will have final consciousness associated with equanimity arise, for them the mind faculty will arise, but the pleasure faculty will not arise for them. For the others, for them both the mind faculty will arise and the pleasure faculty will arise. (The pleasure faculty root)

287. For whom the equanimity faculty will arise, will the faith faculty arise for that one? Etc. the wisdom faculty, etc. will the mind faculty arise for that one? Yes.

Or else, for whom the mind faculty will arise, will the equanimity faculty arise for that one?

For those who immediately after this consciousness will have final consciousness associated with pleasure arise, for them the mind faculty will arise, but the equanimity faculty will not arise for them. For the others, for them both the mind faculty will arise and the equanimity faculty will arise. (The Equanimity Faculty Root)

288. For whom the faith faculty will arise, will the wisdom faculty... etc. will the mind faculty arise for that one? Yes.

Or else, for whom the mind faculty will arise, will the faith faculty arise for that one? Yes. (Faith Faculty as Root)

289. For whom the wisdom faculty will arise, will the mind faculty arise for that one? Yes.

Or else, for whom the mind faculty will arise, will the wisdom faculty arise for that one? Yes. (The Wisdom Faculty Root)

Conformity Place

290. Where the eye-faculty will arise, will the ear-faculty arise there? Yes.

Or else, where the ear-faculty will arise, will the eye-faculty arise there? Yes.

Where the eye-faculty will arise, will the nose-faculty arise there?

In the fine-material-sphere of existence, there the eye-faculty will arise, but the nose-faculty will not arise there. In the sensual-sphere of existence, there both the eye-faculty will arise and the nose-faculty will arise.

Or else, where the nose-faculty will arise, will the eye-faculty arise there? Yes.

Where the eye-faculty will arise, will the femininity faculty arise there? Etc. Will the masculinity faculty arise?

In the fine-material-sphere of existence, there the eye-faculty will arise, but the masculinity faculty will not arise there. In the sensual-sphere of existence, there both the eye-faculty will arise and the masculinity faculty will arise.

Or else, where the masculinity faculty will arise, will the eye-faculty arise there? Yes.

Where the eye-faculty will arise, will the life faculty arise there? Yes.

Or else, where the life faculty will arise, will the eye-faculty arise there?

In the non-percipient being realm and in the immaterial-sphere of existence, there the life faculty will arise, but the eye-faculty will not arise there. In the five-aggregate constituent realm, there both the life faculty will arise and the eye-faculty will arise.

Where the eye-faculty will arise, will the pleasure faculty arise there?Yes.

Or else, where the pleasure faculty will arise, will the eye-faculty arise there?Yes.

Where the eye-faculty will arise, will the equanimity faculty arise there?Yes.

Or else, where the equanimity faculty will arise, will the eye-faculty arise there?

In the immaterial-sphere of existence, there the equanimity faculty will arise, but the eye-faculty will not arise there. In the five-aggregate constituent realm, there both the equanimity faculty will arise and the eye-faculty will arise.

Where the eye-faculty will arise, will the faith faculty arise there? Etc.the wisdom faculty, etc. will the mind faculty arise for that one?Yes.

Or else, where the mind faculty will arise, will the eye-faculty arise there?

In the immaterial-sphere of existence, there the mind faculty will arise, but the eye-faculty will not arise there. In the five-aggregate constituent realm, there both the mind faculty will arise and the eye-faculty will arise. (The Eye-Faculty Root)

291. Where the nose-faculty will arise, will the femininity faculty arise there? Etc.Will the masculinity faculty arise? Yes.

Or else, where the masculinity faculty will arise, will the nose-faculty arise there?Yes.

Where the nose-faculty will arise, will the life faculty arise there?Yes.

Or else, where the life faculty will arise, will the nose-faculty arise there?

In the fine-material-sphere and immaterial-sphere of existence, there the life faculty will arise, but the nose-faculty will not arise there. In the sensual-sphere of existence, there both the life faculty will arise and the nose-faculty will arise.

Where the nose-faculty will arise, will the pleasure faculty arise there?Yes.

Or else, where the pleasure faculty will arise, will the nose-faculty arise there?

In the fine-material-sphere of existence, there the pleasure faculty will arise, but the nose-faculty will not arise there. In the sensual-sphere of existence, there both the pleasure faculty will arise and the nose-faculty will arise.

Where the nose-faculty will arise, will the equanimity faculty arise there?Yes.

Or else, where the equanimity faculty will arise, will the nose-faculty arise there?

In the fine-material-sphere and immaterial-sphere of existence, there the equanimity faculty will arise, but the nose-faculty will not arise there. In the sensual-sphere of existence, there both the equanimity faculty will arise and the nose-faculty will arise.

Where the nose-faculty will arise, will the faith faculty arise there? Etc.the wisdom faculty, etc. will the mind faculty arise for that one?Yes.

Or else, where the mind faculty will arise, will the nose-faculty arise there?

In the fine-material-sphere and immaterial-sphere of existence, there the mind faculty will arise, but the nose-faculty will not arise there. In the sensual-sphere of existence, there both the mind faculty will arise and the nose-faculty will arise. (The Nose-Faculty Root)

292. Where the femininity faculty will arise, will the masculinity faculty arise there? Yes.

Or else, where the masculinity faculty will arise, will the femininity faculty arise there? Yes. Etc.

293. Where the masculinity faculty will arise, will the life faculty arise there? Yes.

Or else, where the life faculty will arise, will the masculinity faculty arise there?

In the fine-material-sphere and immaterial-sphere of existence, there the life faculty will arise, but the masculinity faculty will not arise there. In the sensual-sphere of existence, there both the life faculty will arise and the masculinity faculty will arise.

Where the masculinity faculty will arise, will the pleasure faculty arise there? Yes.

Or else, where the pleasure faculty will arise, will the masculinity faculty arise there?

In the fine-material-sphere of existence, there the pleasure faculty will arise, but the masculinity faculty will not arise there. In the sensual-sphere of existence, there both the pleasure faculty will arise and the masculinity faculty will arise.

Where the masculinity faculty will arise, will the equanimity faculty arise there? Yes.

Or else, where the equanimity faculty will arise, will the masculinity faculty arise there?

In the fine-material-sphere and immaterial-sphere of existence, there the equanimity faculty will arise, but the masculinity faculty will not arise there. In the sensual-sphere of existence, there both the equanimity faculty will arise and the masculinity faculty will arise.

Where the masculinity faculty will arise, will the faith faculty arise there? Etc. the wisdom faculty, etc. will the mind faculty arise for that one? Yes.

Or else, where the mind faculty will arise, will the masculinity faculty arise there?

In the fine-material-sphere and immaterial-sphere of existence, there the mind faculty will arise, but the masculinity faculty will not arise there. In the sensual-sphere of existence, there both the mind faculty will arise and the masculinity faculty will arise. (The Masculinity Faculty Root)

294. Where the life faculty will arise, will the pleasure faculty arise there?

In the non-percipient being realm, there the life faculty will arise, but the pleasure faculty will not arise there. In the four-aggregate constituent realm and in the five-aggregate constituent realm, there both the life faculty will arise and the pleasure faculty will arise.

Or else, where the pleasure faculty will arise, will the life faculty arise there? Yes.

Where the life faculty will arise, will the equanimity faculty arise there? Etc. the faith faculty, etc. the wisdom faculty, etc. will the mind faculty arise for that one?

In the non-percipient being realm, there the life faculty will arise, but the mind faculty will not arise there. In the four-aggregate constituent realm and in the five-aggregate constituent realm, there both the life faculty will arise and the mind faculty will arise.

Or else, where the mind faculty will arise, will the life faculty arise there? Yes. (The Life Faculty as Root)

295. Where the pleasure faculty will arise, will the equanimity faculty arise there? Etc. the faith faculty, etc. the wisdom faculty, etc. will the mind faculty arise for that one? Yes.

Or else, where the mind faculty will arise, will the pleasure faculty arise there? Yes. (The pleasure faculty root)

296. Where the equanimity faculty will arise, will the faith faculty arise there? Etc. the wisdom faculty, etc. will the mind faculty arise for that one? Yes.

Or else, where the mind faculty will arise, will the equanimity faculty arise there? Yes. (The Equanimity Faculty Root)

297. Where the faith faculty will arise, will the wisdom faculty... etc. will the mind faculty arise for that one? Yes.

Or else, where the mind faculty will arise, will the faith faculty arise there? Yes. (Faith Faculty as Root)

298. Where the wisdom faculty will arise, will the mind faculty arise there? Yes.

Or else, where the mind faculty will arise, will the wisdom faculty arise there? Yes. (The Wisdom Faculty Root)

Conformity - Person - Place

299. For whom and where the eye-faculty will arise, will the ear-faculty arise for that one there? Yes.

Or else, for whom and where the ear-faculty will arise, will the eye-faculty arise for that one there? Yes.

For whom and where the eye-faculty will arise, will the nose-faculty arise for that one there?

For fine-material-sphere beings, for them there the eye-faculty will arise, but the nose-faculty will not arise for them there. For sensual-sphere beings, for them there both the eye-faculty will arise and the nose-faculty will arise.

Or else, for whom and where the nose-faculty will arise, will the eye-faculty arise for that one there? Yes.

For whom and where the eye-faculty will arise, will the femininity faculty arise for that one there?

For fine-material-sphere beings and for those men who, having shown several existences in this very state, will attain final nibbāna, for them there the eye-faculty will arise, but the femininity faculty will not arise for them there. For the other sensual-sphere beings, for them there both the eye-faculty will arise and the femininity faculty will arise.

Or else, for whom and where the femininity faculty will arise, will the eye-faculty arise for that one there? Yes.

For whom and where the eye-faculty will arise, will the masculinity faculty arise for that one there?

For fine-material-sphere beings and for those women who, having shown several existences in this very state, will attain final nibbāna, for them there the eye-faculty will arise, but the masculinity faculty will not arise for them there. For the other sensual-sphere beings, for them there both the eye-faculty will arise and the masculinity faculty will arise.

Or else, for whom and where the masculinity faculty will arise, will the eye-faculty arise for that one there? Yes.

For whom and where the eye-faculty will arise, will the life faculty arise for that one there? Yes.

Or else, for whom and where the life faculty will arise, will the eye-faculty arise for that one there?

For non-percipient beings and immaterial beings, for them there the life faculty will arise, but the eye-faculty will not arise for them there. For five-aggregate constituent beings, for them there both the life faculty will arise and the eye-faculty will arise.

For whom and where the eye-faculty will arise, will the pleasure faculty arise for that one there?

For those with eyes who, having been reborn with equanimity, will attain final nibbāna, for them there the eye-faculty will arise, but the pleasure faculty will not arise for them there. For the other five-aggregate constituent beings, for them there both the eye-faculty will arise and the pleasure faculty will arise.

Or else, for whom and where the pleasure faculty will arise, will the eye-faculty arise for that one there? Yes.

For whom and where the eye-faculty will arise, will the equanimity faculty arise for that one there?

For those with eyes who, having been reborn with pleasure, will attain final nibbāna, for them there the eye-faculty will arise, but the equanimity faculty will not arise for them there. For the other five-aggregate constituent beings, for them there both the eye-faculty will arise and the equanimity faculty will arise.

Or else, for whom and where the equanimity faculty will arise, will the eye-faculty arise for that one there?

For immaterial beings, for them there the equanimity faculty will arise, but the eye-faculty will not arise for them there. For five-aggregate constituent beings, for them there both the equanimity faculty will arise and the eye-faculty will arise.

For whom and where the eye-faculty will arise, will the faith faculty arise for that one there? Etc. the wisdom faculty, etc. will the mind faculty arise for that one? Yes.

Or else, for whom and where the mind faculty will arise, will the eye-faculty arise for that one there?

For immaterial beings, for them there the mind faculty will arise, but the eye-faculty will not arise for them there. For five-aggregate constituent beings, for them there both the mind faculty will arise and the eye-faculty will arise. (The Eye-Faculty Root)

300. For whom and where the nose-faculty will arise, will the femininity faculty arise for that one there?

For those men who, having shown several existences in this very state, will attain final nibbāna, for them there the nose-faculty will arise, but the femininity faculty will not arise for them there. For the other sensual-sphere beings, for them there both the nose-faculty will arise and the femininity faculty will arise.

Or else, for whom and where the femininity faculty will arise, will the nose-faculty arise for that one there? Yes.

For whom and where the nose-faculty will arise, will the masculinity faculty arise for that one there?

For those women who, having shown several existences in this very state, will attain final nibbāna, for them there the nose-faculty will arise, but the masculinity faculty will not arise for them there. For the other sensual-sphere beings, for them there both the nose-faculty will arise and the masculinity faculty will arise.

Or else, for whom and where the masculinity faculty will arise, will the nose-faculty arise for that one there? Yes.

For whom and where the nose-faculty will arise, will the life faculty arise for that one there? Yes.

Or else, for whom and where the life faculty will arise, will the nose-faculty arise for that one there?

For fine-material-sphere and immaterial-sphere beings, for them there the life faculty will arise, but the nose-faculty will not arise for them there. For sensual-sphere beings, for them there both the life faculty will arise and the nose-faculty will arise.

For whom and where the nose-faculty will arise, will the pleasure faculty arise for that one there?

For those with nose who, having been reborn with equanimity, will attain final nibbāna, for them there the nose-faculty will arise, but the pleasure faculty will not arise for them there. For the other sensual-sphere beings, for them there both the nose-faculty will arise and the pleasure faculty will arise.

Or else, for whom and where the pleasure faculty will arise, will the nose-faculty arise for that one there?

For fine-material-sphere beings, for them there the pleasure faculty will arise, but the nose-faculty will not arise for them there. For sensual-sphere beings, for them there both the pleasure faculty will arise and the nose-faculty will arise.

For whom and where the nose-faculty will arise, will the equanimity faculty arise for that one there?

For those with nose who, having been reborn with pleasure, will attain final nibbāna, for them there the nose-faculty will arise, but the equanimity faculty will not arise for them there. For the other sensual-sphere beings, for them there both the nose-faculty will arise and the equanimity faculty will arise.

Or else, for whom and where the equanimity faculty will arise, will the nose-faculty arise for that one there?

For fine-material-sphere and immaterial-sphere beings, for them there the equanimity faculty will arise, but the nose-faculty will not arise for them there. For sensual-sphere beings, for them there both the equanimity faculty will arise and the nose-faculty will arise.

For whom and where the nose-faculty will arise, will the faith faculty arise for that one there? Etc. the wisdom faculty, etc. will the mind faculty arise for that one? Yes.

Or else, for whom and where the mind faculty will arise, will the nose-faculty arise for that one there?

For fine-material-sphere and immaterial-sphere beings, for them there the mind faculty will arise, but the nose-faculty will not arise for them there. For sensual-sphere beings, for them there both the mind faculty will arise and the nose-faculty will arise.
(The Nose-Faculty Root)

301. For whom and where the femininity faculty will arise, will the masculinity faculty arise for that one there?

For those women who, having shown several existences in this very state, will attain final nibbāna, for them there the femininity faculty will arise, but the masculinity faculty will not arise for them there. For the other sensual-sphere beings, for them there both the femininity faculty will arise and the masculinity faculty will arise.

Or else, for whom and where the masculinity faculty will arise, will the femininity faculty arise for that one there?

For those men who, having shown several existences in this very state, will attain final nibbāna, for them there the masculinity faculty will arise, but the femininity faculty will not arise for them there. For the other sensual-sphere beings, for them there both the masculinity faculty will arise and the femininity faculty will arise.

For whom and where the femininity faculty will arise, will the life faculty arise for that one there? Yes.

Or else, for whom and where the life faculty will arise, will the femininity faculty arise for that one there?

For fine-material-sphere and immaterial-sphere beings, and for those men who, having shown several existences in this very state, will attain final nibbāna, for them there the life faculty will arise, but the femininity faculty will not arise for them there. For the other sensual-sphere beings, for them there both the life faculty will arise and the femininity faculty will arise.

For whom and where the femininity faculty will arise, will the pleasure faculty arise for that one there?

For those women who, having shown several existences in this very state, having been reborn with equanimity, will attain final nibbāna, for them there the femininity faculty will arise, but the pleasure faculty will not arise for them there. For the other sensual-sphere beings, for them there both the femininity faculty will arise. And the pleasure faculty will arise.

Or else, for whom and where the pleasure faculty will arise, will the femininity faculty arise for that one there?

For fine-material-sphere beings, and for those men who, having shown several existences in this very state, having been reborn with pleasure, will attain final nibbāna, for them there the pleasure faculty will arise, but the femininity faculty will not arise for them there. For the other sensual-sphere beings, for them there both the pleasure faculty will arise and the femininity faculty will arise.

For whom and where the femininity faculty will arise, will the equanimity faculty arise for that one there?

For those women who, having shown several existences in this very state, having been reborn with pleasure, will attain final nibbāna, for them there the femininity faculty will arise, but the equanimity faculty will not arise for them there. For the other sensual-sphere beings, for them there both the femininity faculty will arise and the equanimity faculty will arise.

Or else, for whom and where the equanimity faculty will arise, will the femininity faculty arise for that one there?

For fine-material-sphere and immaterial-sphere beings, and for those men who, having shown several existences in this very state, having been reborn with equanimity, will attain final nibbāna, for them there the equanimity faculty will arise, but the femininity faculty will not arise for them there. For the other sensual-sphere beings, for them there both the equanimity faculty will arise and the femininity faculty will arise.

For whom and where the femininity faculty will arise, will the faith faculty arise for that one there? Etc. the wisdom faculty, etc. will the mind faculty arise for that one? Yes.

Or else, for whom and where the mind faculty will arise, will the femininity faculty arise for that one there?

For fine-material-sphere and immaterial-sphere beings and for those men who, having shown several existences in this very state, will attain final nibbāna, for them there the mind faculty will arise, but the femininity faculty will not arise for them there. For the other sensual-sphere beings, for them there both the mind faculty will arise and the femininity faculty will arise. (The Femininity Faculty Root)

302. For whom and where the masculinity faculty will arise, will the life faculty arise for that one there? Yes.

Or else, for whom and where the life faculty will arise, will the masculinity faculty arise for that one there?

For fine-material-sphere and immaterial-sphere beings, and for those women who, having shown several existences in this very state, will attain final nibbāna, for them there the life faculty will arise, but the masculinity faculty will not arise for them there. For the other sensual-sphere beings, for them there both the life faculty will arise and the masculinity faculty will arise.

For whom and where the masculinity faculty will arise, will the pleasure faculty arise for that one there?

For those men who, having shown several existences in this very state, having been reborn with equanimity, will attain final nibbāna, for them there the masculinity faculty will arise, but the pleasure faculty will not arise for them there. For the other sensual-sphere beings, for them there both the masculinity faculty will arise and the pleasure faculty will arise.

Or else, for whom and where the pleasure faculty will arise, will the masculinity faculty arise for that one there?

For fine-material-sphere beings, and for those women who, having shown several existences in this very state, having been reborn with pleasure, will attain final nibbāna, for them there the pleasure faculty will arise, but the masculinity faculty will not arise for them there. For the other sensual-sphere beings, for them there both the pleasure faculty will arise and the masculinity faculty will arise.

For whom and where the masculinity faculty will arise, will the equanimity faculty arise for that one there?

For those men who, having shown several existences in this very state, having been reborn with pleasure, will attain final nibbāna, for them there the masculinity faculty will arise, but the equanimity faculty will not arise for them there. For the other sensual-sphere beings, for them there both the masculinity faculty will arise and the equanimity faculty will arise.

Or else, for whom and where the equanimity faculty will arise, will the masculinity faculty arise for that one there?

For fine-material-sphere and immaterial-sphere beings, and for those women who, having shown several existences in this very state, having been reborn with equanimity, will attain final nibbāna, for them there the equanimity faculty will arise,

but the masculinity faculty will not arise for them there. For the other sensual-sphere beings, for them there both the equanimity faculty will arise and the masculinity faculty will arise.

For whom and where the masculinity faculty will arise, will the faith faculty arise for that one there? Etc. the wisdom faculty, etc. will the mind faculty arise for that one? Yes.

Or else, for whom and where the mind faculty will arise, will the masculinity faculty arise for that one there?

For fine-material-sphere and immaterial-sphere beings, and for those women who, having shown several existences in this very state, will attain final nibbāna, for them there the mind faculty will arise, but the masculinity faculty will not arise for them there. For the other sensual-sphere beings, for them there both the mind faculty will arise and the masculinity faculty will arise. (The Masculinity Faculty Root)

303. For whom and where the life faculty will arise, will the pleasure faculty arise for that one there?

For those who immediately after this consciousness will have final consciousness associated with equanimity arise, for non-percipient beings, for them there the life faculty will arise, but the pleasure faculty will not arise for them there. For the others, the four-aggregate constituent beings and the five-aggregate constituent beings, for them there both the life faculty will arise and the pleasure faculty will arise.

Or else, for whom and where the pleasure faculty will arise, will the life faculty arise for that one there? Yes.

For whom and where the life faculty will arise, will the equanimity faculty arise for that one there?

For those who immediately after this consciousness will have final consciousness associated with pleasure arise, for non-percipient beings, for them there the life faculty will arise, but the equanimity faculty will not arise for them there. For the others, the four-aggregate constituent beings and the five-aggregate constituent beings, for them there both the life faculty will arise and the equanimity faculty will arise.

Or else, for whom and where the equanimity faculty will arise, will the life faculty arise for that one there? Yes.

For whom and where the life faculty will arise, will the faith faculty arise for that one there? Etc. the wisdom faculty, etc. will the mind faculty arise for that one?

For non-percipient beings, for them there the life faculty will arise, but the mind faculty will not arise for them there. For four-aggregate constituent beings and five-aggregate constituent beings, for them there both the life faculty will arise and the mind faculty will arise.

Or else, for whom and where the mind faculty will arise, will the life faculty arise for that one there? Yes. (The Life Faculty as Root)

304. For whom and where the pleasure faculty will arise, will the equanimity faculty arise for that one there?

For those who immediately after this consciousness will have final consciousness associated with pleasure arise, for them there the pleasure faculty will arise, but the equanimity faculty will not arise for them there. For the others, the four-aggregate constituent beings and the five-aggregate constituent beings, for them there both the pleasure faculty will arise and the equanimity faculty will arise.

Or else, for whom and where the equanimity faculty will arise, will the pleasure faculty arise for that one there?

For those who immediately after this consciousness will have final consciousness associated with equanimity arise, for them there the equanimity faculty will arise, but the pleasure faculty will not arise for them there. For the others, the four-aggregate constituent beings and the five-aggregate constituent beings, for them there both the equanimity faculty will arise and the pleasure faculty will arise.

For whom and where the pleasure faculty will arise, will the faith faculty arise for that one there? Etc. the wisdom faculty, etc. will the mind faculty arise for that one? Yes.

Or else, for whom and where the mind faculty will arise, will the pleasure faculty arise for that one there?

For those who immediately after this consciousness will have final consciousness associated with equanimity arise, for them there the mind faculty will arise, but the pleasure faculty will not arise for them there. For the others, the four-aggregate constituent beings and the five-aggregate constituent beings, for them there both the mind faculty will arise and the pleasure faculty will arise. (The pleasure faculty root)

305. For whom and where the equanimity faculty will arise, will the faith faculty arise for that one there? Etc. the wisdom faculty, etc. will the mind faculty arise for that one? Yes.

Or else, for whom and where the mind faculty will arise, will the equanimity faculty arise for that one there?

For those who immediately after this consciousness will have final consciousness associated with pleasure arise, for them there the mind faculty will arise, but the equanimity faculty will not arise for them there. For the others, the four-aggregate constituent beings and the five-aggregate constituent beings, for them there both the mind faculty will arise and the equanimity faculty will arise. (The Equanimity Faculty Root)

306. For whom and where the faith faculty will arise, will the wisdom faculty... etc. will the mind faculty arise for that one? Yes.

Or else, for whom and where the mind faculty will arise, will the faith faculty arise for that one there? Yes. (Faith Faculty as Root)

307. For whom and where the wisdom faculty will arise, will the mind faculty arise for that one there? Yes.

Or else, for whom and where the mind faculty will arise, will the wisdom faculty arise for that one there? Yes. (The Wisdom Faculty Root)

Negative Person

308. For whom the eye-faculty will not arise, will the ear-faculty not arise for that one? Yes.

Or else, for whom the ear-faculty will not arise, will the eye-faculty not arise for that one? Yes.

For whom the eye-faculty will not arise, will the nose-faculty not arise for that one? Yes.

Or else, for whom the nose-faculty will not arise, will the eye-faculty not arise for that one?

For those who, having been reborn in the fine-material-sphere, will attain final nibbāna, for them the nose-faculty will not arise, but it is not that the eye-faculty will not arise for them. For those in their last existence and for those who, having been reborn in the immaterial realm, will attain final nibbāna, for them both the nose-faculty will not arise and the eye-faculty will not arise.

For whom the eye-faculty will not arise, will the femininity faculty not arise for that one? Yes.

Or else, for whom the femininity faculty will not arise, will the eye-faculty not arise for that one?

For those who, having been reborn in the fine-material-sphere, will attain final nibbāna, and for those men who, having shown several existences in this very state, will attain final nibbāna, for them the femininity faculty will not arise, but it is not that the eye-faculty will not arise for them. For those in their last existence and for those who, having been reborn in the immaterial realm, will attain final nibbāna, for them both the femininity faculty will not arise and the eye-faculty will not arise.

For whom the eye-faculty will not arise, will the masculinity faculty not arise for that one? Yes.

Or else, for whom the masculinity faculty will not arise, will the eye-faculty not arise for that one?

For those who, having been reborn in the fine-material-sphere, will attain final nibbāna, and for those women who, having shown several existences in this very state, will attain final nibbāna, for them the masculinity faculty will not arise, but it is not that the eye-faculty will not arise for them. For those in their last existence and for those who, having been reborn in the immaterial realm, will attain final nibbāna, for them both the masculinity faculty will not arise and the eye-faculty will not arise.

For whom the eye-faculty will not arise, will the life faculty not arise for that one?

For those who, having been reborn in the immaterial realm, will attain final nibbāna, for them the eye-faculty will not arise, but it is not that the life faculty will not arise for them. For those in their last existence, for them both the eye-faculty will not arise and

the life faculty will not arise.

Or else, for whom the life faculty will not arise, will the eye-faculty not arise for that one? Yes.

For whom the eye-faculty will not arise, will the pleasure faculty not arise for that one? Yes.

Or else, for whom the pleasure faculty will not arise, will the eye-faculty not arise for that one?

For those with eyes who, having been reborn with equanimity, will attain final nibbāna, for them the pleasure faculty will not arise, but it is not that the eye-faculty will not arise for them. For those in their last existence and for those who, having been reborn in the immaterial realm, will attain final nibbāna, for them both the pleasure faculty will not arise and the eye-faculty will not arise.

For whom the eye-faculty will not arise, will the equanimity faculty not arise for that one?

For those who, having been reborn in the immaterial realm, will attain final nibbāna, for them the eye-faculty will not arise, but it is not that the equanimity faculty will not arise for them. For those in their last existence, for them both the eye-faculty will not arise and the equanimity faculty will not arise.

Or else, for whom the equanimity faculty will not arise, will the eye-faculty not arise for that one?

For those with eyes who, having been reborn with pleasure, will attain final nibbāna, for them the equanimity faculty will not arise, but it is not that the eye-faculty will not arise for them. For those in their last existence, for them both the equanimity faculty will not arise and the eye-faculty will not arise.

For whom the eye-faculty will not arise, will the faith faculty arise for that one? Etc. the wisdom faculty, etc. will the mind faculty not arise for that one?

For those who, having been reborn in the immaterial realm, will attain final nibbāna, for them the eye-faculty will not arise, but it is not that the mind faculty will not arise for them. For those in their last existence, for them both the eye-faculty will not arise and the mind faculty will not arise.

Or else, for whom the mind faculty will not arise, will the eye-faculty not arise for that one? Yes. (The Eye-Faculty Root)

309. For whom the nose-faculty will not arise, will the femininity faculty not arise for that one? Yes.

Or else, for whom the femininity faculty will not arise, will the nose-faculty not arise for that one?

For those men who, having shown several existences in this very state, will attain final nibbāna, for them the femininity faculty will not arise, but it is not that the nose-faculty will not arise for them. For those in their last existence and for those who,

having been reborn in the fine-material-sphere and immaterial-sphere of existence, will attain final nibbāna, for them both the femininity faculty will not arise and the nose-faculty will not arise.

For whom the nose-faculty will not arise, will the masculinity faculty not arise for that one? Yes.

Or else, for whom the masculinity faculty will not arise, will the nose-faculty not arise for that one?

For those women who, having shown several existences in this very state, will attain final nibbāna, for them the masculinity faculty will not arise, but it is not that the nose-faculty will not arise for them. For those in their last existence and for those who, having been reborn in the fine-material-sphere and immaterial-sphere of existence, will attain final nibbāna, for them both the masculinity faculty will not arise and the nose-faculty will not arise.

For whom the nose-faculty will not arise, will the life faculty not arise for that one?

For those who, having been reborn in the fine-material-sphere and immaterial-sphere of existence, will attain final nibbāna, for them the nose-faculty will not arise, but it is not that the life faculty will not arise for them. For those in their last existence, for them both the nose-faculty will not arise and the life faculty will not arise.

Or else, for whom the life faculty will not arise, will the nose-faculty not arise for that one? Yes.

For whom the nose-faculty will not arise, will the pleasure faculty not arise for that one?

For those who, having been reborn in the fine-material-sphere, will attain final nibbāna, for them the nose-faculty will not arise, but it is not that the pleasure faculty will not arise for them. For those in their last existence and for those who, having been reborn in the immaterial realm, will attain final nibbāna, for them both the nose-faculty will not arise and the pleasure faculty will not arise.

Or else, for whom the pleasure faculty will not arise, will the nose-faculty not arise for that one?

For those with nose who, having been reborn with equanimity, will attain final nibbāna, for them the pleasure faculty will not arise, but it is not that the nose-faculty will not arise for them. For those in their last existence and for those who, having been reborn in the immaterial realm, will attain final nibbāna, for them both the pleasure faculty will not arise and the nose-faculty will not arise.

For whom the nose-faculty will not arise, will the equanimity faculty not arise for that one?

For those who, having been reborn in the fine-material-sphere and immaterial-sphere of existence, will attain final nibbāna, for them the nose-faculty will not arise, but it is not that the equanimity faculty will not arise for them. For those in their last existence

and for those who, having been reborn in the fine-material-sphere with pleasure, will attain final nibbāna, for them both the nose-faculty will not arise and the equanimity faculty will not arise.

Or else, for whom the equanimity faculty will not arise, will the nose-faculty not arise for that one?

For those with nose who, having been reborn with pleasure, will attain final nibbāna, for them the equanimity faculty will not arise, but it is not that the nose-faculty will not arise for them. For those in their last existence and for those who, having been reborn in the fine-material-sphere with pleasure, will attain final nibbāna, for them both the equanimity faculty will not arise and the nose-faculty will not arise.

For whom the nose-faculty will not arise, will the faith faculty... etc. the wisdom faculty, etc. will the mind faculty not arise for that one?

For those who, having been reborn in the fine-material-sphere and immaterial-sphere, will attain final nibbāna, for them the nose-faculty will not arise, but it is not that the mind faculty will not arise for them. For those in their last existence, for them both the nose-faculty will not arise and the mind faculty will not arise.

Or else, for whom the mind faculty will not arise, will the nose-faculty not arise for that one? Yes. (The Nose-Faculty Root)

310. For whom the femininity faculty will not arise, will the masculinity faculty not arise for that one?

For those men who, having shown several existences in this very state, will attain final nibbāna, for them the femininity faculty will not arise, but it is not that the masculinity faculty will not arise for them. For those in their last existence and for those who, having been reborn in the fine-material-sphere and immaterial-sphere of existence, will attain final nibbāna, for them both the femininity faculty will not arise and the masculinity faculty will not arise.

Or else, for whom the masculinity faculty will not arise, will the femininity faculty not arise for that one?

For those women who, having shown several existences in this very state, will attain final nibbāna, for them the masculinity faculty will not arise, but it is not that the femininity faculty will not arise for them. For those in their last existence and for those who, having been reborn in the fine-material-sphere and immaterial-sphere of existence, will attain final nibbāna, for them both the masculinity faculty will not arise and the femininity faculty will not arise.

For whom the femininity faculty will not arise, will the life faculty not arise for that one?

For those who, having been reborn in the fine-material-sphere and immaterial-sphere of existence, will attain final nibbāna, and for those men who, having shown several existences in this very state, will attain final nibbāna, for them the femininity faculty will not arise, but it is not that the life faculty will not arise for them. For those in their last existence, for them both the femininity faculty will not arise and the life faculty will not arise.

Or else, for whom the life faculty will not arise, will the femininity faculty not arise for that one? Yes.

For whom the femininity faculty will not arise, will the pleasure faculty not arise for that one?

For those who, having been reborn in the fine-material-sphere, will attain final nibbāna, and for those men who, having shown several existences in this very state, having been reborn with pleasure, will attain final nibbāna, for them the femininity faculty will not arise, but it is not that the pleasure faculty will not arise for them. For those in their last existence and for those who, having been reborn in the immaterial realm, will attain final nibbāna, and for those men who, having shown several existences in this very state, having been reborn with equanimity, will attain final nibbāna, for them both the femininity faculty will not arise and the pleasure faculty will not arise.

Or else, for whom the pleasure faculty will not arise, will the femininity faculty not arise for that one?

For those women who, having shown several existences in this very state, having been reborn with equanimity, will attain final nibbāna, for them the pleasure faculty will not arise, but it is not that the femininity faculty will not arise for them. For those in their last existence and for those who, having been reborn in the immaterial realm, will attain final nibbāna, and for those men who, having shown several existences in this very state, having been reborn with equanimity, will attain final nibbāna, for them both the pleasure faculty will not arise and the femininity faculty will not arise.

For whom the femininity faculty will not arise, will the equanimity faculty not arise for that one?

For those who, having been reborn in the fine-material-sphere and immaterial-sphere of existence, will attain final nibbāna, and for those men who, having shown several existences in this very state, having been reborn with equanimity, will attain final nibbāna, for them the femininity faculty will not arise, but it is not that the equanimity faculty will not arise for them. For those in their last existence and for those men who, having shown several existences in this very state, having been reborn with pleasure, will attain final nibbāna, for them both the femininity faculty will not arise and the equanimity faculty will not arise.

Or else, for whom the equanimity faculty will not arise, will the femininity faculty not arise for that one?

For those women who, having shown several existences in this very state, having been reborn with pleasure, will attain final nibbāna, for them the equanimity faculty will not arise, but it is not that the femininity faculty will not arise for them. For those in their last existence and for those men who, having shown several existences in this very state, having been reborn with pleasure, will attain final nibbāna, for them both the equanimity faculty will not arise and the femininity faculty will not arise.

For whom the femininity faculty will not arise, will the faith faculty not arise for that one? Etc. the wisdom faculty, etc. will the mind faculty not arise for that one?

For those who, having been reborn in the fine-material-sphere and immaterial-sphere of existence, will attain final nibbāna, and for those men who, having shown several existences in this very state, will attain final nibbāna, for them the femininity faculty will not arise, but it is not that the mind faculty will not arise for them. For those in their last existence, for them both the femininity faculty will not arise and the mind faculty will not arise.

Or else, for whom the mind faculty will not arise, will the femininity faculty not arise for that one? Yes. (The Femininity Faculty Root)

311. For whom the masculinity faculty will not arise, will the life faculty not arise for that one?

For those who, having been reborn in the fine-material-sphere and immaterial-sphere, will attain final nibbāna, and for those women who, having shown several existences in this very state, will attain final nibbāna, for them the masculinity faculty will not arise, but it is not that the life faculty will not arise for them. For those in their last existence, for them both the masculinity faculty will not arise and the life faculty will not arise.

Or else, for whom the life faculty will not arise, will the masculinity faculty not arise for that one? Yes.

For whom the masculinity faculty will not arise, will the pleasure faculty not arise for that one?

For those who, having been reborn in the fine-material-sphere, will attain final nibbāna, and for those women who, having shown several existences in this very state, having been reborn with pleasure, will attain final nibbāna, for them the masculinity faculty will not arise, but it is not that the pleasure faculty will not arise for them. For those in their last existence and for those who, having been reborn in the immaterial realm, will attain final nibbāna, and for those women who, having shown several existences in this very state, having been reborn with equanimity, will attain final nibbāna, for them both the masculinity faculty will not arise and the pleasure faculty will not arise.

Or else, for whom the pleasure faculty will not arise, will the masculinity faculty not arise for that one?

For those men who, having shown several existences in this very state, having been reborn with equanimity, will attain final nibbāna, for them the pleasure faculty will not arise, but it is not that the masculinity faculty will not arise for them. For those in their last existence and for those who, having been reborn in the immaterial realm, will attain final nibbāna, and for those women who, having shown several existences in this very state, having been reborn with equanimity, will attain final nibbāna, for them both the pleasure faculty will not arise and the masculinity faculty will not arise.

For whom the masculinity faculty will not arise, will the equanimity faculty not arise for that one?

For those who, having been reborn in the fine-material-sphere and immaterial-sphere, will attain final nibbāna, and for those women who, having shown several existences in this very state, having been reborn with equanimity, will attain final nibbāna, for them the masculinity faculty will not arise, but it is not that the equanimity faculty will not arise for them. For those in their last existence and for those women who, having shown several existences in this very state, having been reborn with pleasure, will attain final nibbāna, for them both the masculinity faculty will not arise and the equanimity faculty will not arise.

Or else, for whom the equanimity faculty will not arise, will the masculinity faculty not arise for that one?

For those men who, having shown several existences in this very state, having been reborn with pleasure, will attain final nibbāna, for them the equanimity faculty will not arise, but it is not that the masculinity faculty will not arise for them. For those in their last existence and for those women who, having shown several existences in this very state, having been reborn with pleasure, will attain final nibbāna, for them both the equanimity faculty will not arise and the masculinity faculty will not arise.

For whom the masculinity faculty will not arise, will the faith faculty not arise for that one? Etc. the wisdom faculty, etc. will the mind faculty not arise for that one?

For those who, having been reborn in the fine-material-sphere and immaterial-sphere, will attain final nibbāna, and for those women who, having shown several existences in this very state, will attain final nibbāna, for them the masculinity faculty will not arise, but it is not that the mind faculty will not arise for them. For those in their last existence, for them both the masculinity faculty will not arise and the mind faculty will not arise.

Or else, for whom the mind faculty will not arise, will the masculinity faculty not arise for that one? Yes. (The Masculinity Faculty Root)

312. For whom the life faculty will not arise, will the pleasure faculty not arise for that one? Yes.

Or else, for whom the pleasure faculty will not arise, will the life faculty not arise for that one?

For those who immediately after this consciousness will have final consciousness associated with equanimity arise, for them the pleasure faculty will not arise, but it is not that the life faculty will not arise for them. For the possessors of final consciousness, for them both the pleasure faculty will not arise and the life faculty will not arise.

For whom the life faculty will not arise, will the equanimity faculty not arise for that one? Yes.

Or else, for whom the equanimity faculty will not arise, will the life faculty not arise for that one?

For those who immediately after this consciousness will have final consciousness associated with pleasure arise, for them the equanimity faculty will not arise, but it is not that the life faculty will not arise for them. For the possessors of final

consciousness, for them both the equanimity faculty will not arise and the life faculty will not arise.

For whom the life faculty will not arise, will the faith faculty... etc. the wisdom faculty, etc. will the mind faculty not arise for that one? Yes.

Or else, for whom the mind faculty will not arise, will the life faculty not arise for that one? Yes. (The Life Faculty as Root)

313. For whom the pleasure faculty will not arise, will the equanimity faculty not arise for that one?

For those who immediately after this consciousness will have final consciousness associated with equanimity arise, for them the pleasure faculty will not arise, but it is not that the equanimity faculty will not arise for them. For the possessors of final consciousness, for them both the pleasure faculty will not arise and the equanimity faculty will not arise.

Or else, for whom the equanimity faculty will not arise, will the pleasure faculty not arise for that one?

For those who immediately after this consciousness will have final consciousness associated with pleasure arise, for them the equanimity faculty will not arise, but it is not that the pleasure faculty will not arise for them. For the possessors of final consciousness, for them both the equanimity faculty will not arise and the pleasure faculty will not arise.

For whom the pleasure faculty will not arise, will the faith faculty... etc. the wisdom faculty, etc. will the mind faculty not arise for that one?

For those who immediately after this consciousness will have final consciousness associated with equanimity arise, for them the pleasure faculty will not arise, but it is not that the mind faculty will not arise for them. For the possessors of final consciousness, for them both the pleasure faculty will not arise and the mind faculty will not arise.

Or else, for whom the mind faculty will not arise, will the pleasure faculty not arise for that one? Yes. (The pleasure faculty root)

314. For whom the equanimity faculty will not arise, will the faith faculty arise for that one? Etc. the wisdom faculty, etc. will the mind faculty not arise for that one?

For those who immediately after this consciousness will have final consciousness associated with pleasure arise, for them the equanimity faculty will not arise, but it is not that the mind faculty will not arise for them. For the possessors of final consciousness, for them both the equanimity faculty will not arise and the mind faculty will not arise.

Or else, for whom the mind faculty will not arise, will the equanimity faculty not arise for that one? Yes. (The Equanimity Faculty Root)

315. For whom the faith faculty will not arise, will the wisdom faculty... etc. will the mind faculty not arise for that one? Yes.

Or else, for whom the mind faculty will not arise, will the faith faculty not arise for that one? Yes. (Faith Faculty as Root)

316. For whom the wisdom faculty will not arise, will the mind faculty not arise for that one? Yes.

Or else, for whom the mind faculty will not arise, will the wisdom faculty not arise for that one? Yes. (The Wisdom Faculty Root)

The Negative Section on Place

317. Where the eye-faculty will not arise, will the ear-faculty not arise there?Yes.

Or else, where the ear-faculty will not arise, will the eye-faculty not arise there?Yes.

Where the eye-faculty will not arise, will the nose-faculty not arise there?Yes.

Or else, where the nose-faculty will not arise, will the eye-faculty not arise there?

In the fine-material-sphere of existence, there the nose-faculty will not arise, but it is not that the eye-faculty will not arise there. In the non-percipient being realm and in the immaterial-sphere of existence, there both the nose-faculty will not arise and the eye-faculty will not arise.

Where the eye-faculty will not arise, will the femininity faculty there, etc.will the masculinity faculty not arise? Yes.

Or else, where the masculinity faculty will not arise, will the eye-faculty not arise there?

In the fine-material-sphere of existence, there the masculinity faculty will not arise, but it is not that the eye-faculty will not arise there. In the non-percipient being realm and in the immaterial-sphere of existence, there both the masculinity faculty will not arise and the eye-faculty will not arise.

Where the eye-faculty will not arise, will the life faculty not arise there?It will arise.

Or else, where the life faculty will not arise, will the eye-faculty not arise there?There is not.

Where the eye-faculty will not arise, will the pleasure faculty not arise there?Yes.

Or else, where the pleasure faculty will not arise, will the eye-faculty not arise there? Yes.

Where the eye-faculty will not arise, will the equanimity faculty not arise there?

In the immaterial-sphere of existence, there the eye-faculty will not arise, but it is not that the equanimity faculty will not arise there. In the non-percipient being realm, there both the eye-faculty will not arise and the equanimity faculty will not arise.

Or else, where the equanimity faculty will not arise, will the eye-faculty not arise there? Yes.

Where the eye-faculty will not arise, will the faith faculty there, etc.the wisdom faculty, etc. will the mind faculty not arise for that one?

In the immaterial-sphere of existence, there the eye-faculty will not arise, but it is not that the mind faculty will not arise there. In the non-percipient being realm, there both the eye-faculty will not arise and the mind faculty will not arise.

Or else, where the mind faculty will not arise, will the eye-faculty not arise there? Yes. (The Eye-Faculty Root)

318. Where the nose-faculty will not arise, will the femininity faculty there, etc. will the masculinity faculty not arise? Yes.

Or else, where the masculinity faculty will not arise, will the nose-faculty not arise there? Yes.

Where the nose-faculty will not arise, will the life faculty not arise there? It will arise.

Or else, where the life faculty will not arise, will the nose-faculty not arise there? There is not.

Where the nose-faculty will not arise, will the pleasure faculty not arise there?

In the fine-material-sphere of existence, there the nose-faculty will not arise, but it is not that the pleasure faculty will not arise there. In the non-percipient being realm and in the immaterial-sphere of existence, there both the nose-faculty will not arise and the pleasure faculty will not arise.

Or else, where the pleasure faculty will not arise, will the nose-faculty not arise there? Yes.

Where the nose-faculty will not arise, will the equanimity faculty not arise there?

In the fine-material-sphere and immaterial-sphere of existence, there the nose-faculty will not arise, but it is not that the equanimity faculty will not arise there. In the non-percipient being realm, there both the nose-faculty will not arise and the equanimity faculty will not arise.

Or else, where the equanimity faculty will not arise, will the nose-faculty not arise there? Yes.

Where the nose-faculty will not arise, will the faith faculty there, etc. the wisdom faculty, etc. will the mind faculty not arise for that one?

In the fine-material-sphere and immaterial-sphere of existence, there the nose-faculty will not arise, but it is not that the mind faculty will not arise there. In the non-percipient being realm, there both the nose-faculty will not arise and the mind faculty will not arise.

Or else, where the mind faculty will not arise, will the nose-faculty not arise there? Yes. (The Nose-Faculty Root)

319. Where the femininity faculty will not arise, will the masculinity faculty not arise there? Yes.

Or else, where the masculinity faculty will not arise, will the femininity faculty not arise there? Yes. Etc.

320. Where the masculinity faculty will not arise, will the life faculty not arise there? It will arise.

Or else, where the life faculty will not arise, will the masculinity faculty not arise there? There is not.

Where the masculinity faculty will not arise, will the pleasure faculty not arise there?

In the fine-material-sphere of existence, there the masculinity faculty will not arise, but it is not that the pleasure faculty will not arise there. In the non-percipient being realm and in the immaterial-sphere of existence, there both the masculinity faculty will not arise and the pleasure faculty will not arise.

Or else, where the pleasure faculty will not arise, will the masculinity faculty not arise there? Yes.

Where the masculinity faculty will not arise, will the equanimity faculty not arise there?

In the fine-material-sphere and immaterial-sphere of existence, there the masculinity faculty will not arise, but it is not that the equanimity faculty will not arise there. In the non-percipient being realm, there both the masculinity faculty will not arise and the equanimity faculty will not arise.

Or else, where the equanimity faculty will not arise, will the masculinity faculty not arise there? Yes.

Where the masculinity faculty will not arise, will the faith faculty there, etc. the wisdom faculty, etc. will the mind faculty not arise for that one?

In the fine-material-sphere and immaterial-sphere of existence, there the masculinity faculty will not arise, but it is not that the mind faculty will not arise there. In the non-percipient being realm, there both the masculinity faculty will not arise and the mind faculty will not arise.

Or else, where the mind faculty will not arise, will the masculinity faculty not arise there? Yes. (The Masculinity Faculty Root)

321. Where the life faculty will not arise, will the pleasure faculty not arise there? There is not.

Or else, where the pleasure faculty will not arise, will the life faculty not arise there? It will arise.

Where the life faculty will not arise, will the equanimity faculty arise there? Etc. the faith faculty, etc. the wisdom faculty, etc. will the mind faculty not arise for that one? There is not.

Or else, where the mind faculty will not arise, will the life faculty not arise there? It will arise. (The Life Faculty as Root)

322. Where the pleasure faculty will not arise, will the equanimity faculty arise there? Etc. the faith faculty, etc. the wisdom faculty, etc. will the mind faculty not arise for that one? Yes.

Or else, where the mind faculty will not arise, will the pleasure faculty not arise there?
Yes. (The pleasure faculty root)

323. Where the equanimity faculty will not arise, will the faith faculty there, etc. the wisdom faculty, etc. will the mind faculty not arise for that one? Yes.

Or else, where the mind faculty will not arise, will the equanimity faculty not arise there? Yes. (The Equanimity Faculty Root)

324. Where the faith faculty will not arise, will the wisdom faculty... etc. will the mind faculty not arise for that one? Yes.

Or else, where the mind faculty will not arise, will the faith faculty not arise there?
Yes. (Faith Faculty as Root)

325. Where the wisdom faculty will not arise, will the mind faculty not arise there?
Yes.

Or else, where the mind faculty will not arise, will the wisdom faculty not arise there?
Yes. (The Wisdom Faculty Root)

Negative - Person - Place

326. For whom and where the eye-faculty will not arise, will the ear-faculty not arise for that one there? Yes.

Or else, for whom and where the ear-faculty will not arise, will the eye-faculty not arise for that one there? Yes.

For whom and where the eye-faculty will not arise, will the nose-faculty not arise for that one there? Yes.

Or else, for whom and where the nose-faculty will not arise, will the eye-faculty not arise for that one there?

For fine-material-sphere beings, for them there the nose-faculty will not arise, but it is not that the eye-faculty will not arise for them there. For beings in their last existence in the five-aggregate constituent realm, for non-percipient beings, and for immaterial beings, for them there both the nose-faculty will not arise and the eye-faculty will not arise.

For whom and where the eye-faculty will not arise, will the femininity faculty not arise for that one there? Yes.

Or else, for whom and where the femininity faculty will not arise, will the eye-faculty not arise for that one there?

For fine-material-sphere beings and for those men who, having shown several existences in this very state, will attain final nibbāna, for them there the femininity faculty will not arise, but it is not that the eye-faculty will not arise for them there. For beings in their last existence in the five-aggregate constituent realm, for non-percipient beings, and for immaterial beings, for them there both the femininity faculty will not arise and the eye-faculty will not arise.

For whom and where the eye-faculty will not arise, will the masculinity faculty not arise for that one there? Yes.

Or else, for whom and where the masculinity faculty will not arise, will the eye-faculty not arise for that one there?

For fine-material-sphere beings and for those women who, having shown several existences in this very state, will attain final nibbāna, for them there the masculinity faculty will not arise, but it is not that the eye-faculty will not arise for them there. For beings in their last existence in the five-aggregate constituent realm, for non-percipient beings, and for immaterial beings, for them there both the masculinity faculty will not arise and the eye-faculty will not arise.

For whom and where the eye-faculty will not arise, will the life faculty not arise for that one there?

For non-percipient beings and immaterial beings, for them there the eye-faculty will not arise, but it is not that the life faculty will not arise for them there. For those in their last existence, for them there both the eye-faculty will not arise and the life faculty will not arise.

Or else, for whom and where the life faculty will not arise, will the eye-faculty not arise for that one there? Yes.

For whom and where the eye-faculty will not arise, will the pleasure faculty not arise for that one there? Yes.

Or else, for whom and where the pleasure faculty will not arise, will the eye-faculty not arise for that one there?

For those with eyes who, having been reborn with equanimity, will attain final nibbāna, for them there the pleasure faculty will not arise, but it is not that the eye-faculty will not arise for them there. For beings in their last existence in the five-aggregate constituent realm, for non-percipient beings, and for immaterial beings, for them there both the pleasure faculty will not arise and the eye-faculty will not arise.

For whom and where the eye-faculty will not arise, will the equanimity faculty not arise for that one there?

For immaterial beings, for them there the eye-faculty will not arise, but it is not that the equanimity faculty will not arise for them there. For beings in their last existence among non-percipient beings, for them there both the eye-faculty will not arise and the equanimity faculty will not arise.

Or else, for whom and where the equanimity faculty will not arise, will the eye-faculty not arise for that one there?

For those with eyes who, having been reborn with pleasure, will attain final nibbāna, for them there the equanimity faculty will not arise, but it is not that the eye-faculty will not arise for them there. For beings in their last existence among non-percipient beings, for them there both the equanimity faculty will not arise and the eye-faculty will not arise.

For whom and where the eye-faculty will not arise, will the faith faculty arise for that one there? Etc. the wisdom faculty, etc. will the mind faculty not arise for that one?

For immaterial beings, for them there the eye-faculty will not arise, but it is not that the mind faculty will not arise for them there. For beings in their last existence among non-percipient beings, for them there both the eye-faculty will not arise and the mind faculty will not arise.

Or else, for whom and where the mind faculty will not arise, will the eye-faculty not arise for that one there? Yes. (The Eye-Faculty Root)

327. For whom and where the nose-faculty will not arise, will the femininity faculty not arise for that one there? Yes.

Or else, for whom and where the femininity faculty will not arise, will the nose-faculty not arise for that one there?

For those men who, having shown several existences in this very state, will attain final nibbāna, for them there the femininity faculty will not arise, but it is not that the nose-faculty will not arise for them there. For beings in their last existence in the sensual-sphere of existence, for fine-material-sphere beings, and for immaterial-sphere beings, for them there both the femininity faculty will not arise and the nose-faculty will not arise.

For whom and where the nose-faculty will not arise, will the masculinity faculty not arise for that one there? Yes.

Or else, for whom and where the masculinity faculty will not arise, will the nose-faculty not arise for that one there?

For those women who, having shown several existences in this very state, will attain final nibbāna, for them there the masculinity faculty will not arise, but it is not that the nose-faculty will not arise for them there. For beings in their last existence in the sensual-sphere of existence, for fine-material-sphere beings, and for immaterial-sphere beings, for them there both the masculinity faculty will not arise and the nose-faculty will not arise.

For whom and where the nose-faculty will not arise, will the life faculty not arise for that one there?

For fine-material-sphere and immaterial-sphere beings, for them there the nose-faculty will not arise, but it is not that the life faculty will not arise for them there. For those in their last existence, for them there both the nose-faculty will not arise and the life faculty will not arise.

Or else, for whom and where the life faculty will not arise, will the nose-faculty not arise for that one there? Yes.

For whom and where the nose-faculty will not arise, will the pleasure faculty not arise for that one there?

For fine-material-sphere beings, for them there the nose-faculty will not arise, but it is not that the pleasure faculty will not arise for them there. For beings in their last existence in the five-aggregate constituent realm, for non-percipient beings, and for

immaterial beings, for them there both the nose-faculty will not arise and the pleasure faculty will not arise.

Or else, for whom and where the pleasure faculty will not arise, will the nose-faculty not arise for that one there?

For those with nose who, having been reborn with equanimity, will attain final nibbāna, for them there the pleasure faculty will not arise, but it is not that the nose-faculty will not arise for them there. For beings in their last existence in the five-aggregate constituent realm, for non-percipient beings, and for immaterial beings, for them there both the pleasure faculty will not arise and the nose-faculty will not arise.

For whom and where the nose-faculty will not arise, will the equanimity faculty not arise for that one there?

For fine-material-sphere and immaterial-sphere beings, for them there the nose-faculty will not arise, but it is not that the equanimity faculty will not arise for them there. For beings in their last existence among non-percipient beings, for them there both the nose-faculty will not arise and the equanimity faculty will not arise.

Or else, for whom and where the equanimity faculty will not arise, will the nose-faculty not arise for that one there?

For those with nose who, having been reborn with pleasure, will attain final nibbāna, for them there the equanimity faculty will not arise, but it is not that the nose-faculty will not arise for them there. For beings in their last existence among non-percipient beings, for them there both the equanimity faculty will not arise and the nose-faculty will not arise.

For whom and where the nose-faculty will not arise, will the faith faculty not arise for that one there? Etc. the wisdom faculty, etc. will the mind faculty not arise for that one?

For fine-material-sphere and immaterial-sphere beings, for them there the nose-faculty will not arise, but it is not that the mind faculty will not arise for them there. For beings in their last existence among non-percipient beings, for them there both the nose-faculty will not arise and the mind faculty will not arise.

Or else, for whom and where the mind faculty will not arise, will the nose-faculty not arise for that one there? Yes. (The Nose-Faculty Root)

328. For whom and where the femininity faculty will not arise, will the masculinity faculty not arise for that one there?

For those men who, having shown several existences in this very state, will attain final nibbāna, for them there the femininity faculty will not arise, but it is not that the masculinity faculty will not arise for them there. For beings in their last existence in the sensual-sphere of existence, for fine-material-sphere beings, and for immaterial-sphere beings, for them there both the femininity faculty will not arise and the masculinity faculty will not arise.

Or else, for whom and where the masculinity faculty will not arise, will the femininity faculty not arise for that one there?

For those women who, having shown several existences in this very state, will attain final nibbāna, for them there the masculinity faculty will not arise, but it is not that the femininity faculty will not arise for them there. For beings in their last existence in the sensual-sphere of existence, for fine-material-sphere beings, and for immaterial-sphere beings, for them there both the masculinity faculty will not arise and the femininity faculty will not arise.

For whom and where the femininity faculty will not arise, will the life faculty not arise for that one there?

For fine-material-sphere and immaterial-sphere beings, and for those men who, having shown several existences in this very state, will attain final nibbāna, for them there the femininity faculty will not arise, but it is not that the life faculty will not arise for them there. For those in their last existence, for them there both the femininity faculty will not arise and the life faculty will not arise.

Or else, for whom and where the life faculty will not arise, will the femininity faculty not arise for that one there? Yes.

For whom and where the femininity faculty will not arise, will the pleasure faculty not arise for that one there?

For fine-material-sphere beings, and for those men who, having shown several existences in this very state, having been reborn with pleasure, will attain final nibbāna, for them there the femininity faculty will not arise, but it is not that the pleasure faculty will not arise for them there. For beings in their last existence in the five-aggregate constituent realm, for non-percipient beings, for immaterial beings, and for those men who, having shown several existences in this very state, having been reborn with equanimity, will attain final nibbāna, for them there both the femininity faculty will not arise and the pleasure faculty will not arise.

Or else, for whom and where the pleasure faculty will not arise, will the femininity faculty not arise for that one there?

For those women who, having shown several existences in this very state, having been reborn with equanimity, will attain final nibbāna, for them there the pleasure faculty will not arise, but it is not that the femininity faculty will not arise for them there. For beings in their last existence in the five-aggregate constituent realm, for non-percipient beings, for immaterial beings, and for those men who, having shown several existences in this very state, having been reborn with equanimity, will attain final nibbāna, for them there both the pleasure faculty will not arise and the femininity faculty will not arise.

For whom and where the femininity faculty will not arise, will the equanimity faculty not arise for that one there?

For fine-material-sphere and immaterial-sphere beings, and for those men who, having shown several existences in this very state, having been reborn with equanimity, will attain final nibbāna, for them there the femininity faculty will not arise, but it is not that the equanimity faculty will not arise for them there. For those in their last existence, for non-percipient beings, and for those men who, having

shown several existences in this very state, having been reborn with pleasure, will attain final nibbāna, for them there both the femininity faculty will not arise and the equanimity faculty will not arise.

Or else, for whom and where the equanimity faculty will not arise, will the femininity faculty not arise for that one there?

For those women who, having shown several existences in this very state, having been reborn with pleasure, will attain final nibbāna, for them there the equanimity faculty will not arise, but it is not that the femininity faculty will not arise for them there. For those in their last existence, for non-percipient beings, and for those men who, having shown several existences in this very state, having been reborn with pleasure, will attain final nibbāna, for them there both the equanimity faculty will not arise and the femininity faculty will not arise.

For whom and where the femininity faculty will not arise, will the faith faculty not arise for that one there? Etc. the wisdom faculty, etc. will the mind faculty not arise for that one?

For fine-material-sphere and immaterial-sphere beings, and for those men who, having shown several existences in this very state, will attain final nibbāna, for them there the femininity faculty will not arise, but it is not that the mind faculty will not arise for them there. For those in their last existence and for non-percipient beings, for them there both the femininity faculty will not arise and the mind faculty will not arise.

Or else, for whom and where the mind faculty will not arise, will the femininity faculty not arise for that one there? Yes. (The Femininity Faculty Root)

329. For whom and where the masculinity faculty will not arise, will the life faculty not arise for that one there?

For fine-material-sphere and immaterial-sphere beings, and for those women who, having shown several existences in this very state, will attain final nibbāna, for them there the masculinity faculty will not arise, but it is not that the life faculty will not arise for them there. For those in their last existence, for them there both the masculinity faculty will not arise and the life faculty will not arise.

Or else, for whom and where the life faculty will not arise, will the masculinity faculty not arise for that one there? Yes.

For whom and where the masculinity faculty will not arise, will the pleasure faculty not arise for that one there?

For fine-material-sphere beings, and for those women who, having shown several existences in this very state, having been reborn with pleasure, will attain final nibbāna, for them there the masculinity faculty will not arise, but it is not that the pleasure faculty will not arise for them there. For beings in their last existence in the five-aggregate constituent realm, for non-percipient beings, and for immaterial beings, and for those women who, having shown several existences in this very state, having been reborn with equanimity, will attain final nibbāna, for them there both the masculinity faculty will not arise and the pleasure faculty will not arise.

Or else, for whom and where the pleasure faculty will not arise, will the masculinity faculty not arise for that one there?

For those men who, having shown several existences in this very state, having been reborn with equanimity, will attain final nibbāna, for them there the pleasure faculty will not arise, but it is not that the masculinity faculty will not arise for them there. For beings in their last existence in the five-aggregate constituent realm, for non-percipient beings, and for immaterial beings, and for those women who, having shown several existences in this very state, having been reborn with equanimity, will attain final nibbāna, for them there both the pleasure faculty will not arise and the masculinity faculty will not arise.

For whom and where the masculinity faculty will not arise, will the equanimity faculty not arise for that one there?

For fine-material-sphere and immaterial-sphere beings, and for those women who, having shown several existences in this very state, having been reborn with equanimity, will attain final nibbāna, for them there the masculinity faculty will not arise, but it is not that the equanimity faculty will not arise for them there. For those in their last existence among non-percipient beings, and for those women who, having shown several existences in this very state, having been reborn with pleasure, will attain final nibbāna, for them there both the masculinity faculty will not arise and the equanimity faculty will not arise.

Or else, for whom and where the equanimity faculty will not arise, will the masculinity faculty not arise for that one there?

For those men who, having shown several existences in this very state, having been reborn with pleasure, will attain final nibbāna, for them there the equanimity faculty will not arise, but it is not that the masculinity faculty will not arise for them there. For those in their last existence among non-percipient beings, and for those women who, having shown several existences in this very state, having been reborn with pleasure, will attain final nibbāna, for them there both the equanimity faculty will not arise and the masculinity faculty will not arise.

For whom and where the masculinity faculty will not arise, will the faith faculty not arise for that one there? Etc. the wisdom faculty, etc. will the mind faculty not arise for that one?

For fine-material-sphere and immaterial-sphere beings, and for those women who, having shown several existences in this very state, will attain final nibbāna, for them there the masculinity faculty will not arise, but it is not that the mind faculty will not arise for them there. For those in their last existence among non-percipient beings, for them there both the masculinity faculty will not arise and the mind faculty will not arise.

Or else, for whom and where the mind faculty will not arise, will the masculinity faculty not arise for that one there? Yes. (The Masculinity Faculty Root)

330. For whom and where the life faculty will not arise, will the pleasure faculty not arise for that one there? Yes.

Or else, for whom and where the pleasure faculty will not arise, will the life faculty not arise for that one there?

For those who immediately after this consciousness will have final consciousness associated with equanimity arise, for non-percipient beings, for them there the pleasure faculty will not arise, but it is not that the life faculty will not arise for them there. For the possessors of final consciousness, for them there both the pleasure faculty will not arise and the life faculty will not arise.

For whom and where the life faculty will not arise, will the equanimity faculty not arise for that one there? Yes.

Or else, for whom and where the equanimity faculty will not arise, will the life faculty not arise for that one there?

For those who immediately after this consciousness will have final consciousness associated with pleasure arise, for non-percipient beings, for them there the equanimity faculty will not arise, but it is not that the life faculty will not arise for them there. For the possessors of final consciousness, for them there both the equanimity faculty will not arise and the life faculty will not arise.

For whom and where the life faculty will not arise, will the faith faculty not arise for that one there? Etc. the wisdom faculty, etc. will the mind faculty not arise for that one? Yes.

Or else, for whom and where the mind faculty will not arise, will the life faculty not arise for that one there?

For non-percipient beings, for them there the mind faculty will not arise, but it is not that the life faculty will not arise for them there. For the possessors of final consciousness, for them there both the mind faculty will not arise and the life faculty will not arise. (The Life Faculty as Root)

331. For whom and where the pleasure faculty will not arise, will the equanimity faculty not arise for that one there?

For those who immediately after this consciousness will have final consciousness associated with equanimity arise, for them there the pleasure faculty will not arise, but it is not that the equanimity faculty will not arise for them there. For the possessors of final consciousness, for non-percipient beings, for them there both the pleasure faculty will not arise and the equanimity faculty will not arise.

Or else, for whom and where the equanimity faculty will not arise, will the pleasure faculty not arise for that one there?

For those who immediately after this consciousness will have final consciousness associated with pleasure arise, for them there the equanimity faculty will not arise, but it is not that the pleasure faculty will not arise for them there. For the possessors of final consciousness, for non-percipient beings, for them there both the equanimity faculty will not arise and the pleasure faculty will not arise.

For whom and where the pleasure faculty will not arise, will the faith faculty not arise for that one there? Etc. the wisdom faculty, etc. will the mind faculty not arise for that one?

For those who immediately after this consciousness will have final consciousness associated with equanimity arise, for them there the pleasure faculty will not arise, but it is not that the mind faculty will not arise for them there. For the possessors of final consciousness, for non-percipient beings, for them there both the pleasure faculty will not arise and the mind faculty will not arise.

Or else, for whom and where the mind faculty will not arise, will the pleasure faculty not arise for that one there? Yes. (The pleasure faculty root)

332. For whom and where the equanimity faculty will not arise, will the faith faculty not arise for that one there? Etc. the wisdom faculty, etc. will the mind faculty not arise for that one?

For those who immediately after this consciousness will have final consciousness associated with pleasure arise, for them there the equanimity faculty will not arise, but it is not that the mind faculty will not arise for them there. For the possessors of final consciousness, for non-percipient beings, for them there both the equanimity faculty will not arise and the mind faculty will not arise. Or else, for whom and where the mind faculty will not arise, will the equanimity faculty not arise for that one there? Yes. (The Equanimity Faculty Root)

333. For whom and where the faith faculty will not arise, will the wisdom faculty... etc. will the mind faculty not arise for that one? Yes.

Or else, for whom and where the mind faculty will not arise, will the faith faculty not arise for that one there? Yes. (Faith Faculty as Root)

334. For whom and where the wisdom faculty will not arise, will the mind faculty not arise for that one there? Yes.

Or else, for whom and where the mind faculty will not arise, will the wisdom faculty not arise for that one there? Yes. (The Wisdom Faculty Root)

(4) The Section on Present and Past

Conformity Person

335. For whom the eye-faculty arises, did the ear-faculty arise for that one? Yes.

Or else, for whom the ear-faculty arose, does the eye-faculty arise for that one?

For all those passing away, and for those without eyes being reborn, for them the ear-faculty arose, but the eye-faculty does not arise for them. For those with eyes being reborn, for them both the ear-faculty arose and the eye-faculty arises.

For whom the eye-faculty arises, did the nose-faculty arise for that one? Yes.

Or else, for whom the nose-faculty arose, does the eye-faculty arise for that one?

For all those passing away, and for those without eyes being reborn, for them the nose-faculty arose, but the eye-faculty does not arise for them. For those with eyes being reborn, for them both the nose-faculty arose and the eye-faculty arises.

For whom the eye-faculty arises, the femininity faculty, etc. did the masculinity faculty arise for that one? Yes.

Or else, for whom the masculinity faculty arose, does the eye-faculty arise for that one?

For all those passing away, and for those without eyes being reborn, for them the masculinity faculty arose, but the eye-faculty does not arise for them. For those with eyes being reborn, for them both the masculinity faculty arose and the eye-faculty arises.

For whom the eye-faculty arises, did the life faculty arise for that one? Yes.

Or else, for whom the life faculty arose, does the eye-faculty arise for that one?

For all those passing away, and for those without eyes being reborn, for them the life faculty arose, but the eye-faculty does not arise for them. For those with eyes being reborn, for them both the life faculty arose and the eye-faculty arises.

For whom the eye-faculty arises, the pleasure faculty, etc. did the equanimity faculty arise for that one? Yes.

Or else, for whom the equanimity faculty arose, does the eye-faculty arise for that one?

For all those passing away, and for those without eyes being reborn, for them the equanimity faculty arose, but the eye-faculty does not arise for them. For those with eyes being reborn, for them both the equanimity faculty arose and the eye-faculty arises.

For whom the eye-faculty arises, the faith faculty, etc. the wisdom faculty, etc. did the mind faculty arise for that one? Yes.

Or else, for whom the mind faculty arose, does the eye-faculty arise for that one?

For all those passing away, and for those without eyes being reborn, for them the mind faculty arose, but the eye-faculty does not arise for them. For those with eyes being reborn, for them both the mind faculty arose and the eye-faculty arises. (The Eye-Faculty Root)

336. For whom the nose-faculty arises, does the femininity faculty... etc. did the masculinity faculty arise for that one? Yes.

Or else, for whom the masculinity faculty arose, does the nose-faculty arise for that one?

For all those passing away, and for those without nose being reborn, for them the masculinity faculty arose, but the nose-faculty does not arise for them. For those with nose being reborn, for them both the masculinity faculty arose and the nose-faculty arises.

For whom the nose-faculty arises, did the life faculty arise for that one? Yes.

Or else, for whom the life faculty arose, does the nose-faculty arise for that one?

For all those passing away, and for those without nose being reborn, for them the life faculty arose, but the nose-faculty does not arise for them. For those with nose being reborn, for them both the life faculty arose and the nose-faculty arises.

For whom the nose-faculty arises, does the pleasure faculty... etc. did the equanimity faculty arise for that one? Yes.

Or else, for whom the equanimity faculty arose, does the nose-faculty arise for that one?

For all those passing away, and for those without nose being reborn, for them the equanimity faculty arose, but the nose-faculty does not arise for them. For those with nose being reborn, for them both the equanimity faculty arose and the nose-faculty arises.

For whom the nose-faculty arises, does the faith faculty... etc. the wisdom faculty, etc. did the mind faculty arise for that one? Yes.

Or else, for whom the mind faculty arose, does the nose-faculty arise for that one?

For all those passing away, and for those without nose being reborn, for them the mind faculty arose, but the nose-faculty does not arise for them. For those with nose being reborn, for them both the mind faculty arose and the nose-faculty arises. (The Nose-Faculty Root)

337. For whom the femininity faculty arises, did the masculinity faculty arise for that one? Yes.

Or else, for whom the masculinity faculty arose, does the femininity faculty arise for that one?

For all those passing away, and for those who are not women being reborn, for them the masculinity faculty arose, but the femininity faculty does not arise for them. For those who are women being reborn, for them both the masculinity faculty arose and the femininity faculty arises.

For whom the femininity faculty arises, did the life faculty arise for that one? Yes.

Or else, for whom the life faculty arose, does the femininity faculty arise for that one?

For all those passing away, and for those who are not women being reborn, for them the life faculty arose, but the femininity faculty does not arise for them. For those who are women being reborn, for them both the life faculty arose and the femininity faculty arises.

For whom the femininity faculty arises, the pleasure faculty, etc. the equanimity faculty, etc. the faith faculty, etc. the wisdom faculty, etc. did the mind faculty arise for that one? Yes.

Or else, for whom the mind faculty arose, does the femininity faculty arise for that one?

For all those passing away, and for those who are not women being reborn, for them the mind faculty arose, but the femininity faculty does not arise for them. For those who are women being reborn, for them both the mind faculty arose and the femininity faculty arises. (The Femininity Faculty Root)

338. For whom the masculinity faculty arises, did the life faculty arise for that one? Yes.

Or else, for whom the life faculty arose, does the masculinity faculty arise for that one?

For all those passing away, and for those who are not men being reborn, for them the life faculty arose, but the masculinity faculty does not arise for them. For men being reborn, for them both the life faculty arose and the masculinity faculty arises.

For whom the masculinity faculty arises, does the pleasure faculty, etc. the equanimity faculty, etc. the faith faculty, etc. the wisdom faculty, etc. did the mind faculty arise for that one? Yes.

Or else, for whom the mind faculty arose, does the masculinity faculty arise for that one?

For all those passing away, and for those who are not men being reborn, for them the mind faculty arose, but the masculinity faculty does not arise for them. For men being reborn, for them both the mind faculty arose and the masculinity faculty arises. (The Masculinity Faculty Root)

339. For whom the life faculty arises, did the pleasure faculty arise for that one? Yes.

Or else, for whom the pleasure faculty arose, does the life faculty arise for that one?

For all those passing away, during the occurrence at the dissolution moment of consciousness, for them the pleasure faculty arose, but the life faculty does not arise for them. For all those being reborn, during the occurrence at the moment of arising of consciousness, for them both the pleasure faculty arose and the life faculty arises.

For whom the life faculty arises, did the equanimity faculty arise for that one? Etc. the faith faculty, etc. the wisdom faculty, etc. did the mind faculty arise for that one? Yes.

Or else, for whom the mind faculty arose, does the life faculty arise for that one?

For all those passing away, during the occurrence at the dissolution moment of consciousness, for them the mind faculty arose, but the life faculty does not arise for them. For all those being reborn, during the occurrence at the moment of arising of consciousness, for them both the mind faculty arose and the life faculty arises. (The Life Faculty as Root)

340. For whom the pleasure faculty arises, did the equanimity faculty arise for that one? Yes.

Or else, for whom the equanimity faculty arose, does the pleasure faculty arise for that one?

For all at the dissolution moment of consciousness, at the moment of arising of consciousness dissociated from pleasure, for those attained to cessation, for non-percipient beings, for them the equanimity faculty arose, but the pleasure faculty does not arise for them. For those being reborn with pleasure, during the occurrence of consciousness associated with pleasure at the moment of arising, for them both the equanimity faculty arose and the pleasure faculty arises.

For whom the pleasure faculty arises, does the faith faculty arise for that one? Etc. the wisdom faculty, etc. did the mind faculty arise for that one? Yes.

Or else, for whom the mind faculty arose, does the pleasure faculty arise for that one?

For all at the dissolution moment of consciousness, at the moment of arising of consciousness dissociated from pleasure, for those attained to cessation, for non-percipient beings, for them the mind faculty arose, but the pleasure faculty does not arise for them. For those being reborn with pleasure, during the occurrence of consciousness associated with pleasure at the moment of arising, for them both the mind faculty arose and the pleasure faculty arises. (The pleasure faculty root)

341. For whom the equanimity faculty arises, did the faith faculty arise for that one? Yes.

Or else, for whom the faith faculty arose, does the equanimity faculty arise for that one?

For all at the dissolution moment of consciousness, at the moment of arising of consciousness dissociated from equanimity, for those attained to cessation, for non-percipient beings, for them the faith faculty arose, but the equanimity faculty does not arise for them. For those being reborn with equanimity, during the occurrence of consciousness associated with equanimity at the moment of arising, for them both the faith faculty arose and the equanimity faculty arises.

For whom the equanimity faculty arises, does the wisdom faculty... etc. did the mind faculty arise for that one? Yes.

Or else, for whom the mind faculty arose, does the equanimity faculty arise for that one?

For all at the dissolution moment of consciousness, at the moment of arising of consciousness dissociated from equanimity, for those attained to cessation, for non-percipient beings, for them the mind faculty arose, but the equanimity faculty does not arise for them. For those being reborn with equanimity, during the occurrence of consciousness associated with equanimity at the moment of arising, for them both the mind faculty arose and the equanimity faculty arises. (The Equanimity Faculty Root)

342. For whom the faith faculty arises, did the wisdom faculty arise for that one? Yes.

Or else, for whom the wisdom faculty arose, does the faith faculty arise for that one?

For all at the dissolution moment of consciousness, at the moment of arising of consciousness dissociated from faith, for those attained to cessation, for non-percipient beings, for them the wisdom faculty arose, but the faith faculty does not arise for them. For those with root being reborn, during occurrence, at the moment of arising of consciousness associated with faith, for them both the wisdom faculty arose and the faith faculty arises.

For whom the faith faculty arises, did the mind faculty arise for that one? Yes.

Or else, for whom the mind faculty arose, does the faith faculty arise for that one?

For all at the dissolution moment of consciousness, at the moment of arising of consciousness dissociated from faith, for those attained to cessation, for non-percipient beings, for them the mind faculty arose, but the faith faculty does not arise for them. For those with root being reborn, during occurrence, at the moment of arising of consciousness associated with faith, for them both the mind faculty arose and the faith faculty arises. (Faith Faculty as Root)

343. For whom the wisdom faculty arises, did the mind faculty arise for that one? Yes.

Or else, for whom the mind faculty arose, does the wisdom faculty arise for that one?

For all at the dissolution moment of consciousness, at the moment of arising of consciousness dissociated from knowledge, for those attained to cessation, for non-percipient beings, for them the mind faculty arose, but the wisdom faculty does not arise for them. For those associated with knowledge being reborn, during occurrence, at the moment of arising of consciousness associated with knowledge, for them both the mind faculty arose and the wisdom faculty arises. (The Wisdom Faculty Root)

Conformity Place

344. Where the eye-faculty arises, did the ear-faculty arise there? Etc.

Conformity - Person - Place

345. For whom and where the eye-faculty arises, did the ear-faculty arise for that one there?

For those being reborn in the pure abode, for them there the eye-faculty arises, but the ear-faculty did not arise for them there. For the others with eyes being reborn, for them there both the eye-faculty arises and the ear-faculty arose.

Or else, for whom and where the ear-faculty arose, does the eye-faculty arise for that one there?

For those passing away from the five-aggregate constituent realm, without eyes, being reborn in the sensual-sphere of existence, for them there the ear-faculty arose, but the eye-faculty does not arise for them there. For those with eyes being reborn, for them there both the ear-faculty arose and the eye-faculty arises.

For whom and where the eye-faculty arises, did the nose-faculty arise for that one there?

For those being reborn in the fine-material-sphere, for them there the eye-faculty arises, but the nose-faculty did not arise for them there. For those with eyes being reborn in the sensual-sphere of existence, for them there both the eye-faculty arises and the nose-faculty arose.

Or else, for whom and where the nose-faculty arose, does the eye-faculty arise for that one there?

For those passing away from the sensual-sphere of existence, without eyes, being reborn in the sensual-sphere of existence, for them there the nose-faculty arose, but the eye-faculty does not arise for them there. For those with eyes being reborn in the sensual-sphere of existence, for them there both the nose-faculty arose and the eye-faculty arises.

For whom and where the eye-faculty arises, for that one there the femininity faculty, etc. did the masculinity faculty arise for that one?

For those being reborn in the fine-material-sphere, for them there the eye-faculty arises, but the masculinity faculty did not arise for them there. For those with eyes being reborn in the sensual-sphere of existence, for them there both the eye-faculty arises and the masculinity faculty arose.

Or else, for whom and where the masculinity faculty arose, does the eye-faculty arise for that one there?

For those passing away from the sensual-sphere of existence, without eyes, being reborn in the sensual-sphere of existence, for them there the masculinity faculty arose, but the eye-faculty does not arise for them there. For those with eyes being reborn in the sensual-sphere of existence, for them there both the masculinity faculty arose and the eye-faculty arises.

For whom and where the eye-faculty arises, did the life faculty arise for that one there?

For those being reborn in the pure abode, for them there the eye-faculty arises, but the life faculty did not arise for them there. For the others with eyes being reborn, for them there both the eye-faculty arises and the life faculty arose.

Or else, for whom and where the life faculty arose, does the eye-faculty arise for that one there?

For all those passing away, and for those without eyes being reborn, for them there the life faculty arose, but the eye-faculty does not arise for them there. For those with eyes being reborn, for them there both the life faculty arose and the eye-faculty arises.

For whom and where the eye-faculty arises, did the pleasure faculty arise for that one there?

For those being reborn in the pure abode, for them there the eye-faculty arises, but the pleasure faculty did not arise for them there. For the others with eyes being reborn, for them there both the eye-faculty arises and the pleasure faculty arose.

Or else, for whom and where the pleasure faculty arose, does the eye-faculty arise for that one there?

For those passing away from the five-aggregate constituent realm, without eyes, being reborn in the sensual-sphere of existence, for them there the pleasure faculty arose, but the eye-faculty does not arise for them there. For those with eyes being reborn, for them there both the pleasure faculty arose and the eye-faculty arises.

For whom and where the eye-faculty arises, did the equanimity faculty arise for that one there?

For those being reborn in the pure abode, for them there the eye-faculty arises, but the equanimity faculty did not arise for them there. For the others with eyes being reborn, for them there both the eye-faculty arises and the equanimity faculty arose.

Or else, for whom and where the equanimity faculty arose, does the eye-faculty arise for that one there?

For those passing away from the five-aggregate constituent realm, without eyes, being reborn in the sensual-sphere of existence, and for immaterial beings, for them there the equanimity faculty arose, but the eye-faculty does not arise for them there. For those with eyes being reborn, for them there both the equanimity faculty arose and the eye-faculty arises.

For whom and where the eye-faculty arises, did the faith faculty arise for that one there?

For those being reborn in the pure abode, for them there the eye-faculty arises, but the faith faculty did not arise for them there. For the others with eyes being reborn, for them there both the eye-faculty arises and the faith faculty arose.

Or else, for whom and where the faith faculty arose, does the eye-faculty arise for that one there?

For those passing away from the five-aggregate constituent realm, without eyes, being reborn in the sensual-sphere of existence, and for immaterial beings, for them there the faith faculty arose, but the eye-faculty does not arise for them there. For those with eyes being reborn, for them there both the faith faculty arose and the eye-faculty arises.

For whom and where the eye-faculty arises, for that one there the wisdom faculty... etc. did the mind faculty arise for that one?

For those being reborn in the pure abode, for them there the eye-faculty arises, but the mind faculty did not arise for them there. For the others with eyes being reborn, for them there both the eye-faculty arises and the mind faculty arose.

Or else, for whom and where the mind faculty arose, does the eye-faculty arise for that one there?

For those passing away from the five-aggregate constituent realm, without eyes, being reborn in the sensual-sphere of existence, and for immaterial beings, for them there the mind faculty arose, but the eye-faculty does not arise for them there. For

those with eyes being reborn, for them there both the mind faculty arose and the eye-faculty arises. (The Eye-Faculty Root)

346. For whom and where the nose-faculty arises, for that one there the femininity faculty, etc. did the masculinity faculty arise for that one? Yes.

Or else, for whom and where the masculinity faculty arose, does the nose-faculty arise for that one there?

For those passing away from the sensual-sphere of existence, without nose, being reborn in the sensual-sphere of existence, for them there the masculinity faculty arose, but the nose-faculty does not arise for them there. For those with nose being reborn, for them there both the masculinity faculty arose and the nose-faculty arises.

For whom and where the nose-faculty arises, did the life faculty arise for that one there? Yes.

Or else, for whom and where the life faculty arose, does the nose-faculty arise for that one there?

For all those passing away, and for those without nose being reborn, for them there the life faculty arose, but the nose-faculty does not arise for them there. For those with nose being reborn, for them there both the life faculty arose and the nose-faculty arises.

For whom and where the nose-faculty arises, did the pleasure faculty arise for that one there? Yes.

Or else, for whom and where the pleasure faculty arose, does the nose-faculty arise for that one there?

For those passing away from the sensual-sphere of existence, without nose, being reborn in the sensual-sphere of existence, and for fine-material-sphere beings, for them there the pleasure faculty arose, but the nose-faculty does not arise for them there. For those with nose being reborn, for them there both the pleasure faculty arose and the nose-faculty arises.

For whom and where the nose-faculty arises, did the equanimity faculty arise for that one there? Yes.

Or else, for whom and where the equanimity faculty arose, does the nose-faculty arise for that one there?

For those passing away from the sensual-sphere of existence, without nose, being reborn in the sensual-sphere of existence, and for fine-material-sphere and immaterial-sphere beings, for them there the equanimity faculty arose, but the nose-faculty does not arise for them there. For those with nose being reborn, for them there both the equanimity faculty arose and the nose-faculty arises. For whom and where the nose-faculty arises, for that one there the faith faculty, etc. the wisdom faculty, etc. did the mind faculty arise for that one? Yes.

Or else, for whom and where the mind faculty arose, does the nose-faculty arise for that one there?

For those passing away from the sensual-sphere of existence, without nose, being reborn in the sensual-sphere of existence, and for fine-material-sphere and immaterial-sphere beings, for them there the mind faculty arose, but the nose-faculty does not arise for them there. For those with nose being reborn, for them there both the mind faculty arose and the nose-faculty arises. (The Nose-Faculty Root)

347. For whom and where the femininity faculty arises, did the masculinity faculty arise for that one there? Yes.

Or else, for whom and where the masculinity faculty arose, does the femininity faculty arise for that one there?

For those passing away from the sensual-sphere of existence, who are not women, being reborn in the sensual-sphere of existence, for them there the masculinity faculty arose, but the femininity faculty does not arise for them there. For women being reborn, for them there both the masculinity faculty arose and the femininity faculty arises.

For whom and where the femininity faculty arises, did the life faculty arise for that one there? Yes.

Or else, for whom and where the life faculty arose, does the femininity faculty arise for that one there?

For those passing away from the sensual-sphere of existence, who are not women, being reborn in the sensual-sphere of existence, and for fine-material-sphere and immaterial-sphere beings, for them there the life faculty arose, but the femininity faculty does not arise for them there. For women being reborn, for them there both the life faculty arose and the femininity faculty arises.

For whom and where the femininity faculty arises, did the pleasure faculty arise for that one there? Yes.

Or else, for whom and where the pleasure faculty arose, does the femininity faculty arise for that one there?

For those passing away from the sensual-sphere of existence, who are not women, being reborn in the sensual-sphere of existence, and for fine-material-sphere beings, for them there the pleasure faculty arose, but the femininity faculty does not arise for them there. For women being reborn, for them there both the pleasure faculty arose and the femininity faculty arises.

For whom and where the femininity faculty arises, did the equanimity faculty arise for that one there? Etc. the faith faculty, etc. the wisdom faculty, etc. did the mind faculty arise for that one? Yes.

Or else, for whom and where the mind faculty arose, does the femininity faculty arise for that one there?

For those passing away from the sensual-sphere of existence, who are not women, being reborn in the sensual-sphere of existence, and for fine-material-sphere and immaterial-sphere beings, for them there the mind faculty arose, but the femininity

faculty does not arise for them there. For women being reborn, for them there both the mind faculty arose and the femininity faculty arises. (The Femininity Faculty Root)

348. For whom and where the masculinity faculty arises, did the life faculty arise for that one there? Yes.

Or else, for whom and where the life faculty arose, does the masculinity faculty arise for that one there?

For those passing away from the sensual-sphere of existence, who are not men, being reborn in the sensual-sphere of existence, and for fine-material-sphere and immaterial-sphere beings, for them there the life faculty arose, but the masculinity faculty does not arise for them there. For men being reborn, for them there both the life faculty arose and the masculinity faculty arises.

For whom and where the masculinity faculty arises, did the pleasure faculty arise for that one there? Yes.

Or else, for whom and where the pleasure faculty arose, does the masculinity faculty arise for that one there?

For those passing away from the sensual-sphere of existence, who are not men, being reborn in the sensual-sphere of existence, and for fine-material-sphere beings, for them there the pleasure faculty arose, but the masculinity faculty does not arise for them there. For men being reborn, for them there both the pleasure faculty arose and the masculinity faculty arises.

For whom and where the masculinity faculty arises, did the equanimity faculty arise for that one there? Yes.

Or else, for whom and where the equanimity faculty arose, does the masculinity faculty arise for that one there?

For those passing away from the sensual-sphere of existence, who are not men, being reborn in the sensual-sphere of existence, and for fine-material-sphere and immaterial-sphere beings, for them there the equanimity faculty arose, but the masculinity faculty does not arise for them there. For men being reborn, for them there both the equanimity faculty arose and the masculinity faculty arises.

For whom and where the masculinity faculty arises, did the faith faculty arise for that one there? Etc. the wisdom faculty, etc. did the mind faculty arise for that one? Yes.

Or else, for whom and where the mind faculty arose, does the masculinity faculty arise for that one there?

For those passing away from the sensual-sphere of existence, who are not men, being reborn in the sensual-sphere of existence, and for fine-material-sphere and immaterial-sphere beings, for them there the mind faculty arose, but the masculinity faculty does not arise for them there. For men being reborn, for them there both the mind faculty arose and the masculinity faculty arises. (The Masculinity Faculty Root)

349. For whom and where the life faculty arises, did the pleasure faculty arise for that one there?

For those in the Pure Abodes at the moment of arising of rebirth consciousness, and for those being reborn in the non-percipient being realm, for them there the life faculty arises, but the pleasure faculty did not arise for them there. For the others being reborn in the four-aggregate constituent realm or the five-aggregate constituent realm, during the occurrence at the moment of arising of consciousness, for them there both the life faculty arises and the pleasure faculty arose.

Or else, for whom and where the pleasure faculty arose, does the life faculty arise for that one there?

For those passing away from the four-aggregate constituent realm or the five-aggregate constituent realm, during the occurrence at the dissolution moment of consciousness, for them there the pleasure faculty arose, but the life faculty does not arise for them there. For those being reborn in the four-aggregate constituent realm or the five-aggregate constituent realm, during the occurrence at the moment of arising of consciousness, for them there both the pleasure faculty arose and the life faculty arises.

For whom and where the life faculty arises, did the equanimity faculty arise for that one there?

For those being reborn in the Pure Abodes, for those being reborn in the non-percipient being realm, for them there the life faculty arises, but the equanimity faculty did not arise for them there. For the others being reborn in the four-aggregate constituent realm or the five-aggregate constituent realm, during the occurrence at the moment of arising of consciousness, for them there both the life faculty arises and the equanimity faculty arose.

Or else, for whom and where the equanimity faculty arose, does the life faculty arise for that one there?

For those passing away from the four-aggregate constituent realm or the five-aggregate constituent realm, during the occurrence at the dissolution moment of consciousness, for them there the equanimity faculty arose, but the life faculty does not arise for them there. For those being reborn in the four-aggregate constituent realm or the five-aggregate constituent realm, during the occurrence at the moment of arising of consciousness, for them there both the equanimity faculty arose and the life faculty arises.

For whom and where the life faculty arises, did the faith faculty arise for that one there? Etc. the wisdom faculty, etc. did the mind faculty arise for that one?

For those being reborn in the Pure Abodes, for those being reborn in the non-percipient being realm, for them there the life faculty arises, but the mind faculty did not arise for them there. For the others being reborn in the four-aggregate constituent realm or the five-aggregate constituent realm, during the occurrence at the moment of arising of consciousness, for them there both the life faculty arises and the mind faculty arose.

Or else, for whom and where the mind faculty arose, does the life faculty arise for that one there?

For those passing away from the four-aggregate constituent realm or the five-aggregate constituent realm, during the occurrence at the dissolution moment of consciousness, for them there the mind faculty arose, but the life faculty does not arise for them there. For those being reborn in the four-aggregate constituent realm or the five-aggregate constituent realm, during the occurrence at the moment of arising of consciousness, for them there both the mind faculty arose and the life faculty arises. (The Life Faculty as Root)

350. For whom and where the pleasure faculty arises, does the equanimity faculty arise for that one there? Etc. the faith faculty, etc. the wisdom faculty, etc. did the mind faculty arise for that one? Yes.

Or else, for whom and where the mind faculty arose, does the pleasure faculty arise for that one there?

For all at the dissolution moment of consciousness, at the moment of arising of consciousness dissociated from pleasure, for them there the mind faculty arose, but the pleasure faculty does not arise for them there. For those being reborn with pleasure, during occurrence, at the moment of arising of consciousness associated with pleasure, for them there both the mind faculty arose and the pleasure faculty arises. (The pleasure faculty root)

351. For whom and where the equanimity faculty arises, did the faith faculty arise for that one there?

For those being reborn in the pure abode, for them there the equanimity faculty arises, but the faith faculty did not arise for them there. For the others being reborn with equanimity, during the occurrence of consciousness associated with equanimity at the moment of arising, for them there both the equanimity faculty arises and the faith faculty arose.

Or else, for whom and where the faith faculty arose, does the equanimity faculty arise for that one there?

For all at the dissolution moment of consciousness, at the moment of arising of consciousness dissociated from equanimity, for them there the faith faculty arose, but the equanimity faculty does not arise for them there. For those being reborn with equanimity, during the occurrence of consciousness associated with equanimity at the moment of arising, for them there both the faith faculty arose and the equanimity faculty arises.

For whom and where the equanimity faculty arises, does the wisdom faculty... etc. did the mind faculty arise for that one?

For those being reborn in the pure abode, for them there the equanimity faculty arises, but the mind faculty did not arise for them there. For the others being reborn with equanimity, during the occurrence of consciousness associated with equanimity at the moment of arising, for them there both the equanimity faculty arises and the mind faculty arose.

Or else, for whom and where the mind faculty arose, does the equanimity faculty arise for that one there?

For all at the dissolution moment of consciousness, at the moment of arising of consciousness dissociated from equanimity, for them there the mind faculty arose, but the equanimity faculty does not arise for them there. For those being reborn with equanimity, during the occurrence of consciousness associated with equanimity at the moment of arising, for them there both the mind faculty arose and the equanimity faculty arises. (The Equanimity Faculty Root)

352. For whom and where the faith faculty arises, did the wisdom faculty arise for that one there?

For those being reborn in the pure abode, for them there the faith faculty arises, but the wisdom faculty did not arise for them there. For the others with root being reborn, during occurrence, at the moment of arising of consciousness associated with faith, for them there both the faith faculty arises and the wisdom faculty arose.

Or else, for whom and where the wisdom faculty arose, does the faith faculty arise for that one there?

For all at the dissolution moment of consciousness, at the moment of arising of consciousness dissociated from faith, for them there the wisdom faculty arose, but the faith faculty does not arise for them there. For those with root being reborn, during occurrence, at the moment of arising of consciousness associated with faith, for them there both the wisdom faculty arose and the faith faculty arises.

For whom and where the faith faculty arises, did the mind faculty arise for that one there?

For those being reborn in the pure abode, for them there the faith faculty arises, but the mind faculty did not arise for them there. For the others with root being reborn, during occurrence, at the moment of arising of consciousness associated with faith, for them there both the faith faculty arises and the mind faculty arose.

Or else, for whom and where the mind faculty arose, does the faith faculty arise for that one there?

For all at the dissolution moment of consciousness, at the moment of arising of consciousness dissociated from faith, for them there the mind faculty arose, but the faith faculty does not arise for them there. For those with root being reborn, during occurrence, at the moment of arising of consciousness associated with faith, for them there both the mind faculty arose and the faith faculty arises. (Faith Faculty as Root)

353. For whom and where the wisdom faculty arises, did the mind faculty arise for that one there?

For those being reborn in the pure abode, for them there the wisdom faculty arises, but the mind faculty did not arise for them there. For the others associated with knowledge being reborn, during occurrence, at the moment of arising of consciousness associated with knowledge, for them there both the wisdom faculty arises and the mind faculty arose.

Or else, for whom and where the mind faculty arose, does the wisdom faculty arise for that one there?

For all at the dissolution moment of consciousness, at the moment of arising of consciousness dissociated from knowledge, for them there the mind faculty arose, but the wisdom faculty does not arise for them there. For those associated with knowledge being reborn, during occurrence, at the moment of arising of consciousness associated with knowledge, for them there both the mind faculty arose and the wisdom faculty arises. (The Wisdom Faculty Root)

Negative Person

354. For whom the eye-faculty does not arise, did the ear-faculty not arise for that one? It had arisen.

Or else, for whom the ear-faculty did not arise, does the eye-faculty not arise for that one? There is not.

For whom the eye-faculty does not arise, did the nose-faculty not arise for that one? It had arisen.

Or else, for whom the nose-faculty did not arise, does the eye-faculty not arise for that one? There is not.

For whom the eye-faculty does not arise, the femininity faculty, etc. the masculinity faculty not arise for that one? It had arisen.

Or else, for whom the masculinity faculty did not arise, does the eye-faculty not arise for that one? There is not.

For whom the eye-faculty does not arise, did the life faculty not arise for that one? It had arisen.

Or else, for whom the life faculty did not arise, does the eye-faculty not arise for that one? There is not.

For whom the eye-faculty does not arise, the pleasure faculty, etc. did the equanimity faculty not arise for that one? It had arisen.

Or else, for whom the equanimity faculty did not arise, does the eye-faculty not arise for that one? There is not.

For whom the eye-faculty does not arise, the faith faculty, etc. the wisdom faculty, etc. the mind faculty not arise for that one? It had arisen.

Or else, for whom the mind faculty did not arise, does the eye-faculty not arise for that one? There is not. Etc.

355. For whom the wisdom faculty does not arise, did the mind faculty not arise for that one? It had arisen.

Or else, for whom the mind faculty did not arise, does the wisdom faculty not arise for that one? There is not.

The Negative Section on Place

356. Where the eye-faculty does not arise, did the ear-faculty not arise there? Etc.

Negative - Person - Place

357. For whom and where the eye-faculty does not arise, did the ear-faculty not arise for that one there?

For those passing away from the five-aggregate constituent realm, without eyes, being reborn in the sensual-sphere of existence, for them there the eye-faculty does not arise, but it is not that the ear-faculty did not arise for them there. For those attaining final nibbana in the Pure Abodes, for non-percipient beings, and for immaterial beings, for them there both the eye-faculty does not arise and the ear-faculty did not arise.

Or else, for whom and where the ear-faculty did not arise, does the eye-faculty not arise for that one there?

For those being reborn in the Pure Abodes, for them there the ear-faculty did not arise, but it is not that the eye-faculty does not arise for them there. For those attaining final nibbana in the Pure Abodes, for non-percipient beings, and for immaterial beings, for them there both the ear-faculty did not arise and the eye-faculty does not arise.

For whom and where the eye-faculty does not arise, did the nose-faculty not arise for that one there?

For those passing away from the sensual-sphere of existence, without eyes, being reborn in the sensual-sphere of existence, for them there the eye-faculty does not arise, but it is not that the nose-faculty did not arise for them there. For those passing away from the fine-material-sphere, for non-percipient beings, and for immaterial beings, for them there both the eye-faculty does not arise and the nose-faculty did not arise.

Or else, for whom and where the nose-faculty did not arise, does the eye-faculty not arise for that one there?

For those being reborn in the fine-material-sphere, for them there the nose-faculty did not arise, but it is not that the eye-faculty does not arise for them there. For those passing away from the fine-material-sphere, for non-percipient beings, and for immaterial beings, for them there both the nose-faculty did not arise and the eye-faculty does not arise.

For whom and where the eye-faculty does not arise, for that one there the femininity faculty, etc. the masculinity faculty not arise for that one?

For those passing away from the sensual-sphere of existence, without eyes, being reborn in the sensual-sphere of existence, for them there the eye-faculty does not arise, but it is not that the masculinity faculty did not arise for them there. For those passing away from the fine-material-sphere, for non-percipient beings, and for immaterial beings, for them there both the eye-faculty does not arise and the masculinity faculty did not arise.

Or else, for whom and where the masculinity faculty did not arise, does the eye-faculty not arise for that one there?

For those being reborn in the fine-material-sphere, for them there the masculinity faculty did not arise, but it is not that the eye-faculty does not arise for them there. For those passing away from the fine-material-sphere, for non-percipient beings, and for immaterial beings, for them there both the masculinity faculty did not arise and the eye-faculty does not arise.

For whom and where the eye-faculty does not arise, did the life faculty not arise for that one there?

For all those passing away, and for those without eyes being reborn, for them there the eye-faculty does not arise, but it is not that the life faculty did not arise for them there. For those attaining final nibbana in the Pure Abodes, for them there both the eye-faculty does not arise and the life faculty did not arise.

Or else, for whom and where the life faculty did not arise, does the eye-faculty not arise for that one there?

For those being reborn in the Pure Abodes, for them there the life faculty did not arise, but it is not that the eye-faculty does not arise for them there. For those attaining final nibbana in the Pure Abodes, for them there both the life faculty did not arise and the eye-faculty does not arise.

For whom and where the eye-faculty does not arise, did the pleasure faculty not arise for that one there?

For those passing away from the five-aggregate constituent realm, without eyes, being reborn in the sensual-sphere of existence, for them there the eye-faculty does not arise, but it is not that the pleasure faculty did not arise for them there. For those attaining final nibbana in the Pure Abodes, for non-percipient beings, and for immaterial beings, for them there both the eye-faculty does not arise and the ear-faculty did not arise.

Or else, for whom and where the pleasure faculty did not arise, does the eye-faculty not arise for that one there?

For those being reborn in the pure abode, for them there the pleasure faculty did not arise, but it is not that the eye-faculty does not arise for them there. For those attaining final nibbana in the Pure Abodes, for non-percipient beings, and for immaterial beings, for them there both the pleasure faculty did not arise and the eye-faculty does not arise.

For whom and where the eye-faculty does not arise, did the equanimity faculty not arise for that one there?

For those passing away from the five-aggregate constituent realm, without eyes, being reborn in the sensual-sphere of existence, and for immaterial beings, for them there the eye-faculty does not arise, but it is not that the equanimity faculty did not arise for them there. For those attaining final nibbana in the Pure Abodes, for non-percipient beings, for them there both the eye-faculty does not arise and the equanimity faculty did not arise.

Or else, for whom and where the equanimity faculty did not arise, does the eye-faculty not arise for that one there?

For those being reborn in the pure abode, for them there the equanimity faculty did not arise, but it is not that the eye-faculty does not arise for them there. For those attaining final nibbana in the Pure Abodes, for non-percipient beings, for them there both the equanimity faculty did not arise and the eye-faculty does not arise.

For whom and where the eye-faculty does not arise, did the faith faculty, etc. the wisdom faculty, etc. the mind faculty not arise for that one?

For those passing away from the five-aggregate constituent realm, without eyes, being reborn in the sensual-sphere of existence, and for immaterial beings, for them there the eye-faculty does not arise, but it is not that the mind faculty did not arise for them there. For those attaining final nibbana in the Pure Abodes, for non-percipient beings, for them there both the eye-faculty does not arise and the mind faculty did not arise.

Or else, for whom and where the mind faculty did not arise, does the eye-faculty not arise for that one there?

For those being reborn in the pure abode, for them there the mind faculty did not arise, but it is not that the eye-faculty does not arise for them there. For those attaining final nibbana in the Pure Abodes, for non-percipient beings, for them there both the mind faculty did not arise and the eye-faculty does not arise. (The Eye-Faculty Root)

358. For whom and where the nose-faculty does not arise, did the femininity faculty, etc. the masculinity faculty not arise for that one?

For those passing away from the sensual-sphere of existence, without nose, being reborn in the sensual-sphere of existence, for them there the nose-faculty does not arise, but it is not that the masculinity faculty did not arise for them there. For fine-material-sphere and immaterial-sphere beings, for them there both the nose-faculty does not arise and the masculinity faculty did not arise.

Or else, for whom and where the masculinity faculty did not arise, does the nose-faculty not arise for that one there? Yes.

For whom and where the nose-faculty does not arise, did the life faculty not arise for that one there?

For all those passing away, and for those without nose being reborn, for them there the nose-faculty does not arise, but it is not that the life faculty did not arise for them there. For those in the Pure Abodes, for them there both the nose-faculty does not arise and the life faculty did not arise.

Or else, for whom and where the life faculty did not arise, does the nose-faculty not arise for that one there? Yes.

For whom and where the nose-faculty does not arise, did the pleasure faculty not arise for that one there?

For those passing away from the sensual-sphere of existence, without nose, being reborn in the sensual-sphere of existence, and for fine-material-sphere beings, for them there the nose-faculty does not arise, but it is not that the pleasure faculty did

not arise for them there. For those in the Pure Abodes, for non-percipient beings, and for immaterial beings, for them there both the nose-faculty does not arise and the pleasure faculty did not arise.

Or else, for whom and where the pleasure faculty did not arise, does the nose-faculty not arise for that one there? Yes.

For whom and where the nose-faculty does not arise, did the equanimity faculty, etc. the faith faculty, etc. the wisdom faculty, etc. the mind faculty not arise for that one?

For those passing away from the sensual-sphere of existence, without nose, being reborn in the sensual-sphere of existence, and for fine-material-sphere and immaterial-sphere beings, for them there the nose-faculty does not arise, but it is not that the mind faculty did not arise for them there. For those in the Pure Abodes and for non-percipient beings, for them there both the nose-faculty does not arise and the mind faculty did not arise. Or else, for whom and where the mind faculty did not arise, does the nose-faculty not arise for that one there? Yes. (The Nose-Faculty Root)

359. For whom and where the femininity faculty does not arise, did the masculinity faculty not arise for that one there?

For those passing away from the sensual-sphere of existence, who are not women, being reborn in the sensual-sphere of existence, for them there the femininity faculty does not arise, but it is not that the masculinity faculty did not arise for them there. For fine-material-sphere and immaterial-sphere beings, for them there both the femininity faculty does not arise and the masculinity faculty did not arise.

Or else, for whom and where the masculinity faculty did not arise, does the femininity faculty not arise for that one there? Yes.

For whom and where the femininity faculty does not arise, did the life faculty not arise for that one there?

For those passing away from the sensual-sphere of existence, who are not women, being reborn in the sensual-sphere of existence, and for fine-material-sphere and immaterial-sphere beings, for them there the femininity faculty does not arise, but it is not that the life faculty did not arise for them there. For those in the Pure Abodes, for them there both the femininity faculty does not arise and the life faculty did not arise.

Or else, for whom and where the life faculty did not arise, does the femininity faculty not arise for that one there? Yes.

For whom and where the femininity faculty does not arise, did the pleasure faculty not arise for that one there?

For those passing away from the sensual-sphere of existence, who are not women, being reborn in the sensual-sphere of existence, and for fine-material-sphere beings, for them there the femininity faculty does not arise, but it is not that the pleasure faculty did not arise for them there. For those in the Pure Abodes, for non-percipient beings, and for immaterial beings, for them there both the femininity faculty does not arise and the pleasure faculty did not arise.

Or else, for whom and where the pleasure faculty did not arise, does the femininity faculty not arise for that one there? Yes.

For whom and where the femininity faculty does not arise, the equanimity faculty, etc. the faith faculty, etc. the wisdom faculty, etc. the mind faculty not arise for that one?

For those passing away from the sensual-sphere of existence, who are not women, being reborn in the sensual-sphere of existence, and for fine-material-sphere and immaterial-sphere beings, for them there the femininity faculty does not arise, but it is not that the mind faculty did not arise for them there. For those in the Pure Abodes and for non-percipient beings, for them there both the femininity faculty does not arise and the mind faculty did not arise.

Or else, for whom and where the mind faculty did not arise, does the femininity faculty not arise for that one there? Yes. (The Femininity Faculty Root)

360. For whom and where the masculinity faculty does not arise, did the life faculty not arise for that one there?

For those passing away from the sensual-sphere of existence, who are not men, being reborn in the sensual-sphere of existence, and for fine-material-sphere and immaterial-sphere beings, for them there the masculinity faculty does not arise, but it is not that the life faculty did not arise for them there. For those in the Pure Abodes, for them there both the masculinity faculty does not arise and the life faculty did not arise.

Or else, for whom and where the life faculty did not arise, does the masculinity faculty not arise for that one there? Yes.

For whom and where the masculinity faculty does not arise, did the pleasure faculty not arise for that one there?

For those passing away from the sensual-sphere of existence, who are not men, being reborn in the sensual-sphere of existence, and for fine-material-sphere beings, for them there the masculinity faculty does not arise, but it is not that the pleasure faculty did not arise for them there. For those in the Pure Abodes, for non-percipient beings, and for immaterial beings, for them there both the masculinity faculty does not arise and the pleasure faculty did not arise.

Or else, for whom and where the pleasure faculty did not arise, does the masculinity faculty not arise for that one there? Yes.

For whom and where the masculinity faculty does not arise, the equanimity faculty, etc. the faith faculty, etc. the wisdom faculty, etc. the mind faculty not arise for that one?

For those passing away from the sensual-sphere of existence, who are not men, being reborn in the sensual-sphere of existence, and for fine-material-sphere and immaterial-sphere beings, for them there the masculinity faculty does not arise, but it is not that the mind faculty did not arise for them there. For those in the Pure Abodes and for non-percipient beings, for them there both the masculinity faculty does not arise and the mind faculty did not arise.

Or else, for whom and where the mind faculty did not arise, does the masculinity faculty not arise for that one there? Yes. (The Masculinity Faculty Root)

361. For whom and where the life faculty does not arise, did the pleasure faculty not arise for that one there?

For those passing away from the four-aggregate constituent realm or the five-aggregate constituent realm, during the occurrence at the dissolution moment of consciousness, for them there the life faculty does not arise, but it is not that the pleasure faculty did not arise for them there. For those in the Pure Abodes at the dissolution moment of rebirth consciousness, and for those passing away from the non-percipient being realm, for them there both the life faculty does not arise and the pleasure faculty did not arise.

Or else, for whom and where the pleasure faculty did not arise, does the life faculty not arise for that one there?

For those in the Pure Abodes at the moment of arising of rebirth consciousness, and for those being reborn in the non-percipient being realm, for them there the pleasure faculty does not arise, but it is not that the life faculty did not arise for them there. For those in the Pure Abodes at the dissolution moment of rebirth consciousness, and for those passing away from the non-percipient being realm, for them there both the pleasure faculty did not arise and the life faculty does not arise.

For whom and where the life faculty does not arise, the equanimity faculty for that one there, etc. the faith faculty, etc. the wisdom faculty, etc. the mind faculty not arise for that one?

For those passing away from the four-aggregate constituent realm or the five-aggregate constituent realm, during the occurrence at the dissolution moment of consciousness, for them there the life faculty does not arise, but it is not that the mind faculty did not arise for them there. For those in the Pure Abodes at the dissolution moment of rebirth consciousness, and for those passing away from the non-percipient being realm, for them there both the life faculty does not arise and the mind faculty did not arise.

Or else, for whom and where the mind faculty did not arise, does the life faculty not arise for that one there?

For those being reborn in the Pure Abodes, for those being reborn in the non-percipient being realm, for them there the mind faculty did not arise, but it is not that the life faculty does not arise for them there. For those in the Pure Abodes at the dissolution moment of rebirth consciousness, and for those passing away from the non-percipient being realm, for them there both the mind faculty did not arise and the life faculty does not arise. (The Life Faculty as Root)

362. For whom and where the pleasure faculty does not arise, does the equanimity faculty not arise for that one there? Etc. the faith faculty, etc. the wisdom faculty, etc. the mind faculty not arise for that one?

For all at the dissolution moment of consciousness, at the moment of arising of consciousness dissociated from pleasure, for them there the pleasure faculty does not arise, but it is not that the mind faculty did not arise for them there. For those being reborn in the pure abode, for non-percipient beings, for them there both the pleasure faculty does not arise and the mind faculty did not arise.

Or else, for whom and where the mind faculty did not arise, does the pleasure faculty not arise for that one there? Yes. (The pleasure faculty root)

363. For whom and where the equanimity faculty does not arise, did the faith faculty not arise for that one there?

For all at the dissolution moment of consciousness, at the moment of arising of consciousness dissociated from equanimity, for them there the equanimity faculty does not arise, but it is not that the faith faculty did not arise for them there. For those in the Pure Abodes at the dissolution moment of rebirth consciousness, for non-percipient beings, for them there both the equanimity faculty does not arise and the faith faculty did not arise.

Or else, for whom and where the faith faculty did not arise, does the equanimity faculty not arise for that one there?

For those being reborn in the pure abode, for them there the faith faculty did not arise, but it is not that the equanimity faculty does not arise for them there. For those in the Pure Abodes at the dissolution moment of rebirth consciousness, for non-percipient beings, for them there both the faith faculty did not arise and the equanimity faculty does not arise.

For whom and where the equanimity faculty does not arise, for that one there the wisdom faculty... etc. the mind faculty not arise for that one?

For all at the dissolution moment of consciousness, at the moment of arising of consciousness dissociated from equanimity, for them there the equanimity faculty does not arise, but it is not that the mind faculty did not arise for them there. For those in the Pure Abodes at the dissolution moment of rebirth consciousness, for non-percipient beings, for them there both the equanimity faculty does not arise and the mind faculty did not arise.

Or else, for whom and where the mind faculty did not arise, does the equanimity faculty not arise for that one there?

For those being reborn in the pure abode, for them there the mind faculty did not arise, but it is not that the equanimity faculty does not arise for them there. For those in the Pure Abodes at the dissolution moment of rebirth consciousness, for non-percipient beings, for them there both the mind faculty did not arise and the equanimity faculty does not arise. (The Equanimity Faculty Root)

364. For whom and where the faith faculty does not arise, does the wisdom faculty... etc. the mind faculty not arise for that one?

For all at the dissolution moment of consciousness, at the moment of arising of consciousness dissociated from faith, for them there the faith faculty does not arise, but it is not that the mind faculty did not arise for them there. For those in the Pure

Abodes at the dissolution moment of rebirth consciousness, for non-percipient beings, for them there both the faith faculty does not arise and the mind faculty did not arise.

Or else, for whom and where the mind faculty did not arise, does the faith faculty not arise for that one there?

For those being reborn in the pure abode, for them there the mind faculty did not arise, but it is not that the faith faculty does not arise for them there. For those in the Pure Abodes at the dissolution moment of rebirth consciousness, for non-percipient beings, for them there both the mind faculty did not arise and the faith faculty does not arise. (Faith Faculty as Root)

365. For whom and where the wisdom faculty does not arise, did the mind faculty not arise for that one there?

For all at the dissolution moment of consciousness, at the moment of arising of consciousness dissociated from knowledge, for them there the wisdom faculty does not arise, but it is not that the mind faculty did not arise for them there. For those in the Pure Abodes at the dissolution moment of rebirth consciousness, for non-percipient beings, for them there both the wisdom faculty does not arise and the mind faculty did not arise.

Or else, for whom and where the mind faculty did not arise, does the wisdom faculty not arise for that one there?

For those being reborn in the pure abode, for them there the mind faculty did not arise, but it is not that the wisdom faculty does not arise for them there. For those in the Pure Abodes at the dissolution moment of rebirth consciousness, for non-percipient beings, for them there both the mind faculty did not arise and the wisdom faculty does not arise. (The Wisdom Faculty Root)

(5) The Section on Present and Future

Conformity Person

366. For whom the eye-faculty arises, will the ear-faculty arise for that one?

For those in their last existence being reborn in the five-aggregate constituent realm, and for those who, having been reborn in the immaterial realm, will attain final nibbāna, for them being reborn, for them the eye-faculty arises, but the ear-faculty will not arise for them. For the others with eyes being reborn, for them both the eye-faculty arises and the ear-faculty will arise.

Or else, for whom the ear-faculty will arise, does the eye-faculty arise for that one?

For all those passing away, and for those without eyes being reborn, for them the ear-faculty will arise, but the eye-faculty does not arise for them. For those with eyes being reborn, for them both the ear-faculty will arise and the eye-faculty arises.

For whom the eye-faculty arises, will the nose-faculty arise for that one?

For those in their last existence being reborn in the five-aggregate constituent realm, and for those who, having been reborn in the fine-material-sphere and immaterial-sphere of existence, will attain final nibbāna, for them being reborn, for them the eye-

faculty arises, but the nose-faculty will not arise for them. For the others with eyes being reborn, for them both the eye-faculty arises and the nose-faculty will arise.

Or else, for whom the nose-faculty will arise, does the eye-faculty arise for that one?

For all those passing away, and for those without eyes being reborn, for them the nose-faculty will arise, but the eye-faculty does not arise for them. For those with eyes being reborn, for them both the nose-faculty will arise and the eye-faculty arises.

For whom the eye-faculty arises, will the femininity faculty arise for that one?

For those in their last existence being reborn in the five-aggregate constituent realm, and for those who, having been reborn in the fine-material-sphere and immaterial-sphere of existence, will attain final nibbāna, and for those men who, having shown several existences in this very state, will attain final nibbāna, for them being reborn, for them the eye-faculty arises, but the femininity faculty will not arise for them. For the others with eyes being reborn, for them both the eye-faculty arises and the femininity faculty will arise.

Or else, for whom the femininity faculty will arise, does the eye-faculty arise for that one?

For all those passing away, and for those without eyes being reborn, for them the femininity faculty will arise, but the eye-faculty does not arise for them. For those with eyes being reborn, for them both the femininity faculty will arise and the eye-faculty arises.

For whom the eye-faculty arises, will the masculinity faculty arise for that one?
(Similar)

For whom the eye-faculty arises, will the life faculty arise for that one?

For those in their last existence being reborn in the five-aggregate constituent realm, for them the eye-faculty arises, but the life faculty will not arise for them. For the others with eyes being reborn, for them both the eye-faculty arises and the life faculty will arise.

Or else, for whom the life faculty will arise, does the eye-faculty arise for that one?

For all those passing away, and for those without eyes being reborn, for them the life faculty will arise, but the eye-faculty does not arise for them. For those with eyes being reborn, for them both the life faculty will arise and the eye-faculty arises.

For whom the eye-faculty arises, will the pleasure faculty arise for that one?

For those in their last existence being reborn in the five-aggregate constituent realm, and for those with eyes who, having been reborn with equanimity, will attain final nibbāna, for them being reborn, for them the eye-faculty arises, but the pleasure faculty will not arise for them. For the others with eyes being reborn, for them both the eye-faculty arises and the pleasure faculty will arise.

Or else, for whom the pleasure faculty will arise, does the eye-faculty arise for that one?

For all those passing away, and for those without eyes being reborn, for them the pleasure faculty will arise, but the eye-faculty does not arise for them. For those with eyes being reborn, for them both the pleasure faculty will arise and the eye-faculty arises.

For whom the eye-faculty arises, will the equanimity faculty arise for that one?

For those in their last existence being reborn in the five-aggregate constituent realm, and for those with eyes who, having been reborn with pleasure, will attain final nibbāna, for them being reborn, for them the eye-faculty arises, but the equanimity faculty will not arise for them. For the others with eyes being reborn, for them both the eye-faculty arises and the equanimity faculty will arise.

Or else, for whom the equanimity faculty will arise, does the eye-faculty arise for that one?

For all those passing away, and for those without eyes being reborn, for them the equanimity faculty will arise, but the eye-faculty does not arise for them. For those with eyes being reborn, for them both the equanimity faculty will arise and the eye-faculty arises.

For whom the eye-faculty arises, the faith faculty, etc. the wisdom faculty, etc. will the mind faculty arise for that one?

For those in their last existence being reborn in the five-aggregate constituent realm, for them the eye-faculty arises, but the mind faculty will not arise for them. For the others with eyes being reborn, for them both the eye-faculty arises and the mind faculty will arise.

Or else, for whom the mind faculty will arise, does the eye-faculty arise for that one?

For all those passing away, and for those without eyes being reborn, for them the mind faculty will arise, but the eye-faculty does not arise for them. For those with eyes being reborn, for them both the mind faculty will arise and the eye-faculty arises. (The Eye-Faculty Root)

367. For whom the nose-faculty arises, will the femininity faculty arise for that one?

For those in their last existence being reborn in the sensual-sphere of existence, and for those who, having been reborn in the fine-material-sphere and immaterial-sphere of existence, will attain final nibbāna, and for those men who, having shown several existences in this very state, will attain final nibbāna, for them being reborn, for them the nose-faculty arises, but the femininity faculty will not arise for them. For the others with nose being reborn, for them both the nose-faculty arises and the femininity faculty will arise.

Or else, for whom the femininity faculty will arise, does the nose-faculty arise for that one?

For all those passing away, and for those without nose being reborn, for them the femininity faculty will arise, but the nose-faculty does not arise for them. For those with nose being reborn, for them both the femininity faculty will arise and the nose-faculty arises.

For whom the nose-faculty arises, will the masculinity faculty arise for that one?

For those in their last existence being reborn in the sensual-sphere of existence, and for those who, having been reborn in the fine-material-sphere and immaterial-sphere of existence, will attain final nibbāna, and for those women who, having shown several existences in this very state, will attain final nibbāna, for them being reborn, for them the nose-faculty arises, but the masculinity faculty will not arise for them. For the others with nose being reborn, for them both the nose-faculty arises and the masculinity faculty will arise.

Or else, for whom the masculinity faculty will arise, does the nose-faculty arise for that one?

For all those passing away, and for those without nose being reborn, for them the masculinity faculty will arise, but the nose-faculty does not arise for them. For those with nose being reborn, for them both the masculinity faculty will arise and the nose-faculty arises.

For whom the nose-faculty arises, will the life faculty arise for that one?

For those in their last existence being reborn in the sensual-sphere of existence, for them the nose-faculty arises, but the life faculty will not arise for them. For the others with nose being reborn, for them both the nose-faculty arises and the life faculty will arise.

Or else, for whom the life faculty will arise, does the nose-faculty arise for that one?

For all those passing away, and for those without nose being reborn, for them the life faculty will arise, but the nose-faculty does not arise for them. For those with nose being reborn, for them both the life faculty will arise and the nose-faculty arises.

For whom the nose-faculty arises, will the pleasure faculty arise for that one?

For those in their last existence being reborn in the sensual-sphere of existence, and for those with nose who, having been reborn with equanimity, will attain final nibbāna, for them being reborn, for them the nose-faculty arises, but the pleasure faculty will not arise for them. For the others with nose being reborn, for them both the nose-faculty arises and the pleasure faculty will arise.

Or else, for whom the pleasure faculty will arise, does the nose-faculty arise for that one?

For all those passing away, and for those without nose being reborn, for them the pleasure faculty will arise, but the nose-faculty does not arise for them. For those with nose being reborn, for them both the pleasure faculty will arise and the nose-faculty arises.

For whom the nose-faculty arises, will the equanimity faculty arise for that one?

For those in their last existence being reborn in the sensual-sphere of existence, and for those with nose who, having been reborn with pleasure, will attain final nibbāna, for them being reborn, for them the nose-faculty arises, but the equanimity faculty will not arise for them. For the others with nose being reborn, for them both the nose-faculty arises and the equanimity faculty will arise.

Or else, for whom the equanimity faculty will arise, does the nose-faculty arise for that one?

For all those passing away, and for those without nose being reborn, for them the equanimity faculty will arise, but the nose-faculty does not arise for them. For those with nose being reborn, for them both the equanimity faculty will arise and the nose-faculty arises.

For whom the nose-faculty arises, does the faith faculty... etc. the wisdom faculty, etc. will the mind faculty arise for that one?

For those in their last existence being reborn in the sensual-sphere of existence, for them the nose-faculty arises, but the mind faculty will not arise for them. For the others with nose being reborn, for them both the nose-faculty arises and the mind faculty will arise.

Or else, for whom the mind faculty will arise, does the nose-faculty arise for that one?

For all those passing away, and for those without nose being reborn, for them the mind faculty will arise, but the nose-faculty does not arise for them. For those with nose being reborn, for them both the mind faculty will arise and the nose-faculty arises. (The Nose-Faculty Root)

368. For whom the femininity faculty arises, will the masculinity faculty arise for that one?

For women in their last existence being reborn, and for those women who, having been reborn in the fine-material-sphere and immaterial-sphere, will attain final nibbāna, and for those women who, having shown several existences in this very state, will attain final nibbāna, for them being reborn, for them the femininity faculty arises, but the masculinity faculty will not arise for them. For the other women being reborn, for them both the femininity faculty arises and the masculinity faculty will arise.

Or else, for whom the masculinity faculty will arise, does the femininity faculty arise for that one?

For all those passing away, and for those who are not women being reborn, for them the masculinity faculty will arise, but the femininity faculty does not arise for them. For women being reborn, for them both the masculinity faculty will arise and the femininity faculty arises.

For whom the femininity faculty arises, will the life faculty arise for that one?

For women in their last existence being reborn, for them the femininity faculty arises, but the life faculty will not arise for them. For the other women being reborn, for them both the femininity faculty arises and the life faculty will arise.

Or else, for whom the life faculty will arise, does the femininity faculty arise for that one?

For all those passing away, and for those who are not women being reborn, for them the life faculty will arise, but the femininity faculty does not arise for them. For women being reborn, for them both the life faculty will arise and the femininity faculty

arises.

For whom the femininity faculty arises, will the pleasure faculty arise for that one?

For women in their last existence being reborn, and for those women who, having been reborn with equanimity, will attain final nibbāna, for them being reborn, for them the femininity faculty arises, but the pleasure faculty will not arise for them. For the other women being reborn, for them both the femininity faculty arises and the pleasure faculty will arise.

Or else, for whom the pleasure faculty will arise, does the femininity faculty arise for that one?

For all those passing away, and for those who are not women being reborn, for them the pleasure faculty will arise, but the femininity faculty does not arise for them. For women being reborn, for them both the pleasure faculty will arise and the femininity faculty arises.

For whom the femininity faculty arises, will the equanimity faculty arise for that one?

For women in their last existence being reborn, and for those women who, having been reborn with pleasure, will attain final nibbāna, for them being reborn, for them the femininity faculty arises, but the equanimity faculty will not arise for them. For the other women being reborn, for them both the femininity faculty arises and the equanimity faculty will arise.

Or else, for whom the equanimity faculty will arise, does the femininity faculty arise for that one?

For all those passing away, and for those who are not women being reborn, for them the equanimity faculty will arise, but the femininity faculty does not arise for them. For women being reborn, for them both the equanimity faculty will arise and the femininity faculty arises.

For whom the femininity faculty arises, the faith faculty... etc. the wisdom faculty, etc. will the mind faculty arise for that one?

For women in their last existence being reborn, for them the femininity faculty arises, but the mind faculty will not arise for them. For the other women being reborn, for them both the femininity faculty arises and the mind faculty will arise.

Or else, for whom the mind faculty will arise, does the femininity faculty arise for that one?

For all those passing away, and for those who are not women being reborn, for them the mind faculty will arise, but the femininity faculty does not arise for them. For those who are women being reborn, for them both the mind faculty will arise and the femininity faculty arises. (The Femininity Faculty Root)

369. For whom the masculinity faculty arises, will the life faculty arise for that one?

For those men in their last existence being reborn, for them the masculinity faculty arises, but the life faculty will not arise for them. For other men being reborn, for them both the masculinity faculty arises and the life faculty will arise.

Or else, for whom the life faculty will arise, does the masculinity faculty arise for that one?

For all those passing away, and for those who are not men being reborn, for them the life faculty will arise, but the masculinity faculty does not arise for them. For men being reborn, for them both the life faculty will arise and the masculinity faculty arises.

For whom the masculinity faculty arises, will the pleasure faculty arise for that one?

For those men in their last existence being reborn, and for those men who, having been reborn with equanimity, will attain final nibbāna, for them being reborn, for them the masculinity faculty arises, but the pleasure faculty will not arise for them. For other men being reborn, for them both the masculinity faculty arises and the pleasure faculty will arise.

Or else, for whom the pleasure faculty will arise, does the masculinity faculty arise for that one?

For all those passing away, and for those who are not men being reborn, for them the pleasure faculty will arise, but the masculinity faculty does not arise for them. For men being reborn, for them both the pleasure faculty will arise and the masculinity faculty arises.

For whom the masculinity faculty arises, will the equanimity faculty arise for that one?

For those men in their last existence being reborn, and for those men who, having been reborn with pleasure, will attain final nibbāna, for them being reborn, for them the masculinity faculty arises, but the equanimity faculty will not arise for them. For other men being reborn, for them both the masculinity faculty arises and the equanimity faculty will arise.

Or else, for whom the equanimity faculty will arise, does the masculinity faculty arise for that one?

For all those passing away, and for those who are not men being reborn, for them the equanimity faculty will arise, but the masculinity faculty does not arise for them. For men being reborn, for them both the equanimity faculty will arise and the masculinity faculty arises.

For whom the masculinity faculty arises, the faith faculty... etc. the wisdom faculty, etc. will the mind faculty arise for that one?

For those men in their last existence being reborn, for them the masculinity faculty arises, but the mind faculty will not arise for them. For other men being reborn, for them both the masculinity faculty arises and the mind faculty will arise.

Or else, for whom the mind faculty will arise, does the masculinity faculty arise for that one?

For all those passing away, and for those who are not men being reborn, for them the mind faculty will arise, but the masculinity faculty does not arise for them. For men being reborn, for them both the mind faculty will arise and the masculinity faculty arises. (The Masculinity Faculty Root)

370. For whom the life faculty arises, will the pleasure faculty arise for that one?

At the moment of arising of final consciousness, at the moment of arising of that consciousness immediately after which final consciousness associated with equanimity will arise, for them the life faculty arises, but the pleasure faculty will not arise for them. For the others, being reborn, during the occurrence at the moment of arising of consciousness, for them both the life faculty arises and the pleasure faculty will arise.

Or else, for whom the pleasure faculty will arise, does the life faculty arise for that one?

For all those passing away, during the occurrence at the dissolution moment of consciousness, for them the pleasure faculty will arise, but the life faculty does not arise for them. For all those being reborn, during the occurrence at the moment of arising of consciousness, for them both the pleasure faculty will arise and the life faculty arises.

For whom the life faculty arises, will the equanimity faculty arise for that one?

At the moment of arising of final consciousness, at the moment of arising of that consciousness immediately after which final consciousness associated with pleasure will arise, for them the life faculty arises, but the equanimity faculty will not arise for them. For the others, being reborn, during the occurrence at the moment of arising of consciousness, for them both the life faculty arises and the equanimity faculty will arise.

Or else, for whom the equanimity faculty will arise, does the life faculty arise for that one?

For all those passing away, during the occurrence at the dissolution moment of consciousness, for them the equanimity faculty will arise, but the life faculty does not arise for them. For all those being reborn, during the occurrence at the moment of arising of consciousness, for them both the equanimity faculty will arise and the life faculty arises.

For whom the life faculty arises, the faith faculty, etc. the wisdom faculty, etc. will the mind faculty arise for that one?

At the moment of arising of final consciousness, for them the life faculty arises, but the mind faculty will not arise for them. For the others, being reborn, during the occurrence at the moment of arising of consciousness, for them both the life faculty arises and the mind faculty will arise.

Or else, for whom the mind faculty will arise, does the life faculty arise for that one?

For all those passing away, during the occurrence at the dissolution moment of consciousness, for them the mind faculty will arise, but the life faculty does not arise for them. For all those being reborn, during the occurrence at the moment of arising of consciousness, for them both the mind faculty will arise and the life faculty arises.
(The Life Faculty as Root)

371. For whom the pleasure faculty arises, will the equanimity faculty arise for that one?

At the moment of arising of final consciousness associated with pleasure, at the moment of arising of that consciousness immediately after which final consciousness associated with pleasure will arise, for them the pleasure faculty arises, but the equanimity faculty will not arise for them. For the others being reborn with pleasure, during the occurrence of consciousness associated with pleasure at the moment of arising, for them both the pleasure faculty arises and the equanimity faculty will arise.

Or else, for whom the equanimity faculty will arise, does the pleasure faculty arise for that one?

For all at the dissolution moment of consciousness, at the moment of arising of consciousness dissociated from pleasure, for those attained to cessation, for non-percipient beings, for them the equanimity faculty will arise, but the pleasure faculty does not arise for them. For those being reborn with pleasure, during the occurrence of consciousness associated with pleasure at the moment of arising, for them both the equanimity faculty will arise and the pleasure faculty arises.

For whom the pleasure faculty arises, does the faith faculty arise for that one? Etc. the wisdom faculty, etc. will the mind faculty arise for that one?

At the moment of arising of final consciousness associated with pleasure, for them the pleasure faculty arises, but the mind faculty will not arise for them. For the others being reborn with pleasure, during the occurrence of consciousness associated with pleasure at the moment of arising, for them both the pleasure faculty arises and the mind faculty will arise.

Or else, for whom the mind faculty will arise, does the pleasure faculty arise for that one?

For all at the dissolution moment of consciousness, at the moment of arising of consciousness dissociated from pleasure, for those attained to cessation, for non-percipient beings, for them the mind faculty will arise, but the pleasure faculty does not arise for them. For those being reborn with pleasure, during the occurrence of consciousness associated with pleasure at the moment of arising, for them both the mind faculty will arise and the pleasure faculty arises. (The pleasure faculty root)

372. For whom the equanimity faculty arises, does the faith faculty arise for that one? Etc. the wisdom faculty, etc. will the mind faculty arise for that one?

At the moment of arising of final consciousness associated with equanimity, for them the equanimity faculty arises, but the mind faculty will not arise for them. For the others being reborn with equanimity, during the occurrence of consciousness associated with equanimity at the moment of arising, for them both the equanimity faculty arises and the mind faculty will arise.

Or else, for whom the mind faculty will arise, does the equanimity faculty arise for that one?

For all at the dissolution moment of consciousness, at the moment of arising of consciousness dissociated from equanimity, for those attained to cessation, for non-percipient beings, for them the mind faculty will arise, but the equanimity faculty does not arise for them. For those being reborn with equanimity, during the occurrence of consciousness associated with equanimity at the moment of arising, for them both the mind faculty will arise and the equanimity faculty arises. (The Equanimity Faculty Root)

373. For whom the faith faculty arises, does the wisdom faculty... etc... will the mind faculty arise for that one?

At the moment of arising of final consciousness, for them the faith faculty arises, but the mind faculty will not arise for them. For the others with root being reborn, during occurrence, at the moment of arising of consciousness associated with faith, for them both the faith faculty arises and the mind faculty will arise.

Or else, for whom the mind faculty will arise, does the faith faculty arise for that one?

For all at the dissolution moment of consciousness, at the moment of arising of consciousness dissociated from faith, for those attained to cessation, for non-percipient beings, for them the mind faculty will arise, but the faith faculty does not arise for them. For those with root being reborn, during occurrence, at the moment of arising of consciousness associated with faith, for them both the mind faculty will arise and the faith faculty arises. (Faith Faculty as Root)

374. For whom the wisdom faculty arises, will the mind faculty arise for that one?

At the moment of arising of final consciousness, for them the wisdom faculty arises, but the mind faculty will not arise for them. For the others associated with knowledge being reborn, during occurrence, at the moment of arising of consciousness associated with knowledge, for them both the wisdom faculty arises and the mind faculty will arise.

Or else, for whom the mind faculty will arise, does the wisdom faculty arise for that one?

For all at the dissolution moment of consciousness, at the moment of arising of consciousness dissociated from knowledge, for those attained to cessation, for non-percipient beings, for them the mind faculty will arise, but the wisdom faculty does not arise for them. For those associated with knowledge being reborn, during occurrence, at the moment of arising of consciousness associated with knowledge, for them both the mind faculty will arise and the wisdom faculty arises. (The Wisdom Faculty Root)

Conformity Place

375. Where the eye-faculty arises, will the ear-faculty arise there? Etc.

Conformity - Person - Place

376. For whom and where the eye-faculty arises, will the ear-faculty arise for that one there?

For those in their last existence being reborn in the five-aggregate constituent realm, for them there the eye-faculty arises, but the ear-faculty will not arise for them there. For the others with eyes being reborn, for them there both the eye-faculty arises and the ear-faculty will arise.

Or else, for whom and where the ear-faculty will arise, does the eye-faculty arise for that one there?

For those passing away from the five-aggregate constituent realm, without eyes, being reborn in the sensual-sphere of existence, for them there the ear-faculty will arise, but the eye-faculty does not arise for them there. For those with eyes being reborn, for them there both the ear-faculty will arise and the eye-faculty arises.

For whom and where the eye-faculty arises, will the nose-faculty arise for that one there?

For those in their last existence being reborn in the sensual-sphere of existence, and for those being reborn in the fine-material-sphere, for them there the eye-faculty arises, but the nose-faculty will not arise for them there. For the others with eyes being reborn in the sensual-sphere of existence, for them there both the eye-faculty arises and the nose-faculty will arise.

Or else, for whom and where the nose-faculty will arise, does the eye-faculty arise for that one there?

For those passing away from the sensual-sphere of existence, without eyes, being reborn in the sensual-sphere of existence, for them there the nose-faculty will arise, but the eye-faculty does not arise for them there. For those with eyes being reborn in the sensual-sphere of existence, for them there both the nose-faculty will arise and the eye-faculty arises.

For whom and where the eye-faculty arises, will the femininity faculty arise for that one there?

For those in their last existence being reborn in the sensual-sphere of existence, and for those being reborn in the fine-material-sphere, and for those men who, having shown several existences in this very state, will attain final nibbāna, for them being reborn, for them there the eye-faculty arises, but the femininity faculty will not arise for them there. For the others with eyes being reborn in the sensual-sphere of existence, for them there both the eye-faculty arises and the femininity faculty will arise.

Or else, for whom and where the femininity faculty will arise, does the eye-faculty arise for that one there?

For those passing away from the sensual-sphere of existence, without eyes, being reborn in the sensual-sphere of existence, for them there the femininity faculty will arise, but the eye-faculty does not arise for them there. For those with eyes being reborn in the sensual-sphere of existence, for them there both the femininity faculty will arise and the eye-faculty arises.

For whom and where the eye-faculty arises, will the masculinity faculty arise for that one there?

For those in their last existence being reborn in the sensual-sphere of existence, and for those being reborn in the fine-material-sphere, and for those women who, having shown several existences in this very state, will attain final nibbāna, for them being reborn, for them there the eye-faculty arises, but the masculinity faculty will not arise for them there. For the others with eyes being reborn in the sensual-sphere of existence, for them there both the eye-faculty arises and the masculinity faculty will arise.

Or else, for whom and where the masculinity faculty will arise, does the eye-faculty arise for that one there?

For those passing away from the sensual-sphere of existence, without eyes, being reborn in the sensual-sphere of existence, for them there the masculinity faculty will arise, but the eye-faculty does not arise for them there. For those with eyes being reborn in the sensual-sphere of existence, for them there both the masculinity faculty will arise and the eye-faculty arises.

For whom and where the eye-faculty arises, will the life faculty arise for that one there?

For those in their last existence being reborn in the five-aggregate constituent realm, for them there the eye-faculty arises, but the life faculty will not arise for them there. For the others with eyes being reborn, for them there both the eye-faculty arises and the life faculty will arise.

Or else, for whom and where the life faculty will arise, does the eye-faculty arise for that one there?

For all those passing away, and for those without eyes being reborn, for them there the life faculty will arise, but the eye-faculty does not arise for them there. For those with eyes being reborn, for them there both the life faculty will arise and the eye-faculty arises.

For whom and where the eye-faculty arises, will the pleasure faculty arise for that one there?

For those in their last existence being reborn in the five-aggregate constituent realm, and for those with eyes who, having been reborn with equanimity, will attain final nibbāna, for them being reborn, for them there the eye-faculty arises, but the pleasure faculty will not arise for them there. For the others with eyes being reborn, for them there both the eye-faculty arises and the pleasure faculty will arise.

Or else, for whom and where the pleasure faculty will arise, does the eye-faculty arise for that one there?

For those passing away from the five-aggregate constituent realm, without eyes, being reborn in the sensual-sphere of existence, for them there the pleasure faculty will arise, but the eye-faculty does not arise for them there. For those with eyes being reborn, for them there both the pleasure faculty will arise and the eye-faculty arises.

For whom and where the eye-faculty arises, will the equanimity faculty arise for that one there?

For those in their last existence being reborn in the five-aggregate constituent realm, and for those with eyes who, having been reborn with pleasure, will attain final nibbāna, for them being reborn, for them there the eye-faculty arises, but the equanimity faculty will not arise for them there. For the others with eyes being reborn, for them there both the eye-faculty arises and the equanimity faculty will arise.

Or else, for whom and where the equanimity faculty will arise, does the eye-faculty arise for that one there?

For those passing away from the five-aggregate constituent realm, without eyes, being reborn in the sensual-sphere of existence, and for immaterial beings, for them there the equanimity faculty will arise, but the eye-faculty does not arise for them there. For those with eyes being reborn, for them there both the equanimity faculty will arise and the eye-faculty arises.

For whom and where the eye-faculty arises, does the faith faculty... etc. the wisdom faculty, etc. will the mind faculty arise for that one?

For those in their last existence being reborn in the five-aggregate constituent realm, for them there the eye-faculty arises, but the mind faculty will not arise for them there. For the others with eyes being reborn, for them there both the eye-faculty arises and the mind faculty will arise.

Or else, for whom and where the mind faculty will arise, does the eye-faculty arise for that one there?

For those passing away from the five-aggregate constituent realm, without eyes, being reborn in the sensual-sphere of existence, and for immaterial beings, for them there the mind faculty will arise, but the eye-faculty does not arise for them there. For those with eyes being reborn, for them there the mind faculty will arise and the eye-faculty arises. (The Eye-Faculty Root)

377. For whom and where the nose-faculty arises, will the femininity faculty arise for that one there?

For those in their last existence being reborn in the sensual-sphere of existence, and for those men who, having shown several existences in this very state, will attain final nibbāna, for them being reborn, for them there the nose-faculty arises, but the femininity faculty will not arise for them there. For the others with nose being reborn, for them there both the nose-faculty arises and the femininity faculty will arise.

Or else, for whom and where the femininity faculty will arise, does the nose-faculty arise for that one there?

For those passing away from the sensual-sphere of existence, without nose, being reborn in the sensual-sphere of existence, for them there the femininity faculty will arise, but the nose-faculty does not arise for them there. For those with nose being reborn, for them there both the femininity faculty will arise and the nose-faculty arises.

For whom and where the nose-faculty arises, will the masculinity faculty arise for that one there?

For those in their last existence being reborn in the sensual-sphere of existence, and for those women who, having shown several existences in this very state, will attain final nibbāna, for them being reborn, for them there the nose-faculty arises, but the masculinity faculty will not arise for them there. For the others with nose being reborn, for them there both the nose-faculty arises and the masculinity faculty will arise.

Or else, for whom and where the masculinity faculty will arise, does the nose-faculty arise for that one there?

For those passing away from the sensual-sphere of existence, without nose, being reborn in the sensual-sphere of existence, for them there the masculinity faculty will arise, but the nose-faculty does not arise for them there. For those with nose being reborn, for them there both the masculinity faculty will arise and the nose-faculty arises.

For whom and where the nose-faculty arises, will the life faculty arise for that one there?

For those in their last existence being reborn in the sensual-sphere of existence, for them there the nose-faculty arises, but the life faculty will not arise for them there. For the others with nose being reborn, for them there both the nose-faculty arises and the life faculty will arise.

Or else, for whom and where the life faculty will arise, does the nose-faculty arise for that one there?

For all those passing away, and for those without nose being reborn, for them there the life faculty will arise, but the nose-faculty does not arise for them there. For those with nose being reborn, for them there both the life faculty will arise and the nose-faculty arises.

For whom and where the nose-faculty arises, will the pleasure faculty arise for that one there?

For those in their last existence being reborn in the sensual-sphere of existence, and for those with nose who, having been reborn with equanimity, will attain final nibbāna, for them being reborn, for them there the nose-faculty arises, but the pleasure faculty will not arise for them there. For the others with nose being reborn, for them there both the nose-faculty arises and the pleasure faculty will arise.

Or else, for whom and where the pleasure faculty will arise, does the nose-faculty arise for that one there?

For those passing away from the sensual-sphere of existence, without nose, being reborn in the sensual-sphere of existence, and for fine-material-sphere beings, for them there the pleasure faculty will arise, but the nose-faculty does not arise for them there. For those with nose being reborn, for them there both the pleasure faculty will arise and the nose-faculty arises.

For whom and where the nose-faculty arises, will the equanimity faculty arise for that one there?

For those in their last existence being reborn in the sensual-sphere of existence, and for those with nose who, having been reborn with pleasure, will attain final nibbāna, for them being reborn, for them there the nose-faculty arises, but the equanimity faculty will not arise for them there. For the others with nose being reborn, for them there both the nose-faculty arises and the equanimity faculty will arise.

Or else, for whom and where the equanimity faculty will arise, does the nose-faculty arise for that one there?

For those passing away from the sensual-sphere of existence, without nose, being reborn in the sensual-sphere of existence, and for fine-material-sphere and immaterial-sphere beings, for them there the equanimity faculty will arise, but the nose-faculty does not arise for them there. For those with nose being reborn, for them there both the equanimity faculty will arise and the nose-faculty arises.

For whom and where the nose-faculty arises, for that one there the faith faculty, etc. the wisdom faculty, etc. will the mind faculty arise for that one?

For those in their last existence being reborn in the sensual-sphere of existence, for them there the nose-faculty arises, but the mind faculty will not arise for them there. For the others with nose being reborn, for them there both the nose-faculty arises and the mind faculty will arise.

Or else, for whom and where the mind faculty will arise, does the nose-faculty arise for that one there?

For those passing away from the sensual-sphere of existence, without nose, being reborn in the sensual-sphere of existence, and for fine-material-sphere and immaterial-sphere beings, for them there the mind faculty will arise, but the nose-faculty does not arise for them there. For those with nose being reborn, for them there both the mind faculty will arise and the nose-faculty arises. (The Nose-Faculty Root)

378. For whom and where the femininity faculty arises, will the masculinity faculty arise for that one there?

For women in their last existence being reborn, and for those women who, having shown several existences in this very state, will attain final nibbāna, for them being reborn, for them there the femininity faculty arises, but the masculinity faculty will not arise for them there. For the other women being reborn, for them there both the femininity faculty arises and the masculinity faculty will arise.

Or else, for whom and where the masculinity faculty will arise, does the femininity faculty arise for that one there?

For those passing away from the sensual-sphere of existence, who are not women, being reborn in the sensual-sphere of existence, for them there the masculinity faculty will arise, but the femininity faculty does not arise for them there. For women being reborn, for them there both the masculinity faculty will arise and the femininity faculty arises.

For whom and where the femininity faculty arises, will the life faculty arise for that one there?

For women in their last existence being reborn, for them there the femininity faculty arises, but the life faculty will not arise for them there. For the other women being reborn, for them there both the femininity faculty arises and the life faculty will arise.

Or else, for whom and where the life faculty will arise, does the femininity faculty arise for that one there?

For those passing away from the sensual-sphere of existence, who are not women, being reborn in the sensual-sphere of existence, and for fine-material-sphere and immaterial-sphere beings, for them there the life faculty will arise, but the femininity faculty does not arise for them there. For women being reborn, for them there both the life faculty will arise and the femininity faculty arises.

For whom and where the femininity faculty arises, will the pleasure faculty arise for that one there?

For women in their last existence being reborn, and for those women who, having been reborn with equanimity, will attain final nibbāna, for them being reborn, for them there the femininity faculty arises, but the pleasure faculty will not arise for them there. For the other women being reborn, for them there both the femininity faculty arises and the pleasure faculty will arise.

Or else, for whom and where the pleasure faculty will arise, does the femininity faculty arise for that one there?

For those passing away from the sensual-sphere of existence, who are not women, being reborn in the sensual-sphere of existence, and for fine-material-sphere beings, for them there the pleasure faculty will arise, but the femininity faculty does not arise for them there. For women being reborn, for them there both the pleasure faculty will arise and the femininity faculty arises.

For whom and where the femininity faculty arises, will the equanimity faculty arise for that one there?

For women in their last existence being reborn, and for those women who, having been reborn with pleasure, will attain final nibbāna, for them being reborn, for them there the femininity faculty arises, but the equanimity faculty will not arise for them there. For the other women being reborn, for them there both the femininity faculty arises and the equanimity faculty will arise.

Or else, for whom and where the equanimity faculty will arise, does the femininity faculty arise for that one there?

For those passing away from the sensual-sphere of existence, who are not women, being reborn in the sensual-sphere of existence, and for fine-material-sphere and immaterial-sphere beings, for them there the equanimity faculty will arise, but the femininity faculty does not arise for them there. For women being reborn, for them there both the equanimity faculty will arise and the femininity faculty arises.

For whom and where the femininity faculty arises, for that one there the faith faculty... etc. the wisdom faculty, etc. will the mind faculty arise for that one?

For women in their last existence being reborn, for them there the femininity faculty arises, but the mind faculty will not arise for them there. For the other women being reborn, for them there both the femininity faculty arises and the mind faculty will arise.

Or else, for whom and where the mind faculty will arise, does the femininity faculty arise for that one there?

For those passing away from the sensual-sphere of existence, who are not women, being reborn in the sensual-sphere of existence, and for fine-material-sphere and immaterial-sphere beings, for them there the mind faculty will arise, but the femininity faculty does not arise for them there. For those who are women being reborn, for them there both the mind faculty will arise and the femininity faculty arises. (The Femininity Faculty Root)

379. For whom and where the masculinity faculty arises, will the life faculty arise for that one there?

For those men in their last existence being reborn, for them there the masculinity faculty arises, but the life faculty will not arise for them there. For other men being reborn, for them there both the masculinity faculty arises and the life faculty will arise.

Or else, for whom and where the life faculty will arise, does the masculinity faculty arise for that one there?

For those passing away from the sensual-sphere of existence, who are not men, being reborn in the sensual-sphere of existence, and for fine-material-sphere and immaterial-sphere beings, for them there the life faculty will arise, but the masculinity faculty does not arise for them there. For men being reborn, for them there both the life faculty will arise and the masculinity faculty arises.

For whom and where the masculinity faculty arises, will the pleasure faculty arise for that one there?

For those men in their last existence being reborn, and for those men who, having been reborn with equanimity, will attain final nibbāna, for them being reborn, for them there the masculinity faculty arises, but the pleasure faculty will not arise for them there. For other men being reborn, for them there both the masculinity faculty arises and the pleasure faculty will arise.

Or else, for whom and where the pleasure faculty will arise, does the masculinity faculty arise for that one there?

For those passing away from the sensual-sphere of existence, who are not men, being reborn in the sensual-sphere of existence, and for fine-material-sphere beings, for them there the pleasure faculty will arise, but the masculinity faculty does not arise for them there. For men being reborn, for them there both the pleasure faculty will arise and the masculinity faculty arises.

For whom and where the masculinity faculty arises, will the equanimity faculty arise for that one there?

For those men in their last existence being reborn, and for those men who, having been reborn with pleasure, will attain final nibbāna, for them being reborn, for them there the masculinity faculty arises, but the equanimity faculty will not arise for them there. For other men being reborn, for them there both the masculinity faculty arises and the equanimity faculty will arise.

Or else, for whom and where the equanimity faculty will arise, does the masculinity faculty arise for that one there?

For those passing away from the sensual-sphere of existence, who are not men, being reborn in the sensual-sphere of existence, and for fine-material-sphere and immaterial-sphere beings, for them there the equanimity faculty will arise, but the masculinity faculty does not arise for them there. For men being reborn, for them there both the equanimity faculty will arise and the masculinity faculty arises.

For whom and where the masculinity faculty arises, did the faith faculty arise for that one there? Etc. the wisdom faculty, etc. will the mind faculty arise for that one?

For those men in their last existence being reborn, for them there the masculinity faculty arises, but the mind faculty will not arise for them there. For other men being reborn, for them there both the masculinity faculty arises and the mind faculty will arise.

Or else, for whom and where the mind faculty will arise, does the masculinity faculty arise for that one there?

For those passing away from the sensual-sphere of existence, who are not men, being reborn in the sensual-sphere of existence, and for fine-material-sphere and immaterial-sphere beings, for them there the mind faculty will arise, but the masculinity faculty does not arise for them there. For men being reborn, for them there both the mind faculty will arise and the masculinity faculty arises. (The Masculinity Faculty Root)

380. For whom and where the life faculty arises, will the pleasure faculty arise for that one there?

At the moment of arising of final consciousness, at the moment of arising of that consciousness immediately after which final consciousness associated with equanimity will arise, and for those being reborn in the non-percipient being realm, for them there the life faculty arises, but the pleasure faculty will not arise for them there. For the others being reborn in the four-aggregate constituent realm or the five-aggregate constituent realm, during the occurrence at the moment of arising of consciousness, for them there both the life faculty arises and the pleasure faculty will arise.

Or else, for whom and where the pleasure faculty will arise, does the life faculty arise for that one there?

For those passing away from the four-aggregate constituent realm or the five-aggregate constituent realm, during the occurrence at the dissolution moment of consciousness, for them there the pleasure faculty will arise, but the life faculty does not arise for them there. For those being reborn in the four-aggregate constituent

realm or the five-aggregate constituent realm, during the occurrence at the moment of arising of consciousness, for them there both the pleasure faculty will arise and the life faculty arises.

For whom and where the life faculty arises, will the equanimity faculty arise for that one there?

At the moment of arising of final consciousness, at the moment of arising of that consciousness immediately after which final consciousness associated with pleasure will arise, and for those being reborn in the non-percipient being realm, for them there the life faculty arises, but the equanimity faculty will not arise for them there. For the others being reborn in the four-aggregate constituent realm or the five-aggregate constituent realm, during the occurrence at the moment of arising of consciousness, for them there both the life faculty arises and the equanimity faculty will arise.

Or else, for whom and where the equanimity faculty will arise, does the life faculty arise for that one there?

For those passing away from the four-aggregate constituent realm or the five-aggregate constituent realm, during the occurrence at the dissolution moment of consciousness, for them there the equanimity faculty will arise, but the life faculty does not arise for them there. For those being reborn in the four-aggregate constituent realm or the five-aggregate constituent realm, during the occurrence at the moment of arising of consciousness, for them there both the equanimity faculty will arise and the life faculty arises.

For whom and where the life faculty arises, did the faith faculty arise for that one there? Etc. the wisdom faculty, etc. will the mind faculty arise for that one?

At the moment of arising of final consciousness, and for those being reborn in the non-percipient being realm, for them there the life faculty arises, but the mind faculty will not arise for them there. For the others being reborn in the four-aggregate constituent realm or the five-aggregate constituent realm, during the occurrence at the moment of arising of consciousness, for them there both the life faculty arises and the mind faculty will arise.

Or else, for whom and where the mind faculty will arise, does the life faculty arise for that one there?

For those passing away from the four-aggregate constituent realm or the five-aggregate constituent realm, during the occurrence at the dissolution moment of consciousness, for them there the mind faculty will arise, but the life faculty does not arise for them there. For those being reborn in the four-aggregate constituent realm or the five-aggregate constituent realm, during the occurrence at the moment of arising of consciousness, for them there both the mind faculty will arise and the life faculty arises. (The Life Faculty as Root)

381. For whom and where the pleasure faculty arises, will the equanimity faculty arise for that one there?

At the moment of arising of final consciousness associated with pleasure, at the moment of arising of that consciousness immediately after which final consciousness

associated with pleasure will arise, for them there the pleasure faculty arises, but the equanimity faculty will not arise for them there. For the others being reborn with pleasure, during the occurrence of consciousness associated with pleasure at the moment of arising, for them there both the pleasure faculty arises and the equanimity faculty will arise.

Or else, for whom and where the equanimity faculty will arise, does the pleasure faculty arise for that one there?

For all at the dissolution moment of consciousness, at the moment of arising of consciousness dissociated from pleasure, for them there the equanimity faculty will arise, but the pleasure faculty does not arise for them there. For those being reborn with pleasure, during the occurrence of consciousness associated with pleasure at the moment of arising, for them there both the equanimity faculty will arise and the pleasure faculty arises.

For whom and where the pleasure faculty arises, does the faith faculty arise for that one there? Etc. the wisdom faculty, etc. will the mind faculty arise for that one?

At the moment of arising of final consciousness associated with pleasure, for them there the pleasure faculty arises, but the mind faculty will not arise for them there. For the others being reborn with pleasure, during the occurrence of consciousness associated with pleasure at the moment of arising, for them there both the pleasure faculty arises and the mind faculty will arise.

Or else, for whom and where the mind faculty will arise, does the pleasure faculty arise for that one there?

For all at the dissolution moment of consciousness, at the moment of arising of consciousness dissociated from pleasure, for them there the mind faculty will arise, but the pleasure faculty does not arise for them there. For those being reborn with pleasure, during the occurrence of consciousness associated with pleasure at the moment of arising, for them there both the mind faculty will arise and the pleasure faculty arises. (The pleasure faculty root)

382. For whom and where the equanimity faculty arises, does the faith faculty arise for that one there? Etc. the wisdom faculty, etc. will the mind faculty arise for that one?

At the moment of arising of final consciousness associated with equanimity, for them there the equanimity faculty arises, but the mind faculty will not arise for them there. For the others being reborn with equanimity, during the occurrence of consciousness associated with equanimity at the moment of arising, for them there both the equanimity faculty arises and the mind faculty will arise.

Or else, for whom and where the mind faculty will arise, does the equanimity faculty arise for that one there?

For all at the dissolution moment of consciousness, at the moment of arising of consciousness dissociated from equanimity, for them there the mind faculty will arise, but the equanimity faculty does not arise for them there. For those being reborn with

equanimity, during the occurrence of consciousness associated with equanimity at the moment of arising, for them there both the mind faculty will arise and the equanimity faculty arises. (The Equanimity Faculty Root)

383. For whom and where the faith faculty arises, does the wisdom faculty... etc. will the mind faculty arise for that one?

At the moment of arising of final consciousness, for them there the faith faculty arises, but the mind faculty will not arise for them there. For the others with root being reborn, during occurrence, at the moment of arising of consciousness associated with faith, for them there both the faith faculty arises and the mind faculty will arise.

Or else, for whom and where the mind faculty will arise, does the faith faculty arise for that one there?

For all at the dissolution moment of consciousness, at the moment of arising of consciousness dissociated from faith, for them there the mind faculty will arise, but the faith faculty does not arise for them there. For those with root being reborn, during occurrence, at the moment of arising of consciousness associated with faith, for them there both the mind faculty will arise and the faith faculty arises. (Faith Faculty as Root)

384. For whom and where the wisdom faculty arises, will the mind faculty arise for that one there?

At the moment of arising of final consciousness, for them there the wisdom faculty arises, but the mind faculty will not arise for them there. For the others associated with knowledge being reborn, during occurrence, at the moment of arising of consciousness associated with knowledge, for them there both the wisdom faculty arises and the mind faculty will arise.

Or else, for whom and where the mind faculty will arise, does the wisdom faculty arise for that one there?

For all at the dissolution moment of consciousness, at the moment of arising of consciousness dissociated from knowledge, for them there the mind faculty will arise, but the wisdom faculty does not arise for them there. For those associated with knowledge being reborn, during occurrence, at the moment of arising of consciousness associated with knowledge, for them there both the mind faculty will arise and the wisdom faculty arises. (The Wisdom Faculty Root)

Negative Person

385. For whom the eye-faculty does not arise, will the ear-faculty not arise for that one?

For all those passing away, and for those without eyes being reborn, for them the eye-faculty does not arise, but it is not that the ear-faculty will not arise for them. For those attaining final nibbāna in the five-aggregate constituent realm, for those in their last existence in the immaterial-sphere of existence, and for those who, having been reborn in the immaterial realm, will attain final nibbāna, for them passing away, for them both the eye-faculty does not arise and the ear-faculty will not arise.

Or else, for whom the ear-faculty will not arise, does the eye-faculty not arise for that one?

For those in their last existence being reborn in the five-aggregate constituent realm, and for those who, having been reborn in the immaterial realm, will attain final nibbāna, for them being reborn, for them the ear-faculty will not arise, but it is not that the eye-faculty does not arise for them. For those attaining final nibbāna in the five-aggregate constituent realm, for those in their last existence in the immaterial-sphere of existence, and for those who, having been reborn in the immaterial realm, will attain final nibbāna, for them passing away, for them both the ear-faculty will not arise and the eye-faculty does not arise.

For whom the eye-faculty does not arise, will the nose-faculty not arise for that one?

For all those passing away, and for those without eyes being reborn, for them the eye-faculty does not arise, but it is not that the nose-faculty will not arise for them. For those attaining final nibbāna in the five-aggregate constituent realm, for those in their last existence in the immaterial-sphere of existence, and for those who, having been reborn in the fine-material-sphere and immaterial-sphere of existence, will attain final nibbāna, for them passing away, for them both the eye-faculty does not arise and the nose-faculty will not arise.

Or else, for whom the nose-faculty will not arise, does the eye-faculty not arise for that one?

For those in their last existence being reborn in the five-aggregate constituent realm, and for those who, having been reborn in the fine-material-sphere and immaterial-sphere of existence, will attain final nibbāna, for them being reborn, for them the nose-faculty will not arise, but it is not that the eye-faculty does not arise for them. For those attaining final nibbāna in the five-aggregate constituent realm, for those in their last existence in the immaterial-sphere of existence, and for those who, having been reborn in the fine-material-sphere and immaterial-sphere of existence, will attain final nibbāna, for them passing away, for them both the nose-faculty will not arise and the eye-faculty does not arise.

For whom the eye-faculty does not arise, will the femininity faculty not arise for that one?

For all those passing away, and for those without eyes being reborn, for them the eye-faculty does not arise, but it is not that the femininity faculty will not arise for them. For those attaining final nibbāna in the five-aggregate constituent realm, for those in their last existence in the immaterial-sphere of existence, and for those who, having been reborn in the fine-material-sphere and immaterial-sphere of existence, will attain final nibbāna, and for those men who, having shown several existences in this very state, will attain final nibbāna, for them passing away, for them both the eye-faculty does not arise and the femininity faculty will not arise.

Or else, for whom the femininity faculty will not arise, does the eye-faculty not arise for that one?

For those in their last existence being reborn in the five-aggregate constituent realm, and for those who, having been reborn in the fine-material-sphere and immaterial-sphere of existence, will attain final nibbāna, and for those men who, having shown several existences in this very state, will attain final nibbāna, for them being reborn, for them the femininity faculty will not arise, but it is not that the eye-faculty does not arise for them. For those attaining final nibbāna in the five-aggregate constituent realm, for those in their last existence in the immaterial-sphere of existence, and for those who, having been reborn in the fine-material-sphere and immaterial-sphere of existence, will attain final nibbāna, and for those men who, having shown several existences in this very state, will attain final nibbāna, for them passing away, for them both the femininity faculty will not arise and the eye-faculty does not arise.

For whom the eye-faculty does not arise, will the masculinity faculty not arise for that one?

For all those passing away, and for those without eyes being reborn, for them the eye-faculty does not arise, but it is not that the masculinity faculty will not arise for them. For those attaining final nibbāna in the five-aggregate constituent realm, for those in their last existence in the immaterial-sphere of existence, and for those who, having been reborn in the fine-material-sphere and immaterial-sphere of existence, will attain final nibbāna, and for those women who, having shown several existences in this very state, will attain final nibbāna, for them passing away, for them both the eye-faculty does not arise and the masculinity faculty will not arise.

Or else, for whom the masculinity faculty will not arise, does the eye-faculty not arise for that one?

For those in their last existence being reborn in the five-aggregate constituent realm, and for those who, having been reborn in the fine-material-sphere and immaterial-sphere of existence, will attain final nibbāna, and for those women who, having shown several existences in this very state, will attain final nibbāna, for them being reborn, for them the masculinity faculty will not arise, but it is not that the eye-faculty does not arise for them. For those attaining final nibbāna in the five-aggregate constituent realm, for those in their last existence in the immaterial-sphere of existence, and for those who, having been reborn in the fine-material-sphere and immaterial-sphere of existence, will attain final nibbāna, and for those women who, having shown several existences in this very state, will attain final nibbāna, for them passing away, for them both the masculinity faculty will not arise and the eye-faculty does not arise.

For whom the eye-faculty does not arise, will the life faculty not arise for that one?

For all those passing away, and for those without eyes being reborn, for them the eye-faculty does not arise, but it is not that the life faculty will not arise for them. For those attaining final nibbāna in the five-aggregate constituent realm, for those in their last existence in the immaterial-sphere of existence, for them both the eye-faculty does not arise and the life faculty will not arise.

Or else, for whom the life faculty will not arise, does the eye-faculty not arise for that one?

For those in their last existence being reborn in the five-aggregate constituent realm, for them the life faculty will not arise, but it is not that the eye-faculty does not arise for them. For those attaining final nibbāna in the five-aggregate constituent realm, for those in their last existence in the immaterial-sphere of existence, for them both the life faculty will not arise and the eye-faculty does not arise.

For whom the eye-faculty does not arise, will the pleasure faculty not arise for that one?

For all those passing away, and for those without eyes being reborn, for them the eye-faculty does not arise, but it is not that the pleasure faculty will not arise for them. For those attaining final nibbāna in the five-aggregate constituent realm, for those in their last existence in the immaterial-sphere of existence, and for those who, having been reborn with equanimity, will attain final nibbāna, for them passing away, for them both the eye-faculty does not arise and the pleasure faculty will not arise.

Or else, for whom the pleasure faculty will not arise, does the eye-faculty not arise for that one?

For those in their last existence being reborn in the five-aggregate constituent realm, and for those with eyes who, having been reborn with equanimity, will attain final nibbāna, for them being reborn, for them the pleasure faculty will not arise, but it is not that the eye-faculty does not arise for them. For those attaining final nibbāna in the five-aggregate constituent realm, for those in their last existence in the immaterial-sphere of existence, and for those who, having been reborn with equanimity, will attain final nibbāna, for them passing away, for them both the pleasure faculty will not arise and the eye-faculty does not arise.

For whom the eye-faculty does not arise, will the equanimity faculty not arise for that one?

For all those passing away, and for those without eyes being reborn, for them the eye-faculty does not arise, but it is not that the equanimity faculty will not arise for them. For those attaining final nibbāna in the five-aggregate constituent realm, for those in their last existence in the immaterial-sphere of existence, and for those who, having been reborn with pleasure, will attain final nibbāna, for them passing away, for them both the eye-faculty does not arise and the equanimity faculty will not arise.

Or else, for whom the equanimity faculty will not arise, does the eye-faculty not arise for that one?

For those in their last existence being reborn in the five-aggregate constituent realm, and for those with eyes who, having been reborn with pleasure, will attain final nibbāna, for them being reborn, for them the equanimity faculty will not arise, but it is not that the eye-faculty does not arise for them. For those attaining final nibbāna in the five-aggregate constituent realm, for those in their last existence in the immaterial-sphere of existence, and for those who, having been reborn with pleasure, will attain final nibbāna, for them passing away, for them both the equanimity faculty will not arise and the eye-faculty does not arise.

For whom the eye-faculty does not arise, the faith faculty, etc. the wisdom faculty, etc. will the mind faculty not arise for that one?

For all those passing away, and for those without eyes being reborn, for them the eye-faculty does not arise, but it is not that the mind faculty will not arise for them. For those attaining final nibbāna in the five-aggregate constituent realm, for those in their last existence in the immaterial-sphere of existence, for them both the eye-faculty does not arise and the mind faculty will not arise.

Or else, for whom the mind faculty will not arise, does the eye-faculty not arise for that one?

For those in their last existence being reborn in the five-aggregate constituent realm, for them the mind faculty will not arise, but it is not that the eye-faculty does not arise for them. For those attaining final nibbāna in the five-aggregate constituent realm, for those in their last existence in the immaterial-sphere of existence, for them both the mind faculty will not arise and the eye-faculty does not arise. (The Eye-Faculty Root)

386. For whom the nose-faculty does not arise, will the femininity faculty not arise for that one?

For all those passing away, and for those without nose being reborn, for them the nose-faculty does not arise, but it is not that the femininity faculty will not arise for them. For those attaining final nibbāna in the sensual-sphere of existence, for those in their last existence in the fine-material-sphere and immaterial-sphere of existence, and for those who, having been reborn in the fine-material-sphere and immaterial-sphere of existence, will attain final nibbāna, and for those men who, having shown several existences in this very state, will attain final nibbāna, for them passing away, for them both the nose-faculty does not arise and the femininity faculty will not arise.

Or else, for whom the femininity faculty will not arise, does the nose-faculty not arise for that one?

For those in their last existence being reborn in the sensual-sphere of existence, and for those who, having been reborn in the fine-material-sphere and immaterial-sphere of existence, will attain final nibbāna, and for those men who, having shown several existences in this very state, will attain final nibbāna, for them being reborn, for them the femininity faculty will not arise, but it is not that the nose-faculty does not arise for them. For those attaining final nibbāna in the sensual-sphere of existence, for those in their last existence in the fine-material-sphere and immaterial-sphere of existence, and for those who, having been reborn in the fine-material-sphere and immaterial-sphere of existence, will attain final nibbāna, and for those men who, having shown several existences in this very state, will attain final nibbāna, for them passing away, for them both the femininity faculty will not arise and the nose-faculty does not arise.

For whom the nose-faculty does not arise, will the masculinity faculty not arise for that one?

For all those passing away, and for those without nose being reborn, for them the nose-faculty does not arise, but it is not that the masculinity faculty will not arise for them. For those attaining final nibbāna in the sensual-sphere of existence, for those in their last existence in the fine-material-sphere and immaterial-sphere of existence,

and for those who, having been reborn in the fine-material-sphere and immaterial-sphere of existence, will attain final nibbāna, and for those women who, having shown several existences in this very state, will attain final nibbāna, for them passing away, for them both the nose-faculty does not arise and the masculinity faculty will not arise.

Or else, for whom the masculinity faculty will not arise, does the nose-faculty not arise for that one?

For those in their last existence being reborn in the sensual-sphere of existence, and for those who, having been reborn in the fine-material-sphere and immaterial-sphere of existence, will attain final nibbāna, and for those women who, having shown several existences in this very state, will attain final nibbāna, for them being reborn, for them the masculinity faculty will not arise, but it is not that the nose-faculty does not arise for them. For those attaining final nibbāna in the sensual-sphere of existence, for those in their last existence in the fine-material-sphere and immaterial-sphere of existence, and for those who, having been reborn in the fine-material-sphere and immaterial-sphere of existence, will attain final nibbāna, and for those women who, having shown several existences in this very state, will attain final nibbāna, for them passing away, for them both the masculinity faculty will not arise and the nose-faculty does not arise.

For whom the nose-faculty does not arise, will the life faculty not arise for that one?

For all those passing away, and for those without nose being reborn, for them the nose-faculty does not arise, but it is not that the life faculty will not arise for them. For those attaining final nibbāna in the sensual-sphere of existence, for those in their last existence in the fine-material-sphere and immaterial-sphere of existence, for them both the nose-faculty does not arise and the life faculty will not arise.

Or else, for whom the life faculty will not arise, does the nose-faculty not arise for that one?

For those in their last existence being reborn in the sensual-sphere of existence, for them the life faculty will not arise, but it is not that the nose-faculty does not arise for them. For those attaining final nibbāna in the sensual-sphere of existence, for those in their last existence in the fine-material-sphere and immaterial-sphere of existence, for them both the life faculty will not arise and the nose-faculty does not arise.

For whom the nose-faculty does not arise, will the pleasure faculty not arise for that one?

For all those passing away, and for those without nose being reborn, for them the nose-faculty does not arise, but it is not that the pleasure faculty will not arise for them. For those attaining final nibbāna in the sensual-sphere of existence, for those in their last existence in the fine-material-sphere and immaterial-sphere of existence, and for those who, having been reborn with equanimity, will attain final nibbāna, for them passing away, for them both the nose-faculty does not arise and the pleasure faculty will not arise.

Or else, for whom the pleasure faculty will not arise, does the nose-faculty not arise for that one?

For those in their last existence being reborn in the sensual-sphere of existence, and for those with nose who, having been reborn with equanimity, will attain final nibbāna, for them being reborn, for them the pleasure faculty will not arise, but it is not that the nose-faculty does not arise for them. For those attaining final nibbāna in the sensual-sphere of existence, for those in their last existence in the fine-material-sphere and immaterial-sphere of existence, and for those who, having been reborn with equanimity, will attain final nibbāna, for them passing away, for them both the pleasure faculty will not arise and the nose-faculty does not arise.

For whom the nose-faculty does not arise, will the equanimity faculty not arise for that one?

For all those passing away, and for those without nose being reborn, for them the nose-faculty does not arise, but it is not that the equanimity faculty will not arise for them. For those attaining final nibbāna in the sensual-sphere of existence, for those in their last existence in the fine-material-sphere and immaterial-sphere of existence, and for those who, having been reborn with pleasure, will attain final nibbāna, for them passing away, for them both the nose-faculty does not arise and the equanimity faculty will not arise.

Or else, for whom the equanimity faculty will not arise, does the nose-faculty not arise for that one?

For those in their last existence being reborn in the sensual-sphere of existence, and for those with nose who, having been reborn with pleasure, will attain final nibbāna, for them being reborn, for them the equanimity faculty will not arise, but it is not that the nose-faculty does not arise for them. For those attaining final nibbāna in the sensual-sphere of existence, for those in their last existence in the fine-material-sphere and immaterial-sphere of existence, and for those who, having been reborn with pleasure, will attain final nibbāna, for them passing away, for them both the equanimity faculty will not arise and the nose-faculty does not arise.

For whom the nose-faculty does not arise, does the faith faculty... etc. the wisdom faculty, etc. will the mind faculty not arise for that one?

For all those passing away, and for those without nose being reborn, for them the nose-faculty does not arise, but it is not that the mind faculty will not arise for them. For those attaining final nibbāna in the sensual-sphere of existence, for those in their last existence in the fine-material-sphere and immaterial-sphere of existence, for them both the nose-faculty does not arise and the mind faculty will not arise.

Or else, for whom the mind faculty will not arise, does the nose-faculty not arise for that one?

For those in their last existence being reborn in the sensual-sphere of existence, for them the mind faculty will not arise, but it is not that the nose-faculty does not arise for them. For those attaining final nibbāna in the sensual-sphere of existence, for those in their last existence in the fine-material-sphere and immaterial-sphere of existence, for them both the mind faculty will not arise and the nose-faculty does not arise. (The Nose-Faculty Root)

387. For whom the femininity faculty does not arise, will the masculinity faculty not arise for that one?

For all those passing away, and for those who are not women being reborn, for them the femininity faculty does not arise, but it is not that the masculinity faculty will not arise for them. For those attaining final nibbāna in the sensual-sphere of existence, for those in their last existence in the fine-material-sphere and immaterial-sphere of existence, and for those who, having been reborn in the fine-material-sphere and immaterial-sphere of existence, will attain final nibbāna, and for those women who, having shown several existences in this very state, will attain final nibbāna, for them passing away, for them both the femininity faculty does not arise and the masculinity faculty will not arise.

Or else, for whom the masculinity faculty will not arise, does the femininity faculty not arise for that one?

For women in their last existence being reborn, and for those women who, having been reborn in the fine-material-sphere and immaterial-sphere of existence, will attain final nibbāna, and for those women who, having shown several existences in this very state, will attain final nibbāna, for them being reborn, for them the masculinity faculty will not arise, but it is not that the femininity faculty does not arise for them. For those attaining final nibbāna in the sensual-sphere of existence, for those in their last existence in the fine-material-sphere and immaterial-sphere of existence, and for those who, having been reborn in the fine-material-sphere and immaterial-sphere of existence, will attain final nibbāna, and for those women who, having shown several existences in this very state, will attain final nibbāna, for them passing away, for them both the masculinity faculty will not arise and the femininity faculty does not arise.

For whom the femininity faculty does not arise, will the life faculty not arise for that one?

For all those passing away, and for those who are not women being reborn, for them the femininity faculty does not arise, but it is not that the life faculty will not arise for them. For those attaining final nibbāna in the sensual-sphere of existence, for those in their last existence in the fine-material-sphere and immaterial-sphere of existence, for them both the femininity faculty does not arise and the life faculty will not arise.

Or else, for whom the life faculty will not arise, does the femininity faculty not arise for that one?

For women in their last existence being reborn, for them the life faculty will not arise, but it is not that the femininity faculty does not arise for them. For those attaining final nibbāna in the sensual-sphere of existence, for those in their last existence in the fine-material-sphere and immaterial-sphere of existence, for them both the life faculty will not arise and the femininity faculty does not arise.

For whom the femininity faculty does not arise, will the pleasure faculty not arise for that one?

For all those passing away, and for those who are not women being reborn, for them the femininity faculty does not arise, but it is not that the pleasure faculty will not arise for them. For those attaining final nibbāna in the sensual-sphere of existence, for those in their last existence in the fine-material-sphere and immaterial-sphere of existence, and for those who, having been reborn with equanimity, will attain final nibbāna, for them passing away, for them both the femininity faculty does not arise and the pleasure faculty will not arise.

Or else, for whom the pleasure faculty will not arise, does the femininity faculty not arise for that one?

For women in their last existence being reborn, and for those women who, having been reborn with equanimity, will attain final nibbāna, for them being reborn, for them the pleasure faculty will not arise, but it is not that the femininity faculty does not arise for them. For those attaining final nibbāna in the sensual-sphere of existence, for those in their last existence in the fine-material-sphere and immaterial-sphere of existence, and for those who, having been reborn with equanimity, will attain final nibbāna, for them passing away, for them both the pleasure faculty will not arise and the femininity faculty does not arise.

For whom the femininity faculty does not arise, will the equanimity faculty not arise for that one?

For all those passing away, and for those who are not women being reborn, for them the femininity faculty does not arise, but it is not that the equanimity faculty will not arise for them. For those attaining final nibbāna in the sensual-sphere of existence, for those in their last existence in the fine-material-sphere and immaterial-sphere of existence, and for those who, having been reborn with pleasure, will attain final nibbāna, for them passing away, for them both the femininity faculty does not arise and the equanimity faculty will not arise.

Or else, for whom the equanimity faculty will not arise, does the femininity faculty not arise for that one?

For women in their last existence being reborn, and for those women who, having been reborn with pleasure, will attain final nibbāna, for them being reborn, for them the equanimity faculty will not arise, but it is not that the femininity faculty does not arise for them. For those attaining final nibbāna in the sensual-sphere of existence, for those in their last existence in the fine-material-sphere and immaterial-sphere of existence, and for those who, having been reborn with pleasure, will attain final nibbāna, for them passing away, for them both the equanimity faculty will not arise and the femininity faculty does not arise.

For whom the femininity faculty does not arise, the faith faculty, etc. the wisdom faculty, etc. will the mind faculty not arise for that one?

For all those passing away, and for those who are not women being reborn, for them the femininity faculty does not arise, but it is not that the mind faculty will not arise for them. For those attaining final nibbāna in the sensual-sphere of existence, for

those in their last existence in the fine-material-sphere and immaterial-sphere of existence, for them both the femininity faculty does not arise and the mind faculty will not arise.

Or else, for whom the mind faculty will not arise, does the femininity faculty not arise for that one?

For women in their last existence being reborn, for them the mind faculty will not arise, but it is not that the femininity faculty does not arise for them. For those attaining final nibbāna in the sensual-sphere of existence, for those in their last existence in the fine-material-sphere and immaterial-sphere of existence, for them both the mind faculty will not arise and the femininity faculty does not arise. (The Femininity Faculty Root)

388. For whom the masculinity faculty does not arise, will the life faculty not arise for that one?

For all those passing away, and for those who are not men being reborn, for them the masculinity faculty does not arise, but it is not that the life faculty will not arise for them. For those attaining final nibbāna in the sensual-sphere of existence, for those in their last existence in the fine-material-sphere and immaterial-sphere of existence, for them both the masculinity faculty does not arise and the life faculty will not arise.

Or else, for whom the life faculty will not arise, does the masculinity faculty not arise for that one?

For those men in their last existence being reborn, for them the life faculty will not arise, but it is not that the masculinity faculty does not arise for them. For those attaining final nibbāna in the sensual-sphere of existence, for those in their last existence in the fine-material-sphere and immaterial-sphere of existence, for them both the life faculty will not arise and the masculinity faculty does not arise.

For whom the masculinity faculty does not arise, will the pleasure faculty not arise for that one?

For all those passing away, and for those who are not men being reborn, for them the masculinity faculty does not arise, but it is not that the pleasure faculty will not arise for them. For those attaining final nibbāna in the sensual-sphere of existence, for those in their last existence in the fine-material-sphere and immaterial-sphere of existence, and for those who, having been reborn with equanimity, will attain final nibbāna, for them passing away, for them both the masculinity faculty does not arise and the pleasure faculty will not arise.

Or else, for whom the pleasure faculty will not arise, does the masculinity faculty not arise for that one?

For those men in their last existence being reborn, and for those men who, having been reborn with equanimity, will attain final nibbāna, for them being reborn, for them the pleasure faculty will not arise, but it is not that the masculinity faculty does not arise for them.

For those attaining final nibbāna in the sensual-sphere of existence, for those in their last existence in the fine-material-sphere and immaterial-sphere of existence, and for those who, having been reborn with equanimity, will attain final nibbāna, for them passing away, for them both the pleasure faculty will not arise and the masculinity faculty does not arise.

For whom the masculinity faculty does not arise, will the equanimity faculty not arise for that one?

For all those passing away, and for those who are not men being reborn, for them the masculinity faculty does not arise, but it is not that the equanimity faculty will not arise for them. For those attaining final nibbāna in the sensual-sphere of existence, for those in their last existence in the fine-material-sphere and immaterial-sphere of existence, and for those who, having been reborn with pleasure, will attain final nibbāna, for them passing away, for them both the masculinity faculty does not arise and the equanimity faculty will not arise.

Or else, for whom the equanimity faculty will not arise, does the masculinity faculty not arise for that one?

For those men in their last existence being reborn, and for those men who, having been reborn with pleasure, will attain final nibbāna, for them being reborn, for them the equanimity faculty will not arise, but it is not that the masculinity faculty does not arise for them. For those attaining final nibbāna in the sensual-sphere of existence, for those in their last existence in the fine-material-sphere and immaterial-sphere of existence, and for those who, having been reborn with pleasure, will attain final nibbāna, for them passing away, for them both the equanimity faculty will not arise and the masculinity faculty does not arise.

For whom the masculinity faculty does not arise, the faith faculty, etc. the wisdom faculty, etc. will the mind faculty not arise for that one?

For all those passing away, and for those who are not men being reborn, for them the masculinity faculty does not arise, but it is not that the mind faculty will not arise for them. For those attaining final nibbāna in the sensual-sphere of existence, for those in their last existence in the fine-material-sphere and immaterial-sphere of existence, for them both the masculinity faculty does not arise and the mind faculty will not arise.

Or else, for whom the mind faculty will not arise, does the masculinity faculty not arise for that one?

For those men in their last existence being reborn, for them the mind faculty will not arise, but it is not that the masculinity faculty does not arise for them. For those attaining final nibbāna in the sensual-sphere of existence, for those in their last existence in the fine-material-sphere and immaterial-sphere of existence, for them both the mind faculty will not arise and the masculinity faculty does not arise. (The Masculinity Faculty Root)

389. For whom the life faculty does not arise, will the pleasure faculty not arise for that one?

For all those passing away, during the occurrence at the dissolution moment of consciousness, for them the life faculty does not arise, but it is not that the pleasure faculty will not arise for them. At the dissolution moment of final consciousness, at the dissolution moment of that consciousness immediately after which final consciousness associated with equanimity will arise, for them both the life faculty does not arise and the pleasure faculty will not arise.

Or else, for whom the pleasure faculty will not arise, does the life faculty not arise for that one?

At the moment of arising of final consciousness, at the moment of arising of that consciousness immediately after which final consciousness associated with equanimity will arise, for them the pleasure faculty will not arise, but it is not that the life faculty does not arise for them. At the dissolution moment of final consciousness, at the dissolution moment of that consciousness immediately after which final consciousness associated with equanimity will arise, for them both the pleasure faculty will not arise and the life faculty does not arise.

For whom the life faculty does not arise, will the equanimity faculty not arise for that one?

For all those passing away, during the occurrence at the dissolution moment of consciousness, for them the life faculty does not arise, but it is not that the equanimity faculty will not arise for them. At the dissolution moment of final consciousness, at the dissolution moment of that consciousness immediately after which final consciousness associated with pleasure will arise, for them both the life faculty does not arise and the equanimity faculty will not arise.

Or else, for whom the equanimity faculty will not arise, does the life faculty not arise for that one?

At the moment of arising of final consciousness, at the moment of arising of that consciousness immediately after which final consciousness associated with pleasure will arise, for them the equanimity faculty will not arise, but it is not that the life faculty does not arise for them. At the dissolution moment of final consciousness, at the dissolution moment of that consciousness immediately after which final consciousness associated with pleasure will arise, for them both the equanimity faculty will not arise and the life faculty does not arise.

For whom the life faculty does not arise, the faith faculty... etc. the wisdom faculty, etc. will the mind faculty not arise for that one?

For all those passing away, during the occurrence at the dissolution moment of consciousness, for them the life faculty does not arise, but it is not that the mind faculty will not arise for them. At the dissolution moment of final consciousness, for them both the life faculty does not arise and the mind faculty will not arise.

Or else, for whom the mind faculty will not arise, does the life faculty not arise for that one?

At the moment of arising of final consciousness, for them the mind faculty will not arise, but it is not that the life faculty does not arise for them. At the dissolution moment of final consciousness, for them both the mind faculty will not arise and the life faculty does not arise. (The Life Faculty as Root)

390. For whom the pleasure faculty does not arise, will the equanimity faculty not arise for that one?

For all at the dissolution moment of consciousness, at the moment of arising of consciousness dissociated from pleasure, for those attained to cessation, for non-percipient beings, for them the pleasure faculty does not arise, but it is not that the equanimity faculty will not arise for them. At the dissolution moment of final consciousness associated with pleasure, for possessors of final consciousness associated with equanimity, at the dissolution moment of that consciousness immediately after which final consciousness associated with pleasure will arise, for them both the pleasure faculty does not arise and the equanimity faculty will not arise.

Or else, for whom the equanimity faculty will not arise, does the pleasure faculty not arise for that one?

At the moment of arising of final consciousness associated with pleasure, at the moment of arising of that consciousness immediately after which final consciousness associated with pleasure will arise, for them the equanimity faculty will not arise, but it is not that the pleasure faculty does not arise for them. At the dissolution moment of final consciousness associated with pleasure, for possessors of final consciousness associated with equanimity, at the dissolution moment of that consciousness immediately after which final consciousness associated with pleasure will arise, for them both the equanimity faculty will not arise and the pleasure faculty does not arise.

For whom the pleasure faculty does not arise, the faith faculty, etc. the wisdom faculty, etc. will the mind faculty not arise for that one?

For all at the dissolution moment of consciousness, at the moment of arising of consciousness dissociated from pleasure, for those attained to cessation, for non-percipient beings, for them the pleasure faculty does not arise, but it is not that the mind faculty will not arise for them. At the dissolution moment of final consciousness associated with pleasure, for possessors of final consciousness associated with equanimity, for them both the pleasure faculty does not arise and the mind faculty will not arise.

Or else, for whom the mind faculty will not arise, does the pleasure faculty not arise for that one?

At the moment of arising of final consciousness associated with pleasure, for them the mind faculty will not arise, but it is not that the pleasure faculty does not arise for them. At the dissolution moment of final consciousness associated with pleasure, for possessors of final consciousness associated with equanimity, for them both the mind faculty will not arise and the pleasure faculty does not arise. (The pleasure faculty root)

391. For whom the equanimity faculty does not arise, the faith faculty... etc. the wisdom faculty, etc. will the mind faculty not arise for that one?

For all at the dissolution moment of consciousness, at the moment of arising of consciousness dissociated from equanimity, for those attained to cessation, for non-percipient beings, for them the equanimity faculty does not arise, but it is not that the mind faculty will not arise for them. At the dissolution moment of final consciousness associated with equanimity, for possessors of final consciousness associated with pleasure, for them both the equanimity faculty does not arise and the mind faculty will not arise.

Or else, for whom the mind faculty will not arise, does the equanimity faculty not arise for that one?

At the moment of arising of final consciousness associated with equanimity, for them the mind faculty will not arise, but it is not that the equanimity faculty does not arise for them. At the dissolution moment of final consciousness associated with equanimity, for possessors of final consciousness associated with pleasure, for them both the mind faculty will not arise and the equanimity faculty does not arise. (The Equanimity Faculty Root)

392. For whom the faith faculty does not arise, the wisdom faculty... etc. will the mind faculty not arise for that one?

For all at the dissolution moment of consciousness, at the moment of arising of consciousness dissociated from faith, for those attained to cessation, for non-percipient beings, for them the faith faculty does not arise, but it is not that the mind faculty will not arise for them. At the dissolution moment of final consciousness, for them both the faith faculty does not arise and the mind faculty will not arise.

Or else, for whom the mind faculty will not arise, does the faith faculty not arise for that one?

At the moment of arising of final consciousness, for them the mind faculty will not arise, but it is not that the faith faculty does not arise for them. At the dissolution moment of final consciousness, for them both the mind faculty will not arise and the faith faculty does not arise. (Faith Faculty as Root)

393. For whom the wisdom faculty does not arise, will the mind faculty not arise for that one?

For all at the dissolution moment of consciousness, at the moment of arising of consciousness dissociated from knowledge, for those attained to cessation, for non-percipient beings, for them the wisdom faculty does not arise, but it is not that the mind faculty will not arise for them. At the dissolution moment of final consciousness, for them both the wisdom faculty does not arise and the mind faculty will not arise.

Or else, for whom the mind faculty will not arise, does the wisdom faculty not arise for that one?

At the moment of arising of final consciousness, for them the mind faculty will not arise, but it is not that the wisdom faculty does not arise for them. At the dissolution moment of final consciousness, for them both the mind faculty will not arise and the

wisdom faculty does not arise. (The Wisdom Faculty Root)

The Negative Section on Place

394. Where the eye-faculty does not arise, will the ear-faculty not arise there? Etc.

Negative - Person - Place

395. For whom and where the eye-faculty does not arise, will the ear-faculty not arise for that one there?

For those passing away from the five-aggregate constituent realm, without eyes, being reborn in the sensual-sphere of existence, for them there the eye-faculty does not arise, but it is not that the ear-faculty will not arise for them there. For those attaining final nibbana in the five-aggregate constituent realm, for non-percipient beings, and for immaterial beings, for them there both the eye-faculty does not arise and the ear-faculty will not arise.

Or else, for whom and where the ear-faculty will not arise, does the eye-faculty not arise for that one there?

For those in their last existence being reborn in the five-aggregate constituent realm, for them there the ear-faculty will not arise, but it is not that the eye-faculty does not arise for them there. For those attaining final nibbana in the five-aggregate constituent realm, for non-percipient beings, and for immaterial beings, for them there both the ear-faculty will not arise and the eye-faculty does not arise.

For whom and where the eye-faculty does not arise, will the nose-faculty not arise for that one there?

For those passing away from the sensual-sphere of existence, without eyes, being reborn in the sensual-sphere of existence, for them there the eye-faculty does not arise, but it is not that the nose-faculty will not arise for them there. For those attaining final nibbana in the sensual-sphere of existence, for those passing away from the fine-material-sphere, for non-percipient beings, and for immaterial beings, for them there both the eye-faculty does not arise and the nose-faculty will not arise.

Or else, for whom and where the nose-faculty will not arise, does the eye-faculty not arise for that one there?

For those in their last existence being reborn in the sensual-sphere of existence, and for those being reborn in the fine-material-sphere, for them there the nose-faculty will not arise, but it is not that the eye-faculty does not arise for them there. For those attaining final nibbana in the sensual-sphere of existence, for those passing away from the fine-material-sphere, for non-percipient beings, and for immaterial beings, for them there both the nose-faculty will not arise and the eye-faculty does not arise.

For whom and where the eye-faculty does not arise, will the femininity faculty not arise for that one there?

For those passing away from the sensual-sphere of existence, without eyes, being reborn in the sensual-sphere of existence, for them there the eye-faculty does not arise, but it is not that the femininity faculty will not arise for them there. For those attaining final nibbana in the sensual-sphere of existence, for those passing away

from the fine-material-sphere, for non-percipient beings, and for immaterial beings, and for those men who, having shown several existences in this very state, will attain final nibbana, for them passing away, for them there both the eye-faculty does not arise and the femininity faculty will not arise.

Or else, for whom and where the femininity faculty will not arise, does the eye-faculty not arise for that one there?

For those in their last existence being reborn in the sensual-sphere of existence, and for those being reborn in the fine-material-sphere, and for those men who, having shown several existences in this very state, will attain final nibbana, for them being reborn, for them there the femininity faculty will not arise, but it is not that the eye-faculty does not arise for them there. For those attaining final nibbana in the sensual-sphere of existence, for those passing away from the fine-material-sphere, for non-percipient beings, and for immaterial beings, and for those men who, having shown several existences in this very state, will attain final nibbana, for them passing away, for them there both the femininity faculty will not arise and the eye-faculty does not arise.

For whom and where the eye-faculty does not arise, will the masculinity faculty not arise for that one there?

For those passing away from the sensual-sphere of existence, without eyes, being reborn in the sensual-sphere of existence, for them there the eye-faculty does not arise, but it is not that the masculinity faculty will not arise for them there. For those attaining final nibbana in the sensual-sphere of existence, for those passing away from the fine-material-sphere, for non-percipient beings, and for immaterial beings, and for those women who, having shown several existences in this very state, will attain final nibbana, for them passing away, for them there both the eye-faculty does not arise and the masculinity faculty will not arise.

Or else, for whom and where the masculinity faculty will not arise, does the eye-faculty not arise for that one there?

For those in their last existence being reborn in the sensual-sphere of existence, and for those being reborn in the fine-material-sphere, and for those women who, having shown several existences in this very state, will attain final nibbana, for them being reborn, for them there the masculinity faculty will not arise, but it is not that the eye-faculty does not arise for them there. For those attaining final nibbana in the sensual-sphere of existence, for those passing away from the fine-material-sphere, for non-percipient beings, and for immaterial beings, and for those women who, having shown several existences in this very state, will attain final nibbana, for them passing away, for them there both the masculinity faculty will not arise and the eye-faculty does not arise.

For whom and where the eye-faculty does not arise, will the life faculty not arise for that one there?

For all those passing away, and for those without eyes being reborn, for them there the eye-faculty does not arise, but it is not that the life faculty will not arise for them there. For those attaining final nibbana in the five-aggregate constituent realm, and for those in their last existence in the immaterial-sphere of existence, for them there

both the eye-faculty does not arise and the life faculty will not arise.

Or else, for whom and where the life faculty will not arise, does the eye-faculty not arise for that one there?

For those in their last existence being reborn in the five-aggregate constituent realm, for them there the life faculty will not arise, but it is not that the eye-faculty does not arise for them there. For those attaining final nibbana in the five-aggregate constituent realm, and for those in their last existence in the immaterial-sphere of existence, for them there both the life faculty will not arise and the eye-faculty does not arise.

For whom and where the eye-faculty does not arise, will the pleasure faculty not arise for that one there?

For those passing away from the five-aggregate constituent realm, without eyes, being reborn in the sensual-sphere of existence, for them there the eye-faculty does not arise, but it is not that the pleasure faculty will not arise for them there. For those attaining final nibbana in the five-aggregate constituent realm, for non-percipient beings, and for immaterial beings, and for those with eyes who, having been reborn with equanimity, will attain final nibbāna, for them passing away, for them there both the eye-faculty does not arise and the pleasure faculty will not arise.

Or else, for whom and where the pleasure faculty will not arise, does the eye-faculty not arise for that one there?

For those in their last existence being reborn in the five-aggregate constituent realm, and for those with eyes who, having been reborn with equanimity, will attain final nibbāna, for them being reborn, for them there the pleasure faculty will not arise, but it is not that the eye-faculty does not arise for them there. For those attaining final nibbana in the five-aggregate constituent realm, for non-percipient beings, and for immaterial beings, and for those with eyes who, having been reborn with equanimity, will attain final nibbāna, for them passing away, for them there both the pleasure faculty will not arise and the eye-faculty does not arise.

For whom and where the eye-faculty does not arise, will the equanimity faculty not arise for that one there?

For those passing away from the five-aggregate constituent realm, without eyes, being reborn in the sensual-sphere of existence, and for immaterial beings, for them there the eye-faculty does not arise, but it is not that the equanimity faculty will not arise for them there. For those attaining final nibbana in the five-aggregate constituent realm, for those in their last existence in the immaterial-sphere of existence, for non-percipient beings, and for those with eyes who, having been reborn with pleasure, will attain final nibbāna, for them passing away, for them there both the eye-faculty does not arise and the equanimity faculty will not arise.

Or else, for whom and where the equanimity faculty will not arise, does the eye-faculty not arise for that one there?

For those in their last existence being reborn in the five-aggregate constituent realm, and for those with eyes who, having been reborn with pleasure, will attain final nibbāna, for them being reborn, for them there the equanimity faculty will not arise, but it is not that the eye-faculty does not arise for them there. For those attaining final nibbana in the five-aggregate constituent realm, for those in their last existence in the immaterial-sphere of existence, for non-percipient beings, and for those with eyes who, having been reborn with pleasure, will attain final nibbāna, for them passing away, for them there both the equanimity faculty will not arise and the eye-faculty does not arise.

For whom and where the eye-faculty does not arise, did the faith faculty, etc. the wisdom faculty, etc. will the mind faculty not arise for that one?

For those passing away from the five-aggregate constituent realm, without eyes, being reborn in the sensual-sphere of existence, and for immaterial beings, for them there the eye-faculty does not arise, but it is not that the mind faculty will not arise for them there. For those attaining final nibbana in the five-aggregate constituent realm, for those in their last existence in the immaterial-sphere of existence, and for non-percipient beings, for them there both the eye-faculty does not arise and the mind faculty will not arise.

Or else, for whom and where the mind faculty will not arise, does the eye-faculty not arise for that one there?

For those in their last existence being reborn in the five-aggregate constituent realm, for them there the mind faculty will not arise, but it is not that the eye-faculty does not arise for them there. For those attaining final nibbana in the five-aggregate constituent realm, for those in their last existence in the immaterial-sphere of existence, and for non-percipient beings, for them there both the mind faculty will not arise and the eye-faculty does not arise. (The Eye-Faculty Root)

396. For whom and where the nose-faculty does not arise, will the femininity faculty not arise for that one there?

For those passing away from the sensual-sphere of existence, without nose, being reborn in the sensual-sphere of existence, for them there the nose-faculty does not arise, but it is not that the femininity faculty will not arise for them there. For those attaining final nibbana in the sensual-sphere of existence, for fine-material-sphere and immaterial-sphere beings, and for those men who, having shown several existences in this very state, will attain final nibbana, for them passing away, for them there both the nose-faculty does not arise and the femininity faculty will not arise.

Or else, for whom and where the femininity faculty will not arise, does the nose-faculty not arise for that one there?

For those in their last existence being reborn in the sensual-sphere of existence, and for those men who, having shown several existences in this very state, will attain final nibbana, for them being reborn, for them there the femininity faculty will not arise, but it is not that the nose-faculty does not arise for them there. For those attaining final nibbana in the sensual-sphere of existence, for fine-material-sphere and

immaterial-sphere beings, and for those men who, having shown several existences in this very state, will attain final nibbana, for them passing away, for them there both the femininity faculty will not arise and the nose-faculty does not arise.

For whom and where the nose-faculty does not arise, will the masculinity faculty not arise for that one there?

For those passing away from the sensual-sphere of existence, without nose, being reborn in the sensual-sphere of existence, for them there the nose-faculty does not arise, but it is not that the masculinity faculty will not arise for them there. For those attaining final nibbana in the sensual-sphere of existence, for fine-material-sphere and immaterial-sphere beings, and for those women who, having shown several existences in this very state, will attain final nibbana, for them passing away, for them there both the nose-faculty does not arise and the masculinity faculty will not arise.

Or else, for whom and where the masculinity faculty will not arise, does the nose-faculty not arise for that one there?

For those in their last existence being reborn in the sensual-sphere of existence, and for those women who, having shown several existences in this very state, will attain final nibbana, for them being reborn, for them there the masculinity faculty will not arise, but it is not that the nose-faculty does not arise for them there. For those attaining final nibbana in the sensual-sphere of existence, for fine-material-sphere and immaterial-sphere beings, and for those women who, having shown several existences in this very state, will attain final nibbana, for them passing away, for them there both the masculinity faculty will not arise and the nose-faculty does not arise.

For whom and where the nose-faculty does not arise, will the life faculty not arise for that one there?

For all those passing away, and for those without nose being reborn, for them there the nose-faculty does not arise, but it is not that the life faculty will not arise for them there. For those attaining final nibbana in the sensual-sphere of existence, for those in their last existence in the fine-material-sphere and immaterial-sphere of existence, for them there both the nose-faculty does not arise and the life faculty will not arise.

Or else, for whom and where the life faculty will not arise, does the nose-faculty not arise for that one there?

For those in their last existence being reborn in the sensual-sphere of existence, for them there the life faculty will not arise, but it is not that the nose-faculty does not arise for them there. For those attaining final nibbana in the sensual-sphere of existence, for those in their last existence in the fine-material-sphere and immaterial-sphere of existence, for them there both the life faculty will not arise and the nose-faculty does not arise.

For whom and where the nose-faculty does not arise, will the pleasure faculty not arise for that one there?

For those passing away from the sensual-sphere of existence, without nose, being reborn in the sensual-sphere of existence, and for fine-material-sphere beings, for

them there the nose-faculty does not arise, but it is not that the pleasure faculty will not arise for them there. For those attaining final nibbana in the sensual-sphere of existence, for those in their last existence in the fine-material-sphere, for non-percipient beings, for immaterial beings, and for those who, having been reborn with equanimity, will attain final nibbana, for them passing away, for them there both the nose-faculty does not arise and the pleasure faculty will not arise.

Or else, for whom and where the pleasure faculty will not arise, does the nose-faculty not arise for that one there?

For those in their last existence being reborn in the sensual-sphere of existence, and for those with nose who, having been reborn with equanimity, will attain final nibbana, for them being reborn, for them there the pleasure faculty will not arise, but it is not that the nose-faculty does not arise for them there. For those attaining final nibbana in the sensual-sphere of existence, for those in their last existence in the fine-material-sphere, for non-percipient beings, for immaterial beings, and for those who, having been reborn with equanimity, will attain final nibbana, for them passing away, for them there both the pleasure faculty will not arise and the nose-faculty does not arise.

For whom and where the nose-faculty does not arise, will the equanimity faculty not arise for that one there?

For those passing away from the sensual-sphere of existence, without nose, being reborn in the sensual-sphere of existence, and for fine-material-sphere and immaterial-sphere beings, for them there the nose-faculty does not arise, but it is not that the equanimity faculty will not arise for them there. For those attaining final nibbana in the sensual-sphere of existence, for those in their last existence in the fine-material-sphere and immaterial-sphere of existence, for non-percipient beings, and for those who, having been reborn with pleasure, will attain final nibbana, for them passing away, for them there both the nose-faculty does not arise and the equanimity faculty will not arise.

Or else, for whom and where the equanimity faculty will not arise, does the nose-faculty not arise for that one there?

For those in their last existence being reborn in the sensual-sphere of existence, and for those with nose who, having been reborn with pleasure, will attain final nibbana, for them being reborn, for them there the equanimity faculty will not arise, but it is not that the nose-faculty does not arise for them there. For those attaining final nibbana in the sensual-sphere of existence, for those in their last existence in the fine-material-sphere and immaterial-sphere of existence, for non-percipient beings, and for those who, having been reborn with pleasure, will attain final nibbana, for them passing away, for them there both the equanimity faculty will not arise and the nose-faculty does not arise.

For whom and where the nose-faculty does not arise, does the faith faculty, etc. the wisdom faculty, etc. will the mind faculty not arise for that one?

For those passing away from the sensual-sphere of existence, without nose, being reborn in the sensual-sphere of existence, and for fine-material-sphere and immaterial-sphere beings, for them there the nose-faculty does not arise, but it is not that the mind faculty will not arise for them there. For those attaining final nibbāna in the sensual-sphere of existence, for those in their last existence in the fine-material-sphere and immaterial-sphere of existence, and for non-percipient beings, for them there both the nose-faculty does not arise and the mind faculty will not arise.

Or else, for whom and where the mind faculty will not arise, does the nose-faculty not arise for that one there?

For those in their last existence with nose being reborn, for them there the mind faculty will not arise, but it is not that the nose-faculty does not arise for them there. For those attaining final nibbāna in the sensual-sphere of existence, for those in their last existence in the fine-material-sphere and immaterial-sphere of existence, and for non-percipient beings, for them there both the mind faculty will not arise and the nose-faculty does not arise. (The Nose-Faculty Root)

397. For whom and where the femininity faculty does not arise, will the masculinity faculty not arise for that one there?

For those passing away from the sensual-sphere of existence, who are not women, being reborn in the sensual-sphere of existence, for them there the femininity faculty does not arise, but it is not that the masculinity faculty will not arise for them there. For those attaining final nibbana in the sensual-sphere of existence, for fine-material-sphere and immaterial-sphere beings, and for those women who, having shown several existences in this very state, will attain final nibbana, for them passing away, for them there both the femininity faculty does not arise and the masculinity faculty will not arise.

Or else, for whom and where the masculinity faculty will not arise, does the femininity faculty not arise for that one there?

For women in their last existence being reborn, and for those women who, having shown several existences in this very state, will attain final nibbana, for them being reborn, for them there the masculinity faculty will not arise, but it is not that the femininity faculty does not arise for them there. For those attaining final nibbana in the sensual-sphere of existence, for fine-material-sphere and immaterial-sphere beings, and for those women who, having shown several existences in this very state, will attain final nibbana, for them passing away, for them there both the masculinity faculty will not arise and the femininity faculty does not arise.

For whom and where the femininity faculty does not arise, will the life faculty not arise for that one there?

For those passing away from the sensual-sphere of existence, who are not women, being reborn in the sensual-sphere of existence, and for fine-material-sphere and immaterial-sphere beings, for them there the femininity faculty does not arise, but it is not that the life faculty will not arise for them there. For those attaining final

nibbana in the sensual-sphere of existence, for those in their last existence in the fine-material-sphere and immaterial-sphere of existence, for them there both the femininity faculty does not arise and the life faculty will not arise.

Or else, for whom and where the life faculty will not arise, does the femininity faculty not arise for that one there?

For women in their last existence being reborn, for them there the life faculty will not arise, but it is not that the femininity faculty does not arise for them there. For those attaining final nibbana in the sensual-sphere of existence, for those in their last existence in the fine-material-sphere and immaterial-sphere of existence, for them there both the life faculty will not arise and the femininity faculty does not arise.

For whom and where the femininity faculty does not arise, will the pleasure faculty not arise for that one there?

For those passing away from the sensual-sphere of existence, who are not women, being reborn in the sensual-sphere of existence, and for fine-material-sphere beings, for them there the femininity faculty does not arise, but it is not that the pleasure faculty will not arise for them there. For those attaining final nibbana in the sensual-sphere of existence, for those in their last existence in the fine-material-sphere, for non-percipient beings, for immaterial beings, and for those women who, having been reborn with equanimity, will attain final nibbana, for them passing away, for them there both the femininity faculty does not arise and the pleasure faculty will not arise.

Or else, for whom and where the pleasure faculty will not arise, does the femininity faculty not arise for that one there?

For women in their last existence being reborn, and for those women who, having been reborn with equanimity, will attain final nibbana, for them being reborn, for them there the pleasure faculty will not arise, but it is not that the femininity faculty does not arise for them there. For those attaining final nibbana in the sensual-sphere of existence, for those in their last existence in the fine-material-sphere, for non-percipient beings, for immaterial beings, and for those women who, having been reborn with equanimity, will attain final nibbana, for them passing away, for them there both the pleasure faculty will not arise and the femininity faculty does not arise.

For whom and where the femininity faculty does not arise, will the equanimity faculty not arise for that one there?

For those passing away from the sensual-sphere of existence, who are not women, being reborn in the sensual-sphere of existence, and for fine-material-sphere and immaterial-sphere beings, for them there the femininity faculty does not arise, but it is not that the equanimity faculty will not arise for them there. For those attaining final nibbana in the sensual-sphere of existence, for those in their last existence in the fine-material-sphere and immaterial-sphere of existence, for non-percipient beings, and for those women who, having been reborn with pleasure, will attain final nibbana, for them passing away, for them there both the femininity faculty does not arise and the equanimity faculty will not arise.

Or else, for whom and where the equanimity faculty will not arise, does the femininity faculty not arise for that one there?

For women in their last existence being reborn, and for those women who, having been reborn with pleasure, will attain final nibbana, for them being reborn, for them there the equanimity faculty will not arise, but it is not that the femininity faculty does not arise for them there. For those attaining final nibbana in the sensual-sphere of existence, for those in their last existence in the fine-material-sphere and immaterial-sphere of existence, for non-percipient beings, and for those women who, having been reborn with pleasure, will attain final nibbana, for them passing away, for them there both the equanimity faculty will not arise and the femininity faculty does not arise.

For whom and where the femininity faculty does not arise, for that one there the faith faculty... etc. the wisdom faculty, etc. will the mind faculty not arise for that one?

For those passing away from the sensual-sphere of existence, who are not women, being reborn in the sensual-sphere of existence, and for fine-material-sphere and immaterial-sphere beings, for them there the femininity faculty does not arise, but it is not that the mind faculty will not arise for them there. For those attaining final nibbana in the sensual-sphere of existence, for those in their last existence in the fine-material-sphere and immaterial-sphere of existence, and for non-percipient beings, for them there both the femininity faculty does not arise and the mind faculty will not arise.

Or else, for whom and where the mind faculty will not arise, does the femininity faculty not arise for that one there?

For women in their last existence being reborn, for them there the mind faculty will not arise, but it is not that the femininity faculty does not arise for them there. For those attaining final nibbāna in the sensual-sphere of existence, for those in their last existence in the fine-material-sphere and immaterial-sphere of existence, and for non-percipient beings, for them there both the mind faculty will not arise and the femininity faculty does not arise. (The Femininity Faculty Root)

398. For whom and where the masculinity faculty does not arise, will the life faculty not arise for that one there?

For those passing away from the sensual-sphere of existence, who are not men, being reborn in the sensual-sphere of existence, and for fine-material-sphere and immaterial-sphere beings, for them there the masculinity faculty does not arise, but it is not that the life faculty will not arise for them there. For those attaining final nibbāna in the sensual-sphere of existence, for those in their last existence in the fine-material-sphere and immaterial-sphere of existence, for them there both the masculinity faculty does not arise and the life faculty will not arise.

Or else, for whom and where the life faculty will not arise, does the masculinity faculty not arise for that one there?

For those men in their last existence being reborn, for them there the life faculty will not arise, but it is not that the masculinity faculty does not arise for them there. For those attaining final nibbāna in the sensual-sphere of existence, for those in their last existence in the fine-material-sphere and immaterial-sphere of existence, for them there both the life faculty will not arise and the masculinity faculty does not arise.

For whom and where the masculinity faculty does not arise, will the pleasure faculty not arise for that one there?

For those passing away from the sensual-sphere of existence, who are not men, being reborn in the sensual-sphere of existence, and for fine-material-sphere beings, for them there the masculinity faculty does not arise, but it is not that the pleasure faculty will not arise for them there. For those attaining final nibbāna in the sensual-sphere of existence, for those in their last existence in the fine-material-sphere, for non-percipient beings, for immaterial beings, and for those men who, having been reborn with equanimity, will attain final nibbāna, for them passing away, for them there both the masculinity faculty does not arise and the pleasure faculty will not arise.

Or else, for whom and where the pleasure faculty will not arise, does the masculinity faculty not arise for that one there?

For those men in their last existence being reborn, and for those men who, having been reborn with equanimity, will attain final nibbāna, for them being reborn, for them there the pleasure faculty will not arise, but it is not that the masculinity faculty does not arise for them there. For those attaining final nibbāna in the sensual-sphere of existence, for those in their last existence in the fine-material-sphere, for non-percipient beings, for immaterial beings, and for those men who, having been reborn with equanimity, will attain final nibbāna, for them passing away, for them there both the pleasure faculty will not arise and the masculinity faculty does not arise.

For whom and where the masculinity faculty does not arise, will the equanimity faculty not arise for that one there?

For those passing away from the sensual-sphere of existence, who are not men, being reborn in the sensual-sphere of existence, and for fine-material-sphere and immaterial-sphere beings, for them there the masculinity faculty does not arise, but it is not that the equanimity faculty will not arise for them there. For those attaining final nibbāna in the sensual-sphere of existence, for those in their last existence in the fine-material-sphere and immaterial-sphere of existence, for non-percipient beings, and for those men who, having been reborn with pleasure, will attain final nibbāna, for them passing away, for them there both the masculinity faculty does not arise and the equanimity faculty will not arise.

Or else, for whom and where the equanimity faculty will not arise, does the masculinity faculty not arise for that one there?

For those men in their last existence being reborn, and for those men who, having been reborn with pleasure, will attain final nibbāna, for them being reborn, for them there the equanimity faculty will not arise, but it is not that the masculinity faculty does not arise for them there. For those attaining final nibbāna in the sensual-sphere of existence, for those in their last existence in the fine-material-sphere and immaterial-sphere of existence, for non-percipient beings, and for those men who, having been reborn with pleasure, will attain final nibbāna, for them passing away, for them there both the equanimity faculty will not arise and the masculinity faculty does not arise.

For whom and where the masculinity faculty does not arise, for that one there the faith faculty, etc. the wisdom faculty, etc. will the mind faculty not arise for that one?

For those passing away from the sensual-sphere of existence, who are not men, being reborn in the sensual-sphere of existence, and for fine-material-sphere and immaterial-sphere beings, for them there the masculinity faculty does not arise, but it is not that the mind faculty will not arise for them there. For those attaining final nibbāna in the sensual-sphere of existence, for those in their last existence in the fine-material-sphere and immaterial-sphere of existence, and for non-percipient beings, for them there both the masculinity faculty does not arise and the mind faculty will not arise.

Or else, for whom and where the mind faculty will not arise, does the masculinity faculty not arise for that one there?

For those men in their last existence being reborn, for them there the mind faculty will not arise, but it is not that the masculinity faculty does not arise for them there. For those attaining final nibbāna in the sensual-sphere of existence, for those in their last existence in the fine-material-sphere and immaterial-sphere of existence, and for non-percipient beings, for them there both the mind faculty will not arise and the masculinity faculty does not arise. (The Masculinity Faculty Root)

399. For whom and where the life faculty does not arise, will the pleasure faculty not arise for that one there?

For those passing away from the four-aggregate constituent realm or the five-aggregate constituent realm, during the occurrence at the dissolution moment of consciousness, for them there the life faculty does not arise, but it is not that the pleasure faculty will not arise for them there. At the dissolution moment of final consciousness, at the dissolution moment of that consciousness immediately after which final consciousness associated with equanimity will arise, for those passing away from the non-percipient being realm, for them there both the life faculty does not arise and the pleasure faculty will not arise.

Or else, for whom and where the pleasure faculty will not arise, does the life faculty not arise for that one there?

At the moment of arising of final consciousness, at the moment of arising of that consciousness immediately after which final consciousness associated with equanimity will arise, and for those being reborn in the non-percipient being realm, for them there the pleasure faculty will not arise, but it is not that the life faculty does not arise for them there. At the dissolution moment of final consciousness, at the dissolution moment of that consciousness immediately after which final consciousness associated with equanimity will arise, for those passing away from the non-percipient being realm, for them there both the pleasure faculty will not arise and the life faculty does not arise.

For whom and where the life faculty does not arise, will the equanimity faculty not arise for that one there?

For those passing away from the four-aggregate constituent realm or the five-aggregate constituent realm, during the occurrence at the dissolution moment of consciousness, for them there the life faculty does not arise, but it is not that the equanimity faculty will not arise for them there. At the dissolution moment of final consciousness, at the dissolution moment of that consciousness immediately after which final consciousness associated with pleasure will arise, for those passing away from the non-percipient being realm, for them there both the life faculty does not arise and the equanimity faculty will not arise.

Or else, for whom and where the equanimity faculty will not arise, does the life faculty not arise for that one there?

At the moment of arising of final consciousness, at the moment of arising of that consciousness immediately after which final consciousness associated with pleasure will arise, and for those being reborn in the non-percipient being realm, for them there the equanimity faculty will not arise, but it is not that the life faculty does not arise for them there. At the dissolution moment of final consciousness, at the dissolution moment of that consciousness immediately after which final consciousness associated with pleasure will arise, for those passing away from the non-percipient being realm, for them there both the equanimity faculty will not arise and the life faculty does not arise.

For whom and where the life faculty does not arise, does the faith faculty not arise for that one there? Etc. the wisdom faculty, etc. will the mind faculty not arise for that one?

For those passing away from the four-aggregate constituent realm or the five-aggregate constituent realm, during the occurrence at the dissolution moment of consciousness, for them there the life faculty does not arise, but it is not that the mind faculty will not arise for them there. At the dissolution moment of final consciousness, for those passing away from the non-percipient being realm, for them there both the life faculty does not arise and the mind faculty will not arise.

Or else, for whom and where the mind faculty will not arise, does the life faculty not arise for that one there?

At the moment of arising of final consciousness, and for those being reborn in the non-percipient being realm, for them there the mind faculty will not arise, but it is not that the life faculty does not arise for them there. At the dissolution moment of final consciousness, for those passing away from the non-percipient being realm, for them there both the mind faculty will not arise and the life faculty does not arise. (The Life Faculty as Root)

400. For whom and where the pleasure faculty does not arise, will the equanimity faculty not arise for that one there?

For all at the dissolution moment of consciousness, at the moment of arising of consciousness dissociated from pleasure, for them there the pleasure faculty does not arise, but it is not that the equanimity faculty will not arise for them there. At the dissolution moment of final consciousness associated with pleasure, for possessors of final consciousness associated with equanimity, at the dissolution moment of that

consciousness immediately after which final consciousness associated with pleasure will arise, for non-percipient beings, for them there both the pleasure faculty does not arise and the equanimity faculty will not arise.

Or else, for whom and where the equanimity faculty will not arise, does the pleasure faculty not arise for that one there?

At the moment of arising of final consciousness associated with pleasure, at the moment of arising of that consciousness immediately after which final consciousness associated with pleasure will arise, for them there the equanimity faculty will not arise, but it is not that the pleasure faculty does not arise for them there. At the dissolution moment of final consciousness associated with pleasure, for possessors of final consciousness associated with equanimity, at the dissolution moment of that consciousness immediately after which final consciousness associated with pleasure will arise, for non-percipient beings, for them there both the equanimity faculty will not arise and the pleasure faculty does not arise.

For whom and where the pleasure faculty does not arise, for that one there the faith faculty, etc. the wisdom faculty, etc. will the mind faculty not arise for that one?

For all at the dissolution moment of consciousness, at the moment of arising of consciousness dissociated from pleasure, for them there the pleasure faculty does not arise, but it is not that the mind faculty will not arise for them there. At the dissolution moment of final consciousness associated with pleasure, for possessors of final consciousness associated with equanimity, for non-percipient beings, for them there both the pleasure faculty does not arise and the mind faculty will not arise.

Or else, for whom and where the mind faculty will not arise, does the pleasure faculty not arise for that one there?

At the moment of arising of final consciousness associated with pleasure, for them there the mind faculty will not arise, but it is not that the pleasure faculty does not arise for them there. At the dissolution moment of final consciousness associated with pleasure, for possessors of final consciousness associated with equanimity, for non-percipient beings, for them there both the mind faculty will not arise and the pleasure faculty does not arise. (The pleasure faculty root)

401. For whom and where the equanimity faculty does not arise, does the faith faculty not arise for that one there? Etc. the wisdom faculty, etc. will the mind faculty not arise for that one?

For all at the dissolution moment of consciousness, at the moment of arising of consciousness dissociated from equanimity, for them there the equanimity faculty does not arise, but it is not that the mind faculty will not arise for them there. At the dissolution moment of final consciousness associated with equanimity, for possessors of final consciousness associated with pleasure, for non-percipient beings, for them there both the equanimity faculty does not arise and the mind faculty will not arise.

Or else, for whom and where the mind faculty will not arise, does the equanimity faculty not arise for that one there?

At the moment of arising of final consciousness associated with equanimity, for them there the mind faculty will not arise, but it is not that the equanimity faculty does not

arise for them there. At the dissolution moment of final consciousness associated with equanimity, for possessors of final consciousness associated with pleasure, for non-percipient beings, for them there both the mind faculty will not arise and the equanimity faculty does not arise. (The Equanimity Faculty Root)

402. For whom and where the faith faculty does not arise, does the wisdom faculty... etc. will the mind faculty not arise for that one?

For all at the dissolution moment of consciousness, at the moment of arising of consciousness dissociated from faith, for them there the faith faculty does not arise, but it is not that the mind faculty will not arise for them there. At the dissolution moment of final consciousness, for non-percipient beings, for them there both the faith faculty does not arise and the mind faculty will not arise.

Or else, for whom and where the mind faculty will not arise, does the faith faculty not arise for that one there?

At the moment of arising of final consciousness, for them there the mind faculty will not arise, but it is not that the faith faculty does not arise for them there. At the dissolution moment of final consciousness, for non-percipient beings, for them there both the mind faculty will not arise and the faith faculty does not arise. (Faith Faculty as Root)

403. For whom and where the wisdom faculty does not arise, will the mind faculty not arise for that one there?

For all at the dissolution moment of consciousness, at the moment of arising of consciousness dissociated from knowledge, for them there the wisdom faculty does not arise, but it is not that the mind faculty will not arise for them there. At the dissolution moment of final consciousness, for non-percipient beings, for them there both the wisdom faculty does not arise and the mind faculty will not arise.

Or else, for whom and where the mind faculty will not arise, does the wisdom faculty not arise for that one there?

At the moment of arising of final consciousness, for them there the mind faculty will not arise, but it is not that the wisdom faculty does not arise for them there. At the dissolution moment of final consciousness, for non-percipient beings, for them there both the mind faculty will not arise and the wisdom faculty does not arise. (The Wisdom Faculty Root)

(6) The Section on Past and Future

Conformity Person

404. For whom the eye-faculty arose, will the ear-faculty arise for that one?

For those in their last existence and for those who, having been reborn in the immaterial realm, will attain final nibbāna, for them the eye-faculty arose, but the ear-faculty will not arise for them. For the others, for them both the eye-faculty arose and the ear-faculty will arise.

Or else, for whom the ear-faculty will arise, did the eye-faculty arise for that one? Yes.

For whom the eye-faculty arose, will the nose-faculty arise for that one?

For those in their last existence and for those who, having been reborn in the fine-material-sphere and immaterial-sphere of existence, will attain final nibbāna, for them the eye-faculty arose, but the nose-faculty will not arise for them. For the others, for them both the eye-faculty arose and the nose-faculty will arise.

Or else, for whom the nose-faculty will arise, did the eye-faculty arise for that one? Yes.

For whom the eye-faculty arose, will the femininity faculty arise for that one?

For those in their last existence and for those who, having been reborn in the fine-material-sphere and immaterial-sphere of existence, will attain final nibbāna, and for those men who, having shown several existences in this very state, will attain final nibbāna, for them the eye-faculty arose, but the femininity faculty will not arise for them. For the others, for them both the eye-faculty arose and the femininity faculty will arise.

Or else, for whom the femininity faculty will arise, did the eye-faculty arise for that one? Yes.

For whom the eye-faculty arose, will the masculinity faculty arise for that one?

For those in their last existence and for those who, having been reborn in the fine-material-sphere and immaterial-sphere of existence, will attain final nibbāna, and for those women who, having shown several existences in this very state, will attain final nibbāna, for them the eye-faculty arose, but the masculinity faculty will not arise for them. For the others, for them both the eye-faculty arose and the masculinity faculty will arise.

Or else, for whom the masculinity faculty will arise, did the eye-faculty arise for that one? Yes.

For whom the eye-faculty arose, will the life faculty arise for that one?

For those in their last existence, for them the eye-faculty arose, but the life faculty will not arise for them. For the others, for them both the eye-faculty arose and the life faculty will arise.

Or else, for whom the life faculty will arise, did the eye-faculty arise for that one? Yes.

For whom the eye-faculty arose, will the pleasure faculty arise for that one?

For those in their last existence and for those who, having been reborn with equanimity, will attain final nibbāna, for them the eye-faculty arose, but the pleasure faculty will not arise for them. For the others, for them both the eye-faculty arose and the pleasure faculty will arise.

Or else, for whom the pleasure faculty will arise, did the eye-faculty arise for that one? Yes.

For whom the eye-faculty arose, will the equanimity faculty arise for that one?

For those in their last existence and for those who, having been reborn with pleasure, will attain final nibbāna, for them the eye-faculty arose, but the equanimity faculty will not arise for them. For the others, for them both the eye-faculty arose and the equanimity faculty will arise.

Or else, for whom the equanimity faculty will arise, did the eye-faculty arise for that one? Yes.

For whom the eye-faculty arose, did the faith faculty arise for that one? Etc. the wisdom faculty, etc. will the mind faculty arise for that one?

For those in their last existence, for them the eye-faculty arose, but the mind faculty will not arise for them. For the others, for them both the eye-faculty arose and the mind faculty will arise.

Or else, for whom the mind faculty will arise, did the eye-faculty arise for that one? Yes. (The Eye-Faculty Root)

405. For whom the nose-faculty arose, will the femininity faculty arise for that one?

For those in their last existence and for those who, having been reborn in the fine-material-sphere and immaterial-sphere of existence, will attain final nibbāna, and for those men who, having shown several existences in this very state, will attain final nibbāna, for them the nose-faculty arose, but the femininity faculty will not arise for them. For the others, for them both the nose-faculty arose and the femininity faculty will arise.

Or else, for whom the femininity faculty will arise, did the nose-faculty arise for that one? Yes.

For whom the nose-faculty arose, will the masculinity faculty arise for that one?

For those in their last existence and for those who, having been reborn in the fine-material-sphere and immaterial-sphere of existence, will attain final nibbāna, and for those women who, having shown several existences in this very state, will attain final nibbāna, for them the nose-faculty arose, but the masculinity faculty will not arise for them. For the others, for them both the nose-faculty arose and the masculinity faculty will arise.

Or else, for whom the masculinity faculty will arise, did the nose-faculty arise for that one? Yes.

For whom the nose-faculty arose, will the life faculty arise for that one?

For those in their last existence, for them the nose-faculty arose, but the life faculty will not arise for them. For the others, for them both the nose-faculty arose and the life faculty will arise.

Or else, for whom the life faculty will arise, did the nose-faculty arise for that one? Yes.

For whom the nose-faculty arose, will the pleasure faculty arise for that one?

For those in their last existence and for those who, having been reborn with equanimity, will attain final nibbāna, for them the nose-faculty arose, but the pleasure faculty will not arise for them. For the others, for them both the nose-faculty arose and the pleasure faculty will arise.

Or else, for whom the pleasure faculty will arise, did the nose-faculty arise for that one? Yes.

For whom the nose-faculty arose, will the equanimity faculty arise for that one?

For those in their last existence and for those who, having been reborn with pleasure, will attain final nibbāna, for them the nose-faculty arose, but the equanimity faculty will not arise for them. For the others, for them both the nose-faculty arose and the equanimity faculty will arise.

Or else, for whom the equanimity faculty will arise, did the nose-faculty arise for that one? Yes.

For whom the nose-faculty arose, did the faith faculty arise for that one? Etc. the wisdom faculty, etc. will the mind faculty arise for that one?

For those in their last existence, for them the nose-faculty arose, but the mind faculty will not arise for them. For the others, for them both the nose-faculty arose and the mind faculty will arise.

Or else, for whom the mind faculty will arise, did the nose-faculty arise for that one? Yes. (The Nose-Faculty Root)

406. For whom the femininity faculty arose, will the masculinity faculty arise for that one?

For those in their last existence and for those who, having been reborn in the fine-material-sphere and immaterial-sphere of existence, will attain final nibbāna, and for those women who, having shown several existences in this very state, will attain final nibbāna, for them the femininity faculty arose, but the masculinity faculty will not arise for them. For the others, for them both the femininity faculty arose and the masculinity faculty will arise.

Or else, for whom the masculinity faculty will arise, did the femininity faculty arise for that one? Yes.

For whom the femininity faculty arose, will the life faculty arise for that one?

For those in their last existence, for them the femininity faculty arose, but the life faculty will not arise for them. For the others, for them both the femininity faculty arose and the life faculty will arise.

Or else, for whom the life faculty will arise, did the femininity faculty arise for that one? Yes.

For whom the femininity faculty arose, will the pleasure faculty arise for that one?

For those in their last existence and for those who, having been reborn with equanimity, will attain final nibbāna, for them the femininity faculty arose, but the pleasure faculty will not arise for them. For the others, for them both the femininity

faculty arose and the pleasure faculty will arise.

Or else, for whom the pleasure faculty will arise, did the femininity faculty arise for that one? Yes.

For whom the femininity faculty arose, will the equanimity faculty arise for that one?

For those in their last existence and for those who, having been reborn with pleasure, will attain final nibbāna, for them the femininity faculty arose, but the equanimity faculty will not arise for them. For the others, for them both the femininity faculty arose and the equanimity faculty will arise.

Or else, for whom the equanimity faculty will arise, did the femininity faculty arise for that one? Yes.

For whom the femininity faculty arose, did the faith faculty arise for that one? Etc.the wisdom faculty, etc. will the mind faculty arise for that one?

For those in their last existence, for them the femininity faculty arose, but the mind faculty will not arise for them. For the others, for them both the femininity faculty arose and the mind faculty will arise.

Or else, for whom the mind faculty will arise, did the femininity faculty arise for that one? Yes. (The Femininity Faculty Root)

407. For whom the masculinity faculty arose, will the life faculty arise for that one?

For those in their last existence, for them the masculinity faculty arose, but the life faculty will not arise for them. For the others, for them both the masculinity faculty arose and the life faculty will arise.

Or else, for whom the life faculty will arise, did the masculinity faculty arise for that one? Yes.

For whom the masculinity faculty arose, will the pleasure faculty arise for that one?

For those in their last existence and for those who, having been reborn with equanimity, will attain final nibbāna, for them the masculinity faculty arose, but the pleasure faculty will not arise for them. For the others, for them both the masculinity faculty arose and the pleasure faculty will arise.

Or else, for whom the pleasure faculty will arise, did the masculinity faculty arise for that one? Yes.

For whom the masculinity faculty arose, will the equanimity faculty arise for that one?

For those in their last existence and for those who, having been reborn with pleasure, will attain final nibbāna, for them the masculinity faculty arose, but the equanimity faculty will not arise for them. For the others, for them both the masculinity faculty arose and the equanimity faculty will arise.

Or else, for whom the equanimity faculty will arise, did the masculinity faculty arise for that one? Yes.

For whom the masculinity faculty arose, did the faith faculty arise for that one? Etc. the wisdom faculty, etc. will the mind faculty arise for that one?

For those in their last existence, for them the masculinity faculty arose, but the mind faculty will not arise for them. For the others, for them both the masculinity faculty arose and the mind faculty will arise.

Or else, for whom the mind faculty will arise, did the masculinity faculty arise for that one? Yes. (The Masculinity Faculty Root)

408. For whom the life faculty arose, will the pleasure faculty arise for that one?

For the possessors of final consciousness, for those who immediately after this consciousness will have final consciousness associated with equanimity arise, for them the life faculty arose, but the pleasure faculty will not arise for them. For the others, for them both the life faculty arose and the pleasure faculty will arise.

Or else, for whom the pleasure faculty will arise, did the life faculty arise for that one? Yes.

For whom the life faculty arose, will the equanimity faculty arise for that one?

For the possessors of final consciousness, for those who immediately after this consciousness will have final consciousness associated with pleasure arise, for them the life faculty arose, but the equanimity faculty will not arise for them. For the others, for them both the life faculty arose and the equanimity faculty will arise.

Or else, for whom the equanimity faculty will arise, did the life faculty arise for that one? Yes.

For whom the life faculty arose, did the faith faculty arise for that one? Etc.the wisdom faculty, etc. will the mind faculty arise for that one?

For the possessors of final consciousness, for them the life faculty arose, but the mind faculty will not arise for them. For the others, for them both the life faculty arose and the mind faculty will arise.

Or else, for whom the mind faculty will arise, did the life faculty arise for that one? Yes. (The Life Faculty as Root)

409. For whom the pleasure faculty arose, will the equanimity faculty arise for that one?

For the possessors of final consciousness, for those who immediately after this consciousness will have final consciousness associated with pleasure arise, for them the pleasure faculty arose, but the equanimity faculty will not arise for them. For the others, for them both the pleasure faculty arose and the equanimity faculty will arise.

Or else, for whom the equanimity faculty will arise, did the pleasure faculty arise for that one? Yes.

For whom the pleasure faculty arose, did the faith faculty arise for that one? Etc.the wisdom faculty, etc. will the mind faculty arise for that one?

For the possessors of final consciousness, for them the pleasure faculty arose, but the mind faculty will not arise for them. For the others, for them both the pleasure faculty arose and the mind faculty will arise.

Or else, for whom the mind faculty will arise, did the pleasure faculty arise for that one? Yes. (The pleasure faculty root)

410. For whom the equanimity faculty arose, did the faith faculty arise for that one? Etc. the wisdom faculty, etc. will the mind faculty arise for that one?

For the possessors of final consciousness, for them the equanimity faculty arose, but the mind faculty will not arise for them. For the others, for them both the equanimity faculty arose and the mind faculty will arise.

Or else, for whom the mind faculty will arise, did the equanimity faculty arise for that one? Yes. (The Equanimity Faculty Root)

411. For whom the faith faculty arose, did the wisdom faculty... etc. will the mind faculty arise for that one?

For the possessors of final consciousness, for them the faith faculty arose, but the mind faculty will not arise for them. For the others, for them both the faith faculty arose and the mind faculty will arise.

Or else, for whom the mind faculty will arise, did the faith faculty arise for that one? Yes. (Faith Faculty as Root)

412. For whom the wisdom faculty arose, will the mind faculty arise for that one?

For the possessors of final consciousness, for them the wisdom faculty arose, but the mind faculty will not arise for them. For the others, for them both the wisdom faculty arose and the mind faculty will arise.

Or else, for whom the mind faculty will arise, did the wisdom faculty arise for that one? Yes. (The Wisdom Faculty Root)

Conformity Place

413. Where the eye-faculty arose, will the ear-faculty arise there? Etc.

Conformity - Person - Place

414. For whom and where the eye-faculty arose, will the ear-faculty arise for that one there?

For beings in their last existence in the five-aggregate constituent realm, for them there the eye-faculty arose, but the ear-faculty will not arise for them there. For the other five-aggregate constituent beings, for them there both the eye-faculty arose and the ear-faculty will arise.

Or else, for whom and where the ear-faculty will arise, did the eye-faculty arise for that one there? Yes.

For whom and where the eye-faculty arose, will the nose-faculty arise for that one there?

For beings in their last existence in the sensual-sphere of existence and for fine-material-sphere beings, for them there the eye-faculty arose, but the nose-faculty will not arise for them there. For the other sensual-sphere beings, for them there both the eye-faculty arose and the nose-faculty will arise.

Or else, for whom and where the nose-faculty will arise, did the eye-faculty arise for that one there? Yes.

For whom and where the eye-faculty arose, will the femininity faculty arise for that one there?

For beings in their last existence in the sensual-sphere of existence, for fine-material-sphere beings, and for those men who, having shown several existences in this very state, will attain final nibbāna, for them there the eye-faculty arose, but the femininity faculty will not arise for them there. For the other sensual-sphere beings, for them there both the eye-faculty arose and the femininity faculty will arise.

Or else, for whom and where the femininity faculty will arise, did the eye-faculty arise for that one there? Yes.

For whom and where the eye-faculty arose, will the masculinity faculty arise for that one there?

For beings in their last existence in the sensual-sphere of existence, for fine-material-sphere beings, and for those women who, having shown several existences in this very state, will attain final nibbāna, for them there the eye-faculty arose, but the masculinity faculty will not arise for them there. For the other sensual-sphere beings, for them there both the eye-faculty arose and the masculinity faculty will arise.

Or else, for whom and where the masculinity faculty will arise, did the eye-faculty arise for that one there? Yes.

For whom and where the eye-faculty arose, will the life faculty arise for that one there?

For beings in their last existence in the five-aggregate constituent realm, for them there the eye-faculty arose, but the life faculty will not arise for them there. For the other five-aggregate constituent beings, for them there both the eye-faculty arose and the life faculty will arise.

Or else, for whom and where the life faculty will arise, did the eye-faculty arise for that one there?

For non-percipient beings and immaterial beings, for them there the life faculty will arise, but the eye-faculty did not arise for them there. For five-aggregate constituent beings, for them there both the life faculty will arise and the eye-faculty arose.

For whom and where the eye-faculty arose, will the pleasure faculty arise for that one there?

For beings in their last existence in the five-aggregate constituent realm and for those with eyes who, having been reborn with equanimity, will attain final nibbāna, for them there the eye-faculty arose, but the pleasure faculty will not arise for them there. For the other five-aggregate constituent beings, for them there both the eye-faculty arose and the pleasure faculty will arise.

Or else, for whom and where the pleasure faculty will arise, did the eye-faculty arise for that one there? Yes.

For whom and where the eye-faculty arose, will the equanimity faculty arise for that one there?

For beings in their last existence in the five-aggregate constituent realm, and for those with eyes who, having been reborn with pleasure, will attain final nibbāna, for them there the eye-faculty arose, but the equanimity faculty will not arise for them there. For the other five-aggregate constituent beings, for them there both the eye-faculty arose and the equanimity faculty will arise.

Or else, for whom and where the equanimity faculty will arise, did the eye-faculty arise for that one there?

For immaterial beings, for them there the equanimity faculty will arise, but the eye-faculty did not arise for them there. For five-aggregate constituent beings, for them there both the equanimity faculty will arise and the eye-faculty arose.

For whom and where the eye-faculty arose, did the faith faculty arise for that one there? Etc. the wisdom faculty, etc. will the mind faculty arise for that one?

For beings in their last existence in the five-aggregate constituent realm, for them there the eye-faculty arose, but the mind faculty will not arise for them there. For the other five-aggregate constituent beings, for them there both the eye-faculty arose and the mind faculty will arise.

Or else, for whom and where the mind faculty will arise, did the eye-faculty arise for that one there?

For immaterial beings, for them there the mind faculty will arise, but the eye-faculty did not arise for them there. For five-aggregate constituent beings, for them there both the mind faculty will arise and the eye-faculty arose. (The Eye-Faculty Root)

415. For whom and where the nose-faculty arose, will the femininity faculty arise for that one there?

For beings in their last existence in the sensual-sphere of existence and for those men who, having shown several existences in this very state, will attain final nibbāna, for them there the nose-faculty arose, but the femininity faculty will not arise for them there. For the other sensual-sphere beings, for them there both the nose-faculty arose and the femininity faculty will arise.

Or else, for whom and where the femininity faculty will arise, did the nose-faculty arise for that one there? Yes.

For whom and where the nose-faculty arose, will the masculinity faculty arise for that one there?

For beings in their last existence in the sensual-sphere of existence and for those women who, having shown several existences in this very state, will attain final nibbāna, for them there the nose-faculty arose, but the masculinity faculty will not arise for them there. For the other sensual-sphere beings, for them there both the nose-faculty arose and the masculinity faculty will arise.

Or else, for whom and where the masculinity faculty will arise, did the nose-faculty arise for that one there? Yes.

For whom and where the nose-faculty arose, will the life faculty arise for that one there?

For beings in their last existence in the sensual-sphere of existence, for them there the nose-faculty arose, but the life faculty will not arise for them there. For the other sensual-sphere beings, for them there both the nose-faculty arose and the life faculty will arise.

Or else, for whom and where the life faculty will arise, did the nose-faculty arise for that one there?

For fine-material-sphere and immaterial-sphere beings, for them there the life faculty will arise, but the nose-faculty did not arise for them there. For sensual-sphere beings, for them there both the life faculty will arise and the nose-faculty arose.

For whom and where the nose-faculty arose, will the pleasure faculty arise for that one there?

For beings in their last existence in the sensual-sphere of existence and for those with nose who, having been reborn with equanimity, will attain final nibbāna, for them there the nose-faculty arose, but the pleasure faculty will not arise for them there. For the other sensual-sphere beings, for them there both the nose-faculty arose and the pleasure faculty will arise.

Or else, for whom and where the pleasure faculty will arise, did the nose-faculty arise for that one there?

For fine-material-sphere beings, for them there the pleasure faculty will arise, but the nose-faculty did not arise for them there. For sensual-sphere beings, for them there both the pleasure faculty will arise and the nose-faculty arose.

For whom and where the nose-faculty arose, will the equanimity faculty arise for that one there?

For beings in their last existence in the sensual-sphere of existence and for those with nose who, having been reborn with pleasure, will attain final nibbāna, for them there the nose-faculty arose, but the equanimity faculty will not arise for them there. For the other sensual-sphere beings, for them there both the nose-faculty arose and the equanimity faculty will arise.

Or else, for whom and where the equanimity faculty will arise, did the nose-faculty arise for that one there?

For fine-material-sphere and immaterial-sphere beings, for them there the equanimity faculty will arise, but the nose-faculty did not arise for them there. For sensual-sphere beings, for them there both the equanimity faculty will arise and the nose-faculty arose.

For whom and where the nose-faculty arose, did the faith faculty... etc. the wisdom faculty, etc. will the mind faculty arise for that one?

For beings in their last existence in the sensual-sphere of existence, for them there the nose-faculty arose, but the mind faculty will not arise for them there. For the other sensual-sphere beings, for them there both the nose-faculty arose and the mind

faculty will arise.

Or else, for whom and where the mind faculty will arise, did the nose-faculty arise for that one there?

For fine-material-sphere and immaterial-sphere beings, for them there the mind faculty will arise, but the nose-faculty did not arise for them there. For sensual-sphere beings, for them there both the mind faculty will arise and the nose-faculty arose.
(The Nose-Faculty Root)

416. For whom and where the femininity faculty arose, will the masculinity faculty arise for that one there?

For beings in their last existence in the sensual-sphere of existence and for those women who, having shown several existences in this very state, will attain final nibbāna, for them there the femininity faculty arose, but the masculinity faculty will not arise for them there. For the other sensual-sphere beings, for them there both the femininity faculty arose and the masculinity faculty will arise.

Or else, for whom and where the masculinity faculty will arise, did the femininity faculty arise for that one there? Yes.

For whom and where the femininity faculty arose, will the life faculty arise for that one there?

For beings in their last existence in the sensual-sphere of existence, for them there the femininity faculty arose, but the life faculty will not arise for them there. For the other sensual-sphere beings, for them there both the femininity faculty arose and the life faculty will arise.

Or else, for whom and where the life faculty will arise, did the femininity faculty arise for that one there?

For fine-material-sphere and immaterial-sphere beings, for them there the life faculty will arise, but the femininity faculty did not arise for them there. For sensual-sphere beings, for them there both the life faculty will arise and the femininity faculty arose.

For whom and where the femininity faculty arose, will the pleasure faculty arise for that one there?

For beings in their last existence in the sensual-sphere of existence and for those women who, having been reborn with equanimity, will attain final nibbāna, for them there the femininity faculty arose, but the pleasure faculty will not arise for them there. For the other sensual-sphere beings, for them there both the femininity faculty arose and the pleasure faculty will arise.

Or else, for whom and where the pleasure faculty will arise, did the femininity faculty arise for that one there?

For fine-material-sphere beings, for them there the pleasure faculty will arise, but the femininity faculty did not arise for them there. For sensual-sphere beings, for them there both the pleasure faculty will arise and the femininity faculty arose.

For whom and where the femininity faculty arose, will the equanimity faculty arise for that one there?

For beings in their last existence in the sensual-sphere of existence and for those women who, having been reborn with pleasure, will attain final nibbāna, for them there the femininity faculty arose, but the equanimity faculty will not arise for them there. For the other sensual-sphere beings, for them there both the femininity faculty arose and the equanimity faculty will arise.

Or else, for whom and where the equanimity faculty will arise, did the femininity faculty arise for that one there?

For fine-material-sphere and immaterial-sphere beings, for them there the equanimity faculty will arise, but the femininity faculty did not arise for them there. For sensual-sphere beings, for them there both the equanimity faculty will arise and the femininity faculty arose.

For whom and where the femininity faculty arose, will the faith faculty arise for that one there? Etc. the wisdom faculty, etc. will the mind faculty arise for that one?

For beings in their last existence in the sensual-sphere of existence, for them there the femininity faculty arose, but the mind faculty will not arise for them there. For the other sensual-sphere beings, for them there both the femininity faculty arose and the mind faculty will arise.

Or else, for whom and where the mind faculty will arise, did the femininity faculty arise for that one there?

For fine-material-sphere and immaterial-sphere beings, for them there the mind faculty will arise, but the femininity faculty did not arise for them there. For sensual-sphere beings, for them there both the mind faculty will arise and the femininity faculty arose. (The Femininity Faculty Root)

417. For whom and where the masculinity faculty arose, will the life faculty arise for that one there?

For beings in their last existence in the sensual-sphere of existence, for them there the masculinity faculty arose, but the life faculty will not arise for them there. For the other sensual-sphere beings, for them there both the masculinity faculty arose and the life faculty will arise.

Or else, for whom and where the life faculty will arise, did the masculinity faculty arise for that one there?

For fine-material-sphere and immaterial-sphere beings, for them there the life faculty will arise, but the masculinity faculty did not arise for them there. For sensual-sphere beings, for them there both the life faculty will arise and the masculinity faculty arose.

For whom and where the masculinity faculty arose, will the pleasure faculty arise for that one there?

For beings in their last existence in the sensual-sphere of existence, and for those men who, having been reborn with equanimity, will attain final nibbāna, for them there the masculinity faculty arose, but the pleasure faculty will not arise for them there. For the other sensual-sphere beings, for them there both the masculinity faculty arose and the pleasure faculty will arise.

Or else, for whom and where the pleasure faculty will arise, did the masculinity faculty arise for that one there?

For fine-material-sphere beings, for them there the pleasure faculty will arise, but the masculinity faculty did not arise for them there. For sensual-sphere beings, for them there both the pleasure faculty will arise and the masculinity faculty arose.

For whom and where the masculinity faculty arose, will the equanimity faculty arise for that one there?

For beings in their last existence in the sensual-sphere of existence, and for those men who, having been reborn with pleasure, will attain final nibbāna, for them there the masculinity faculty arose, but the equanimity faculty will not arise for them there. For the other sensual-sphere beings, for them there both the masculinity faculty arose and the equanimity faculty will arise.

Or else, for whom and where the equanimity faculty will arise, did the masculinity faculty arise for that one there?

For fine-material-sphere and immaterial-sphere beings, for them there the equanimity faculty will arise, but the masculinity faculty did not arise for them there. For sensual-sphere beings, for them there both the equanimity faculty will arise and the masculinity faculty arose.

For whom and where the masculinity faculty arose, did the faith faculty arise for that one there? Etc. the wisdom faculty, etc. will the mind faculty arise for that one?

For beings in their last existence in the sensual-sphere of existence, for them there the masculinity faculty arose, but the mind faculty will not arise for them there. For the other sensual-sphere beings, for them there both the masculinity faculty arose and the mind faculty will arise.

Or else, for whom and where the mind faculty will arise, did the masculinity faculty arise for that one there?

For fine-material-sphere and immaterial-sphere beings, for them there the mind faculty will arise, but the masculinity faculty did not arise for them there. For sensual-sphere beings, for them there both the mind faculty will arise and the masculinity faculty arose. (The Masculinity Faculty Root)

418. For whom and where the life faculty arose, will the pleasure faculty arise for that one there?

For the possessors of final consciousness, for those who immediately after this consciousness will have final consciousness associated with equanimity arise, and for non-percipient beings, for them there the life faculty arose, but the pleasure faculty

will not arise for them there. For the others, the four-aggregate constituent beings and the five-aggregate constituent beings, for them there both the life faculty arose and the pleasure faculty will arise.

Or else, for whom and where the pleasure faculty will arise, did the life faculty arise for that one there?

For those being reborn in the pure abode, for them there the pleasure faculty will arise, but the life faculty did not arise for them there. For the others, the four-aggregate constituent beings and the five-aggregate constituent beings, for them there both the pleasure faculty will arise and the life faculty arose.

For whom and where the life faculty arose, will the equanimity faculty arise for that one there?

For the possessors of final consciousness, for those who immediately after this consciousness will have final consciousness associated with pleasure arise, and for non-percipient beings, for them there the life faculty arose, but the equanimity faculty will not arise for them there. For the others, the four-aggregate constituent beings and the five-aggregate constituent beings, for them there both the life faculty arose and the equanimity faculty will arise.

Or else, for whom and where the equanimity faculty will arise, did the life faculty arise for that one there?

For those being reborn in the pure abode, for them there the equanimity faculty will arise, but the life faculty did not arise for them there. For the others, the four-aggregate constituent beings and the five-aggregate constituent beings, for them there both the equanimity faculty will arise and the life faculty arose.

For whom and where the life faculty arose, did the faith faculty arise there? Etc.the wisdom faculty, etc. will the mind faculty arise for that one?

For the possessors of final consciousness, and for non-percipient beings, for them there the life faculty arose, but the mind faculty will not arise for them there. For the others, the four-aggregate constituent beings and the five-aggregate constituent beings, for them there both the life faculty arose and the mind faculty will arise.

Or else, for whom and where the mind faculty will arise, did the life faculty arise for that one there?

For those being reborn in the pure abode, for them there the mind faculty will arise, but the life faculty did not arise for them there. For the others, the four-aggregate constituent beings and the five-aggregate constituent beings, for them there both the mind faculty will arise and the life faculty arose. (The Life Faculty as Root)

419. For whom and where the pleasure faculty arose, will the equanimity faculty arise for that one there?

For the possessors of final consciousness, for those who immediately after this consciousness will have final consciousness associated with pleasure arise, for them there the pleasure faculty arose, but the equanimity faculty will not arise for them

there. For the others, the four-aggregate constituent beings and the five-aggregate constituent beings, for them there both the pleasure faculty arose and the equanimity faculty will arise.

Or else, for whom and where the equanimity faculty will arise, did the pleasure faculty arise for that one there?

For those in the Pure Abodes when the second consciousness is occurring, for them there the equanimity faculty will arise, but the pleasure faculty did not arise for them there. For the others, the four-aggregate constituent beings and the five-aggregate constituent beings, for them there both the equanimity faculty will arise and the pleasure faculty arose.

For whom and where the pleasure faculty arose, did the faith faculty arise for that one there? Etc. the wisdom faculty, etc. will the mind faculty arise for that one?

For the possessors of final consciousness, for them there the pleasure faculty arose, but the mind faculty will not arise for them there. For the others, the four-aggregate constituent beings and the five-aggregate constituent beings, for them there both the pleasure faculty arose and the mind faculty will arise.

Or else, for whom and where the mind faculty will arise, did the pleasure faculty arise for that one there?

For those in the Pure Abodes when the second consciousness is occurring, for them there the mind faculty will arise, but the pleasure faculty did not arise for them there. For the others, the four-aggregate constituent beings and the five-aggregate constituent beings, for them there both the mind faculty will arise and the pleasure faculty arose. (The pleasure faculty root)

420. For whom and where the equanimity faculty arose, did the faith faculty arise for that one there? Etc. the wisdom faculty, etc. will the mind faculty arise for that one?

For the possessors of final consciousness, for them there the equanimity faculty arose, but the mind faculty will not arise for them there. For the others, the four-aggregate constituent beings and the five-aggregate constituent beings, for them there both the equanimity faculty arose and the mind faculty will arise.

Or else, for whom and where the mind faculty will arise, did the equanimity faculty arise for that one there?

For those being reborn in the pure abode, for them there the mind faculty will arise, but the equanimity faculty did not arise for them there. For the others, the four-aggregate constituent beings and the five-aggregate constituent beings, for them there both the mind faculty will arise and the equanimity faculty arose. (The Equanimity Faculty Root)

421. For whom and where the faith faculty arose, did the wisdom faculty... etc. will the mind faculty arise for that one?

For the possessors of final consciousness, for them there the faith faculty arose, but the mind faculty will not arise for them there. For the others, the four-aggregate constituent beings and the five-aggregate constituent beings, for them there both the

faith faculty arose and the mind faculty will arise.

Or else, for whom and where the mind faculty will arise, did the faith faculty arise for that one there?

For those being reborn in the pure abode, for them there the mind faculty will arise, but the faith faculty did not arise for them there. For the others, the four-aggregate constituent beings and the five-aggregate constituent beings, for them there both the mind faculty will arise and the faith faculty arose. (Faith Faculty as Root)

422. For whom and where the wisdom faculty arose, will the mind faculty arise for that one there?

For the possessors of final consciousness, for them there the wisdom faculty arose, but the mind faculty will not arise for them there. For the others, the four-aggregate constituent beings and the five-aggregate constituent beings, for them there both the wisdom faculty arose and the mind faculty will arise.

Or else, for whom and where the mind faculty will arise, did the wisdom faculty arise for that one there?

For those being reborn in the pure abode, for them there the mind faculty will arise, but the wisdom faculty did not arise for them there. For the others, the four-aggregate constituent beings and the five-aggregate constituent beings, for them there both the mind faculty will arise and the wisdom faculty arose. (The Wisdom Faculty Root)

Negative Person

423. For whom the eye-faculty did not arise, will the ear-faculty not arise for that one? There is not.

Or else, for whom the ear-faculty will not arise, did the eye-faculty not arise for that one? It had arisen.

For whom the eye-faculty did not arise, the nose-faculty, etc. femininity-faculty, etc. will the masculinity faculty not arise? There is not.

Or else, for whom the masculinity faculty will not arise, did the eye-faculty not arise for that one? It had arisen.

For whom the eye-faculty did not arise, will the life faculty not arise for that one? There is not.

Or else, for whom the life faculty will not arise, did the eye-faculty not arise for that one? It had arisen.

For whom the eye-faculty did not arise, the pleasure faculty, etc. will the equanimity faculty not arise? There is not.

Or else, for whom the equanimity faculty will not arise, did the eye-faculty not arise for that one? It had arisen.

For whom the eye-faculty did not arise, did the faith faculty, etc. the wisdom faculty, etc. will the mind faculty not arise for that one? There is not.

Or else, for whom the mind faculty will not arise, did the eye-faculty not arise for that one? It had arisen. (The Eye-Faculty Root)

424. For whom the nose-faculty arose, etc. the femininity faculty... the masculinity faculty... the life faculty... the faculty of pleasure... the faculty of equanimity... the faith faculty... the wisdom faculty did not arise, will the mind faculty not arise for that one? There is not.

Or else, for whom the mind faculty will not arise, did the wisdom faculty not arise for that one? It had arisen.

The Negative Section on Place

425. Where the eye-faculty did not arise, will the ear-faculty not arise there? Etc.

Negative - Person - Place

426. For whom and where the eye-faculty did not arise, will the ear-faculty not arise for that one there? Yes.

Or else, for whom and where the ear-faculty will not arise, did the eye-faculty not arise for that one there?

For beings in their last existence in the five-aggregate constituent realm, for them there the ear-faculty will not arise, but it is not that the eye-faculty did not arise for them there. For those in the Pure Abodes, for non-percipient beings, and for immaterial beings, for them there both the ear-faculty will not arise and the eye-faculty did not arise.

For whom and where the eye-faculty did not arise, will the nose-faculty not arise for that one there? Yes.

Or else, for whom and where the nose-faculty will not arise, did the eye-faculty not arise for that one there?

For beings in their last existence in the sensual-sphere of existence and for fine-material-sphere beings, for them there the nose-faculty will not arise, but it is not that the eye-faculty did not arise for them there. For those in the Pure Abodes, for non-percipient beings, and for immaterial beings, for them there both the nose-faculty will not arise and the eye-faculty did not arise.

For whom and where the eye-faculty did not arise, will the femininity faculty not arise for that one there? Yes.

Or else, for whom and where the femininity faculty will not arise, did the eye-faculty not arise for that one there?

For beings in their last existence in the sensual-sphere of existence, for fine-material-sphere beings, and for those men who, having shown several existences in this very state, will attain final nibbāna, for them there the femininity faculty will not arise, but it is not that the eye-faculty did not arise for them there. For those in the Pure Abodes, for non-percipient beings, and for immaterial beings, for them there both the femininity faculty will not arise and the eye-faculty did not arise.

For whom and where the eye-faculty did not arise, will the masculinity faculty not arise for that one there? Yes.

Or else, for whom and where the masculinity faculty will not arise, did the eye-faculty not arise for that one there?

For beings in their last existence in the sensual-sphere of existence, for fine-material-sphere beings, and for those women who, having shown several existences in this very state, will attain final nibbāna, for them there the masculinity faculty will not arise, but it is not that the eye-faculty did not arise for them there. For those in the Pure Abodes, for non-percipient beings, and for immaterial beings, for them there both the masculinity faculty will not arise and the eye-faculty did not arise.

For whom and where the eye-faculty did not arise, will the life faculty not arise for that one there?

For non-percipient beings and immaterial beings, for them there the eye-faculty did not arise, but it is not that the life faculty will not arise for them there. For those in the Pure Abodes and for those in their last existence in the immaterial-sphere of existence, for them there both the eye-faculty did not arise and the life faculty will not arise.

Or else, for whom and where the life faculty will not arise, did the eye-faculty not arise for that one there?

For beings in their last existence in the five-aggregate constituent realm, for them there the life faculty will not arise, but it is not that the eye-faculty did not arise for them there. For those in the Pure Abodes and for those in their last existence in the immaterial-sphere of existence, for them there both the life faculty will not arise and the eye-faculty did not arise.

For whom and where the eye-faculty did not arise, will the pleasure faculty not arise for that one there? Yes.

Or else, for whom and where the pleasure faculty will not arise, did the eye-faculty not arise for that one there?

For beings in their last existence in the five-aggregate constituent realm, and for those with eyes who, having been reborn with equanimity, will attain final nibbāna, for them there the pleasure faculty will not arise, but it is not that the eye-faculty did not arise for them there. For those in the Pure Abodes, for non-percipient beings, and for immaterial beings, for them there both the pleasure faculty will not arise and the eye-faculty did not arise.

For whom and where the eye-faculty did not arise, will the equanimity faculty not arise for that one there?

For immaterial beings, for them there the eye-faculty did not arise, but it is not that the equanimity faculty will not arise for them there. For those in the Pure Abodes, for those in their last existence in the immaterial-sphere of existence, and for non-percipient beings, for them there both the eye-faculty did not arise and the equanimity faculty will not arise.

Or else, for whom and where the equanimity faculty will not arise, did the eye-faculty not arise for that one there?

For beings in their last existence in the five-aggregate constituent realm, and for those with eyes who, having been reborn with pleasure, will attain final nibbāna, for them there the equanimity faculty will not arise, but it is not that the eye-faculty did not arise for them there. For those in the Pure Abodes, for those in their last existence in the immaterial-sphere of existence, and for non-percipient beings, for them there both the equanimity faculty will not arise and the eye-faculty did not arise.

For whom and where the eye-faculty did not arise, did the faith faculty... etc. the wisdom faculty, etc. will the mind faculty not arise for that one?

For immaterial beings, for them there the eye-faculty did not arise, but it is not that the mind faculty will not arise for them there. For those in the Pure Abodes, for those in their last existence in the immaterial-sphere of existence, and for non-percipient beings, for them there both the eye-faculty did not arise and the mind faculty will not arise.

Or else, for whom and where the mind faculty will not arise, did the eye-faculty not arise for that one there?

For beings in their last existence in the five-aggregate constituent realm, for them there the mind faculty will not arise, but it is not that the eye-faculty did not arise for them there. For those in the Pure Abodes, for those in their last existence in the immaterial-sphere of existence, and for non-percipient beings, for them there both the mind faculty will not arise and the eye-faculty did not arise. (The Eye-Faculty Root)

427. For whom and where the nose-faculty did not arise, will the femininity faculty not arise for that one there? Yes.

Or else, for whom and where the femininity faculty will not arise, did the nose-faculty not arise for that one there?

For beings in their last existence in the sensual-sphere of existence and for those men who, having shown several existences in this very state, will attain final nibbāna, for them there the femininity faculty will not arise, but it is not that the nose-faculty did not arise for them there. For fine-material-sphere and immaterial-sphere beings, for them there both the femininity faculty will not arise and the nose-faculty did not arise.

For whom and where the nose-faculty did not arise, will the masculinity faculty not arise for that one there? Yes.

Or else, for whom and where the masculinity faculty will not arise, did the nose-faculty not arise for that one there?

For beings in their last existence in the sensual-sphere of existence and for those women who, having shown several existences in this very state, will attain final nibbāna, for them there the masculinity faculty will not arise, but it is not that the

nose-faculty did not arise for them there. For fine-material-sphere and immaterial-sphere beings, for them there both the masculinity faculty will not arise and the nose-faculty did not arise.

For whom and where the nose-faculty did not arise, will the life faculty not arise for that one there?

For fine-material-sphere and immaterial-sphere beings, for them there the nose-faculty did not arise, but it is not that the life faculty will not arise for them there. For beings in their last existence in the fine-material-sphere and immaterial-sphere of existence, for them there both the nose-faculty did not arise and the life faculty will not arise.

Or else, for whom and where the life faculty will not arise, did the nose-faculty not arise for that one there?

For beings in their last existence in the sensual-sphere of existence, for them there the life faculty will not arise, but it is not that the nose-faculty did not arise for them there. For beings in their last existence in the fine-material-sphere and immaterial-sphere of existence, for them there both the life faculty will not arise and the nose-faculty did not arise.

For whom and where the nose-faculty did not arise, will the pleasure faculty not arise for that one there?

For fine-material-sphere beings, for them there the nose-faculty did not arise, but it is not that the pleasure faculty will not arise for them there. For beings in their last existence in the fine-material-sphere, for non-percipient beings, and for immaterial beings, for them there both the nose-faculty did not arise and the pleasure faculty will not arise.

Or else, for whom and where the pleasure faculty will not arise, did the nose-faculty not arise for that one there?

For beings in their last existence in the sensual-sphere of existence and for those with nose who, having been reborn with equanimity, will attain final nibbāna, for them there the pleasure faculty will not arise, but it is not that the nose-faculty did not arise for them there. For beings in their last existence in the fine-material-sphere, for non-percipient beings, and for immaterial beings, for them there both the pleasure faculty will not arise and the nose-faculty did not arise.

For whom and where the nose-faculty did not arise, will the equanimity faculty not arise for that one there?

For fine-material-sphere and immaterial-sphere beings, for them there the nose-faculty did not arise, but it is not that the equanimity faculty will not arise for them there. For beings in their last existence in the fine-material-sphere and immaterial-sphere of existence and for non-percipient beings, for them there both the nose-faculty did not arise and the equanimity faculty will not arise.

Or else, for whom and where the equanimity faculty will not arise, did the nose-faculty not arise for that one there?

For beings in their last existence in the sensual-sphere of existence and for those with nose who, having been reborn with pleasure, will attain final nibbāna, for them there the equanimity faculty will not arise, but it is not that the nose-faculty did not arise for them there. For beings in their last existence in the fine-material-sphere and immaterial-sphere of existence and for non-percipient beings, for them there both the equanimity faculty will not arise and the nose-faculty did not arise.

For whom and where the nose-faculty did not arise, did the faith faculty for that one there... etc. the wisdom faculty, etc. will the mind faculty not arise for that one?

For fine-material-sphere and immaterial-sphere beings, for them there the nose-faculty did not arise, but it is not that the mind faculty will not arise for them there. For those in their last existence in the fine-material-sphere and immaterial-sphere of existence, and for non-percipient beings, for them there both the nose-faculty did not arise and the mind faculty will not arise.

Or else, for whom and where the mind faculty will not arise, did the nose-faculty not arise for that one there?

For beings in their last existence in the sensual-sphere of existence, for them there the mind faculty will not arise, but it is not that the nose-faculty did not arise for them there. For those in their last existence in the fine-material-sphere and immaterial-sphere of existence, and for non-percipient beings, for them there both the mind faculty will not arise and the nose-faculty did not arise. (The Nose-Faculty Root)

428. For whom and where the femininity faculty did not arise, will the masculinity faculty not arise for that one there? Yes.

Or else, for whom and where the masculinity faculty will not arise, did the femininity faculty not arise for that one there?

For beings in their last existence in the sensual-sphere of existence and for those women who, having shown several existences in this very state, will attain final nibbāna, for them there the masculinity faculty will not arise, but it is not that the femininity faculty did not arise for them there. For fine-material-sphere and immaterial-sphere beings, for them there both the masculinity faculty will not arise and the femininity faculty did not arise.

For whom and where the femininity faculty did not arise, will the life faculty not arise for that one there?

For fine-material-sphere and immaterial-sphere beings, for them there the femininity faculty did not arise, but it is not that the life faculty will not arise for them there. For beings in their last existence in the fine-material-sphere and immaterial-sphere of existence, for them there both the femininity faculty did not arise and the life faculty will not arise.

Or else, for whom and where the life faculty will not arise, did the femininity faculty not arise for that one there?

For beings in their last existence in the sensual-sphere of existence, for them there the life faculty will not arise, but it is not that the femininity faculty did not arise for them there. For beings in their last existence in the fine-material-sphere and

immaterial-sphere of existence, for them there both the life faculty will not arise and the femininity faculty did not arise.

For whom and where the femininity faculty did not arise, will the pleasure faculty not arise for that one there?

For fine-material-sphere beings, for them there the femininity faculty did not arise, but it is not that the pleasure faculty will not arise for them there. For beings in their last existence in the fine-material-sphere, for non-percipient beings, and for immaterial beings, for them there both the femininity faculty did not arise and the pleasure faculty will not arise.

Or else, for whom and where the pleasure faculty will not arise, did the femininity faculty not arise for that one there?

For beings in their last existence in the sensual-sphere of existence and for those women who, having been reborn with equanimity, will attain final nibbāna, for them there the pleasure faculty will not arise, but it is not that the femininity faculty did not arise for them there. For beings in their last existence in the fine-material-sphere, for non-percipient beings, and for immaterial beings, for them there both the pleasure faculty will not arise and the femininity faculty did not arise.

For whom and where the femininity faculty did not arise, will the equanimity faculty not arise for that one there?

For fine-material-sphere and immaterial-sphere beings, for them there the femininity faculty did not arise, but it is not that the equanimity faculty will not arise for them there. For beings in their last existence in the fine-material-sphere and immaterial-sphere of existence and for non-percipient beings, for them there both the femininity faculty did not arise and the equanimity faculty will not arise.

Or else, for whom and where the equanimity faculty will not arise, did the femininity faculty not arise for that one there?

For beings in their last existence in the sensual-sphere of existence and for those women who, having been reborn with pleasure, will attain final nibbāna, for them there the equanimity faculty will not arise, but it is not that the femininity faculty did not arise for them there. For beings in their last existence in the fine-material-sphere and immaterial-sphere of existence and for non-percipient beings, for them there both the equanimity faculty will not arise and the femininity faculty did not arise.

For whom and where the femininity faculty did not arise, does the faith faculty for that one there... etc. the wisdom faculty, etc. will the mind faculty not arise for that one?

For fine-material-sphere and immaterial-sphere beings, for them there the femininity faculty did not arise, but it is not that the mind faculty will not arise for them there. For beings in their last existence in the fine-material-sphere and immaterial-sphere of existence and for non-percipient beings, for them there both the femininity faculty did not arise and the mind faculty will not arise.

Or else, for whom and where the mind faculty will not arise, did the femininity faculty not arise for that one there?

For beings in their last existence in the sensual-sphere of existence, for them there the mind faculty will not arise, but it is not that the femininity faculty did not arise for them there. For those in their last existence in the fine-material-sphere and immaterial-sphere of existence, and for non-percipient beings, for them there both the mind faculty will not arise and the femininity faculty did not arise. (The Femininity Faculty Root)

429. For whom and where the masculinity faculty did not arise, will the life faculty not arise for that one there?

For fine-material-sphere and immaterial-sphere beings, for them there the masculinity faculty did not arise, but it is not that the life faculty will not arise for them there. For beings in their last existence in the fine-material-sphere and immaterial-sphere of existence, for them there both the masculinity faculty did not arise and the life faculty will not arise.

Or else, for whom and where the life faculty will not arise, did the masculinity faculty not arise for that one there?

For beings in their last existence in the sensual-sphere of existence, for them there the life faculty will not arise, but it is not that the masculinity faculty did not arise for them there. For beings in their last existence in the fine-material-sphere and immaterial-sphere of existence, for them there both the life faculty will not arise and the masculinity faculty did not arise.

For whom and where the masculinity faculty did not arise, will the pleasure faculty not arise for that one there?

For fine-material-sphere beings, for them there the masculinity faculty did not arise, but it is not that the pleasure faculty will not arise for them there. For beings in their last existence in the fine-material-sphere, for non-percipient beings, and for immaterial beings, for them there both the masculinity faculty did not arise and the pleasure faculty will not arise.

Or else, for whom and where the pleasure faculty will not arise, did the masculinity faculty not arise for that one there?

For beings in their last existence in the sensual-sphere of existence and for those men who, having been reborn with equanimity, will attain final nibbāna, for them there the pleasure faculty will not arise, but it is not that the masculinity faculty did not arise for them there. For beings in their last existence in the fine-material-sphere, for non-percipient beings, and for immaterial beings, for them there both the pleasure faculty will not arise and the masculinity faculty did not arise.

For whom and where the masculinity faculty did not arise, will the equanimity faculty not arise for that one there?

For fine-material-sphere and immaterial-sphere beings, for them there the masculinity faculty did not arise, but it is not that the equanimity faculty will not arise for them there. For beings in their last existence in the fine-material-sphere and immaterial-sphere of existence and for non-percipient beings, for them there both the masculinity faculty did not arise and the equanimity faculty will not arise.

Or else, for whom and where the equanimity faculty will not arise, did the masculinity faculty not arise for that one there?

For beings in their last existence in the sensual-sphere of existence and for those men who, having been reborn with pleasure, will attain final nibbāna, for them there the equanimity faculty will not arise, but it is not that the masculinity faculty did not arise for them there. For beings in their last existence in the fine-material-sphere and immaterial-sphere of existence and for non-percipient beings, for them there both the equanimity faculty will not arise and the masculinity faculty did not arise.

For whom and where the masculinity faculty did not arise, did the faith faculty not arise for that one there? Etc. the wisdom faculty, etc. will the mind faculty not arise for that one?

For fine-material-sphere and immaterial-sphere beings, for them there the masculinity faculty did not arise, but it is not that the mind faculty will not arise for them there. For beings in their last existence in the fine-material-sphere and immaterial-sphere of existence and for non-percipient beings, for them there both the masculinity faculty did not arise and the mind faculty will not arise.

Or else, for whom and where the mind faculty will not arise, did the masculinity faculty not arise for that one there?

For beings in their last existence in the sensual-sphere of existence, for them there the mind faculty will not arise, but it is not that the masculinity faculty did not arise for them there. For beings in their last existence in the fine-material-sphere and immaterial-sphere of existence and for non-percipient beings, for them there both the mind faculty will not arise and the masculinity faculty did not arise. (The Masculinity Faculty Root)

430. For whom and where the life faculty did not arise, will the pleasure faculty not arise for that one there? It will arise.

Or else, for whom and where the pleasure faculty will not arise, did the life faculty not arise for that one there? It had arisen.

For whom and where the life faculty did not arise, did the equanimity faculty not arise for that one there? Etc. the faith faculty, etc. the wisdom faculty, etc. will the mind faculty not arise for that one? It will arise.

Or else, for whom and where the mind faculty will not arise, did the life faculty not arise for that one there? It had arisen. (The Life Faculty as Root)

431. For whom and where the pleasure faculty did not arise, will the equanimity faculty not arise for that one there?

For those in the Pure Abodes when the second consciousness is occurring, for them there the pleasure faculty did not arise, but it is not that the equanimity faculty will not arise for them there. For non-percipient beings, for them there both the pleasure faculty did not arise and the equanimity faculty will not arise.

Or else, for whom and where the equanimity faculty will not arise, did the pleasure faculty not arise for that one there?

For the possessors of final consciousness, for those who immediately after this consciousness will have final consciousness associated with pleasure arise, for them there the equanimity faculty will not arise, but it is not that the pleasure faculty did not arise for them there. For non-percipient beings, for them there both the equanimity faculty will not arise and the pleasure faculty did not arise.

For whom and where the pleasure faculty did not arise, did the faith faculty for that one there... etc. the wisdom faculty, etc. will the mind faculty not arise for that one?

For those in the Pure Abodes when the second consciousness is occurring, for them there the pleasure faculty did not arise, but it is not that the mind faculty will not arise for them there. For non-percipient beings, for them there both the pleasure faculty did not arise and the mind faculty will not arise.

Or else, for whom and where the mind faculty will not arise, did the pleasure faculty not arise for that one there?

For the possessors of final consciousness, for them there the mind faculty will not arise, but it is not that the pleasure faculty did not arise for them there. For non-percipient beings, for them there both the mind faculty will not arise and the pleasure faculty did not arise. (The pleasure faculty root)

432. For whom and where the equanimity faculty did not arise, did the faith faculty for that one there... etc. the wisdom faculty, etc. will the mind faculty not arise for that one?

For those being reborn in the pure abode, for them there the equanimity faculty did not arise, but it is not that the mind faculty will not arise for them there. For non-percipient beings, for them there both the equanimity faculty did not arise and the mind faculty will not arise.

Or else, for whom and where the mind faculty will not arise, did the equanimity faculty not arise for that one there?

For the possessors of final consciousness, for them there the mind faculty will not arise, but it is not that the equanimity faculty did not arise for them there. For non-percipient beings, for them there both the mind faculty will not arise and the equanimity faculty did not arise. (The Equanimity Faculty Root)

433. For whom and where the faith faculty did not arise, did the wisdom faculty... etc. will the mind faculty not arise for that one?

For those being reborn in the pure abode, for them there the faith faculty did not arise, but it is not that the mind faculty will not arise for them there. For non-percipient beings, for them there both the faith faculty did not arise and the mind faculty will not arise.

Or else, for whom and where the mind faculty will not arise, did the faith faculty not arise for that one there?

For the possessors of final consciousness, for them there the mind faculty will not arise, but it is not that the faith faculty did not arise for them there. For non-percipient beings, for them there both the mind faculty will not arise and the faith

faculty did not arise. (Faith Faculty as Root)

434. For whom and where the wisdom faculty did not arise, will the mind faculty not arise for that one there?

For those being reborn in the pure abode, for them there the wisdom faculty did not arise, but it is not that the mind faculty will not arise for them there. For non-percipient beings, for them there both the wisdom faculty did not arise and the mind faculty will not arise.

Or else, for whom and where the mind faculty will not arise, did the wisdom faculty not arise for that one there?

For the possessors of final consciousness, for them there the mind faculty will not arise, but it is not that the wisdom faculty did not arise for them there. For non-percipient beings, for them there both the mind faculty will not arise and the wisdom faculty did not arise. (Wisdom faculty as root) Etc.

The Section on Occurrence is concluded.

3. The Section on Full Understanding

1. The Section on Present

Conformity

435. Whoever fully understands the eye-faculty, does he fully understand the ear-faculty? Yes.

Or else, whoever fully understands the ear-faculty, does he fully understand the eye-faculty? Yes.

Whoever fully understands the eye-faculty, does he abandon the faculty of displeasure? No.

Or else, whoever abandons the faculty of displeasure, does he fully understand the eye-faculty? No.

Whoever fully understands the eye-faculty, does he develop the faculty of "I shall know the unknown"? No.

Or else, whoever develops the faculty of "I shall know the unknown", does he fully understand the eye-faculty? No.

Whoever fully understands the eye-faculty, does he develop the faculty of final knowledge? Yes.

Or else, whoever develops the faculty of final knowledge, does he fully understand the eye-faculty?

Two persons develop the faculty of final knowledge, but do not fully understand the eye-faculty. The possessor of the highest path both develops the faculty of final knowledge and fully understands the eye-faculty.

Whoever fully understands the eye-faculty, does he realise the faculty of one who has final knowledge? No.

Or else, whoever realises the faculty of one who has final knowledge, does he fully understand the eye-faculty? No. (The Eye-Faculty Root)

436. Whoever abandons the faculty of displeasure, does he develop the faculty of "I shall know the unknown"? No.

Or else, whoever develops the faculty of "I shall know the unknown", does he abandon the faculty of displeasure? No.

Whoever abandons the faculty of displeasure, does he develop the faculty of final knowledge? Yes.

Or else, whoever develops the faculty of final knowledge, does he abandon the faculty of displeasure?

Two persons develop the faculty of final knowledge, but do not abandon the faculty of displeasure. The possessor of the path of non-returning both develops the faculty of final knowledge and abandons the faculty of displeasure.

Whoever abandons the faculty of displeasure, does he realise the faculty of one who has final knowledge? No.

Or else, whoever realises the faculty of one who has final knowledge, does he abandon the faculty of displeasure? No. (The Faculty of Displeasure as Root)

437. Whoever develops the faculty of "I shall know the unknown", does he develop the faculty of final knowledge? No.

Or else, whoever develops the faculty of final knowledge, does he develop the faculty of "I shall know the unknown"? No.

Whoever develops the faculty of "I shall know the unknown", does he realise the faculty of one who has final knowledge? No.

Or else, whoever realises the faculty of one who has final knowledge, does he develop the faculty of "I shall know the unknown"? No. (Based on the faculty of "I shall know the unknown")

438. Whoever develops the faculty of final knowledge, does he realise the faculty of one who has final knowledge? No.

Or else, whoever realises the faculty of one who has final knowledge, does he develop the faculty of final knowledge? No. (The Faculty of Final Knowledge Root)

Opposite

439. Whoever does not fully understand the eye-faculty, does he not abandon the faculty of displeasure?

The possessor of the path of non-returning does not fully understand the eye-faculty, but it is not that he does not abandon the faculty of displeasure. Setting aside the two possessors of the path, the remaining persons do not fully understand the eye-faculty and do not abandon the faculty of displeasure.

Or else, whoever does not abandon the faculty of displeasure, does he not fully understand the eye-faculty?

The possessor of the highest path does not abandon the faculty of displeasure, but it is not that he does not fully understand the eye-faculty. Setting aside the two possessors of the path, the remaining persons do not abandon the faculty of displeasure and do not fully understand the eye-faculty.

Whoever does not fully understand the eye-faculty, does he not develop the faculty of "I shall know the unknown"?

The eighth-path-attainer does not fully understand the eye-faculty, but it is not that he does not develop the faculty of "I shall know the unknown". Setting aside the two possessors of the path, the remaining persons do not fully understand the eye-faculty and do not develop the faculty of "I shall know the unknown".

Or else, whoever does not develop the faculty of "I shall know the unknown", does he not fully understand the eye-faculty?

The possessor of the highest path does not develop the faculty of "I shall know the unknown", but it is not that he does not fully understand the eye-faculty. Setting aside the two possessors of the path, the remaining persons do not develop the faculty of "I shall know the unknown" and do not fully understand the eye-faculty.

Whoever does not fully understand the eye-faculty, does he not develop the faculty of final knowledge?

Two persons do not fully understand the eye-faculty, but it is not that they do not develop the faculty of final knowledge. Setting aside the three possessors of the path, the remaining persons do not fully understand the eye-faculty and do not develop the faculty of final knowledge.

Or else, whoever does not develop the faculty of final knowledge, does he not fully understand the eye-faculty? Yes.

Whoever does not fully understand the eye-faculty, does he not realise the faculty of one who has final knowledge?

Whoever realises the highest fruition, he does not fully understand the eye-faculty, but it is not that he does not realise the faculty of one who has final knowledge. Setting aside the possessor of the highest path and the Worthy One, the remaining persons do not fully understand the eye-faculty and do not realise the faculty of one who has final knowledge.

Or else, whoever does not realise the faculty of one who has final knowledge, does he not fully understand the eye-faculty?

The possessor of the highest path does not realise the faculty of one who has final knowledge, but it is not that he does not fully understand the eye-faculty. Setting aside the possessor of the highest path and the Worthy One, the remaining persons do not realise the faculty of one who has final knowledge and do not fully understand the eye-faculty. (The Eye-Faculty Root)

440. Whoever does not abandon the faculty of displeasure, does he not develop the faculty of "I shall know the unknown"?

The eighth-path-attainer does not abandon the faculty of displeasure, but it is not that he does not develop the faculty of "I shall know the unknown". Setting aside the two possessors of the path, the remaining persons do not abandon the faculty of displeasure and do not develop the faculty of "I shall know the unknown".

Or else, whoever does not develop the faculty of "I shall know the unknown", does he not abandon the faculty of displeasure?

The possessor of the path of non-returning does not develop the faculty of "I shall know the unknown", but it is not that he does not abandon the faculty of displeasure. Setting aside the two possessors of the path, the remaining persons do not develop the faculty of "I shall know the unknown" and do not abandon the faculty of displeasure.

Whoever does not abandon the faculty of displeasure, does he not develop the faculty of final knowledge?

Two persons do not abandon the faculty of displeasure, but it is not that they do not develop the faculty of final knowledge. Setting aside the three possessors of the path, the remaining persons do not abandon the faculty of displeasure and do not develop the faculty of final knowledge.

Or else, whoever does not develop the faculty of final knowledge, does he not abandon the faculty of displeasure? Yes.

Whoever does not abandon the faculty of displeasure, does he not realise the faculty of one who has final knowledge?

Whoever realises the highest fruition, he does not abandon the faculty of displeasure, but it is not that he does not realise the faculty of one who has final knowledge. Setting aside the possessor of the path of non-returning and the Worthy One, the remaining persons do not abandon the faculty of displeasure and do not realise the faculty of one who has final knowledge.

Or else, whoever does not realise the faculty of one who has final knowledge, does he not abandon the faculty of displeasure?

The possessor of the path of non-returning does not realise the faculty of one who has final knowledge, but it is not that he does not abandon the faculty of displeasure. Setting aside the possessor of the path of non-returning and the Worthy One, the remaining persons do not realise the faculty of one who has final knowledge and do not abandon the faculty of displeasure. (The Faculty of Displeasure as Root)

441. Whoever does not develop the faculty of "I shall know the unknown", does he not develop the faculty of final knowledge?

Three possessors of the path do not develop the faculty of "I shall know the unknown", but it is not that they do not develop the faculty of final knowledge. Setting aside the four possessors of the path, the remaining persons do not develop the faculty of "I shall know the unknown" and do not develop the faculty of final knowledge.

Or else, whoever does not develop the faculty of final knowledge, does he not develop the faculty of "I shall know the unknown"?

The eighth-path-attainer does not develop the faculty of final knowledge, but it is not that he does not develop the faculty of "I shall know the unknown". Setting aside the four possessors of the path, the remaining persons do not develop the faculty of final knowledge and do not develop the faculty of "I shall know the unknown".

Whoever does not develop the faculty of "I shall know the unknown", does he not realise the faculty of one who has final knowledge?

Whoever realises the highest fruition, he does not develop the faculty of "I shall know the unknown", but it is not that he does not realise the faculty of one who has final knowledge. Setting aside the eighth-path-attainer and the Worthy One, the remaining persons do not develop the faculty of "I shall know the unknown" and do not realise the faculty of one who has final knowledge.

Or else, whoever does not realise the faculty of one who has final knowledge, does he not develop the faculty of "I shall know the unknown"?

The eighth-path-attainer does not realise the faculty of one who has final knowledge, but it is not that he does not develop the faculty of "I shall know the unknown".

Setting aside the eighth-path-attainer and the Worthy One, the remaining persons do not realise the faculty of one who has final knowledge and do not develop the faculty of "I shall know the unknown". (Based on the faculty of "I shall know the unknown")

442. Whoever does not develop the faculty of final knowledge, does he not realise the faculty of one who has final knowledge?

Whoever realises the highest fruition, he does not develop the faculty of final knowledge, but it is not that he does not realise the faculty of one who has final knowledge. Setting aside the three possessors of the path and the Worthy One, the remaining persons do not develop the faculty of final knowledge and do not realise the faculty of one who has final knowledge.

Or else, whoever does not realise the faculty of one who has final knowledge, does he not develop the faculty of final knowledge?

The three possessors of the path do not realise the faculty of one who has final knowledge, but it is not that they do not develop the faculty of final knowledge. Setting aside the three possessors of the path and the Worthy One, the remaining persons do not realise the faculty of one who has final knowledge and do not develop the faculty of final knowledge. (The Faculty of Final Knowledge Root)

2. The Section on Past

Conformity

443. Whoever fully understood the eye-faculty, did he abandon the faculty of displeasure? Yes.

Or else, whoever abandoned the faculty of displeasure, did he fully understand the eye-faculty?

Two persons abandoned the faculty of displeasure, but did not fully understand the eye-faculty. The Worthy One both abandoned the faculty of displeasure and fully understood the eye-faculty.

Whoever fully understood the eye-faculty, did he develop the faculty of "I shall know the unknown"? Yes.

Or else, whoever developed the faculty of "I shall know the unknown", did he fully understand the eye-faculty?

Six persons developed the faculty of "I shall know the unknown", but did not fully understand the eye-faculty. The Worthy One both developed the faculty of "I shall know the unknown" and fully understood the eye-faculty.

Whoever fully understood the eye-faculty, did he develop the faculty of final knowledge? Yes.

Or else, whoever developed the faculty of final knowledge, did he fully understand the eye-faculty? Yes.

Whoever fully understood the eye-faculty, did he realise the faculty of one who has final knowledge?

Whoever realises the highest fruition, he fully understood the eye-faculty, but did not realise the faculty of one who has final knowledge. Whoever realised the highest fruition, he both fully understood the eye-faculty and realised the faculty of one who has final knowledge.

Or else, whoever realised the faculty of one who has final knowledge, did he fully understand the eye-faculty? Yes. (The Eye-Faculty Root)

444. Whoever abandoned the faculty of displeasure, did he develop the faculty of "I shall know the unknown"? Yes.

Or else, whoever developed the faculty of "I shall know the unknown", did he abandon the faculty of displeasure?

Four persons developed the faculty of "I shall know the unknown", but did not abandon the faculty of displeasure. Three persons both developed the faculty of "I shall know the unknown" and abandoned the faculty of displeasure.

Whoever abandoned the faculty of displeasure, did he develop the faculty of final knowledge?

Two persons abandoned the faculty of displeasure, but did not develop the faculty of final knowledge. The Worthy One both abandoned the faculty of displeasure and developed the faculty of final knowledge.

Or else, whoever developed the faculty of final knowledge, did he abandon the faculty of displeasure? Yes.

Whoever abandoned the faculty of displeasure, did he realise the faculty of one who has final knowledge?

Three persons abandoned the faculty of displeasure, but did not realise the faculty of one who has final knowledge. The Worthy One both abandoned the faculty of displeasure and realised the faculty of one who has final knowledge.

Or else, whoever realised the faculty of one who has final knowledge, did he abandon the faculty of displeasure? Yes. (The Faculty of Displeasure as Root)

445. Whoever developed the faculty of "I shall know the unknown", did he develop the faculty of final knowledge?

Six persons developed the faculty of "I shall know the unknown", but did not develop the faculty of final knowledge. The Worthy One both developed the faculty of "I shall know the unknown" and developed the faculty of final knowledge.

Or else, whoever developed the faculty of final knowledge, did he develop the faculty of "I shall know the unknown"? Yes.

Whoever developed the faculty of "I shall know the unknown", did he realise the faculty of one who has final knowledge?

Seven persons developed the faculty of "I shall know the unknown", but did not realise the faculty of one who has final knowledge. The Worthy One both developed the faculty of "I shall know the unknown" and realised the faculty of one who has final knowledge.

Or else, whoever realised the faculty of one who has final knowledge, did he develop the faculty of "I shall know the unknown"? Yes. (Based on the faculty of "I shall know the unknown")

446. Whoever developed the faculty of final knowledge, did he realise the faculty of one who has final knowledge?

Whoever realises the highest fruition, he developed the faculty of final knowledge, but did not realise the faculty of one who has final knowledge. Whoever realised the highest fruition, he both developed the faculty of final knowledge and realised the faculty of one who has final knowledge.

Or else, whoever realised the faculty of one who has final knowledge, did he develop the faculty of final knowledge? Yes. (The Faculty of Final Knowledge Root)

Opposite

447. Whoever did not fully understand the eye-faculty, did he not abandon the faculty of displeasure?

Two persons did not fully understand the eye-faculty, but it is not that they did not abandon the faculty of displeasure. Six persons both did not fully understand the eye-faculty and did not abandon the faculty of displeasure.

Or else, whoever did not abandon the faculty of displeasure, did he not fully understand the eye-faculty? Yes.

Whoever did not fully understand the eye-faculty, did he not develop the faculty of "I shall know the unknown"?

Six persons did not fully understand the eye-faculty, but it is not that they did not develop the faculty of "I shall know the unknown". Two persons both did not fully understand the eye-faculty and did not develop the faculty of "I shall know the unknown".

Or else, whoever did not develop the faculty of "I shall know the unknown", did he not fully understand the eye-faculty? Yes.

Whoever did not fully understand the eye-faculty, did he not develop the faculty of final knowledge? Yes.

Or else, whoever did not develop the faculty of final knowledge, did he not fully understand the eye-faculty? Yes.

Whoever did not fully understand the eye-faculty, did he not realise the faculty of one who has final knowledge? Yes.

Or else, whoever did not realise the faculty of one who has final knowledge, did he not fully understand the eye-faculty?

Whoever realises the highest fruition, he did not realise the faculty of one who has final knowledge, but it is not that he did not fully understand the eye-faculty. Eight persons both did not realise the faculty of one who has final knowledge and did not fully understand the eye-faculty. (The Eye-Faculty Root)

448. Whoever did not abandon the faculty of displeasure, did he not develop the faculty of "I shall know the unknown"?

Four persons did not abandon the faculty of displeasure, but it is not that they did not develop the faculty of "I shall know the unknown". Two persons both did not abandon the faculty of displeasure and did not develop the faculty of "I shall know the unknown".

Or else, whoever did not develop the faculty of "I shall know the unknown", did he not abandon the faculty of displeasure? Yes.

Whoever did not abandon the faculty of displeasure, did he not develop the faculty of final knowledge? Yes.

Or else, whoever did not develop the faculty of final knowledge, did he not abandon the faculty of displeasure?

Two persons did not develop the faculty of final knowledge, but it is not that they did not abandon the faculty of displeasure. Six persons both did not develop the faculty of final knowledge and did not abandon the faculty of displeasure.

Whoever did not abandon the faculty of displeasure, did he not realise the faculty of one who has final knowledge? Yes.

Or else, whoever did not realise the faculty of one who has final knowledge, did he not abandon the faculty of displeasure?

Three persons did not realise the faculty of one who has final knowledge, but it is not that they did not abandon the faculty of displeasure. Six persons both did not realise the faculty of one who has final knowledge and did not abandon the faculty of

displeasure. (The Faculty of Displeasure as Root)

449. Whoever did not develop the faculty of "I shall know the unknown", did he not develop the faculty of final knowledge? Yes.

Or else, whoever did not develop the faculty of final knowledge, did he not develop the faculty of "I shall know the unknown"?

Six persons did not develop the faculty of final knowledge, but it is not that they did not develop the faculty of "I shall know the unknown". Two persons both did not develop the faculty of final knowledge and did not develop the faculty of "I shall know the unknown".

Whoever did not develop the faculty of "I shall know the unknown", did he not realise the faculty of one who has final knowledge? Yes.

Or else, whoever did not realise the faculty of one who has final knowledge, did he not develop the faculty of "I shall know the unknown"?

Seven persons did not realise the faculty of one who has final knowledge, but it is not that they did not develop the faculty of "I shall know the unknown". Two persons both did not realise the faculty of one who has final knowledge and did not develop the faculty of "I shall know the unknown". (Based on the faculty of "I shall know the unknown")

450. Whoever did not develop the faculty of final knowledge, did he not realise the faculty of one who has final knowledge? Yes.

Or else, whoever did not realise the faculty of one who has final knowledge, did he not develop the faculty of final knowledge?

Whoever realises the highest fruition, he did not realise the faculty of one who has final knowledge, but it is not that he did not develop the faculty of final knowledge. Eight persons both did not realise the faculty of one who has final knowledge and did not develop the faculty of final knowledge. (The Faculty of Final Knowledge Root)

3. The Section on Future

Conformity

451. Whoever will fully understand the eye-faculty, will he abandon the faculty of displeasure?

Two persons will fully understand the eye-faculty, but will not abandon the faculty of displeasure. Five persons will fully understand the eye-faculty and will abandon the faculty of displeasure.

Or else, whoever will abandon the faculty of displeasure, will he fully understand the eye-faculty? Yes.

Whoever will fully understand the eye-faculty, will he develop the faculty of "I shall know the unknown"?

Six persons will fully understand the eye-faculty, but will not develop the faculty of "I shall know the unknown". Those worldlings who will obtain the path, they will fully understand the eye-faculty and will develop the faculty of "I shall know the unknown".

Or else, whoever will develop the faculty of "I shall know the unknown", will he fully understand the eye-faculty? Yes.

Whoever will fully understand the eye-faculty, will he develop the faculty of final knowledge? Yes.

Or else, whoever will develop the faculty of final knowledge, will he fully understand the eye-faculty? Yes.

Whoever will fully understand the eye-faculty, will he realise the faculty of one who has final knowledge? Yes.

Or else, whoever will realise the faculty of one who has final knowledge, will he fully understand the eye-faculty?

The possessor of the highest path will realise the faculty of one who has final knowledge, but will not fully understand the eye-faculty. Seven persons will realise the faculty of one who has final knowledge and will fully understand the eye-faculty. (The Eye-Faculty Root)

452. Whoever will abandon the faculty of displeasure, will he develop the faculty of "I shall know the unknown"?

Four persons will abandon the faculty of displeasure, but will not develop the faculty of "I shall know the unknown". Those worldlings who will obtain the path, they will abandon the faculty of displeasure and will develop the faculty of "I shall know the unknown".

Or else, whoever will develop the faculty of "I shall know the unknown", will he abandon the faculty of displeasure? Yes.

Whoever will abandon the faculty of displeasure, will he develop the faculty of final knowledge? Yes.

Or else, whoever will develop the faculty of final knowledge, will he abandon the faculty of displeasure?

Two persons will develop the faculty of final knowledge, but will not abandon the faculty of displeasure; five persons will develop the faculty of final knowledge and will abandon the faculty of displeasure.

Whoever will abandon the faculty of displeasure, will he realise the faculty of one who has final knowledge? Yes.

Or else, whoever will realise the faculty of one who has final knowledge, will he abandon the faculty of displeasure?

Three persons will realise the faculty of one who has final knowledge, but will not abandon the faculty of displeasure. Five persons will realise the faculty of one who has final knowledge and will abandon the faculty of displeasure. (The Faculty of Displeasure as Root)

453. Whoever will develop the faculty of "I shall know the unknown", will he develop the faculty of final knowledge? Yes.

Or else, whoever will develop the faculty of final knowledge, will he develop the faculty of "I shall know the unknown"?

Six persons will develop the faculty of final knowledge, but will not develop the faculty of "I shall know the unknown". Those worldlings who will obtain the path, they will develop the faculty of final knowledge and will develop the faculty of "I shall know the unknown".

Whoever will develop the faculty of "I shall know the unknown", will he realise the faculty of one who has final knowledge? Yes.

Or else, whoever will realise the faculty of one who has final knowledge, will he develop the faculty of "I shall know the unknown"?

Seven persons will realise the faculty of one who has final knowledge, but will not develop the faculty of "I shall know the unknown". Those worldlings who will obtain the path, they will realise the faculty of one who has final knowledge and will develop the faculty of "I shall know the unknown". (Based on the faculty of "I shall know the unknown")

454. Whoever will develop the faculty of final knowledge, will he realise the faculty of one who has final knowledge? Yes.

Or else, whoever will realise the faculty of one who has final knowledge, will he develop the faculty of final knowledge?

The possessor of the highest path will realise the faculty of one who has final knowledge, but will not develop the faculty of final knowledge. Seven persons will realise the faculty of one who has final knowledge and will develop the faculty of final knowledge. (The Faculty of Final Knowledge Root)

Opposite

455. Whoever will not fully understand the eye-faculty, will he not abandon the faculty of displeasure? Yes.

Or else, whoever will not abandon the faculty of displeasure, will he not fully understand the eye-faculty?

Two persons will not abandon the faculty of displeasure, but it is not that they will not fully understand the eye-faculty. Three persons will not abandon the faculty of displeasure and will not fully understand the eye-faculty.

Whoever will not fully understand the eye-faculty, will he not develop the faculty of "I shall know the unknown"? Yes.

Or else, whoever will not develop the faculty of "I shall know the unknown", will he not fully understand the eye-faculty?

Six persons will not develop the faculty of "I shall know the unknown", but it is not that they will not fully understand the eye-faculty. Three persons will not develop the faculty of "I shall know the unknown" and will not fully understand the eye-faculty.

Whoever will not fully understand the eye-faculty, will he not develop the faculty of final knowledge? Yes.

Or else, whoever will not develop the faculty of final knowledge, will he not fully understand the eye-faculty? Yes.

Whoever will not fully understand the eye-faculty, will he not realise the faculty of one who has final knowledge?

The possessor of the highest path will not fully understand the eye-faculty, but it is not that he will not realise the faculty of one who has final knowledge. Two persons will not fully understand the eye-faculty and will not realise the faculty of one who has final knowledge.

Or else, whoever will not realise the faculty of one who has final knowledge, will he not fully understand the eye-faculty? Yes. (The Eye-Faculty Root)

456. Whoever will not abandon the faculty of displeasure, will he not develop the faculty of "I shall know the unknown"? Yes.

Or else, whoever will not develop the faculty of "I shall know the unknown", will he not abandon the faculty of displeasure?

Four persons will not develop the faculty of "I shall know the unknown", but it is not that they will not abandon the faculty of displeasure. Five persons will not develop the faculty of "I shall know the unknown" and will not abandon the faculty of displeasure.

Whoever will not abandon the faculty of displeasure, will he not develop the faculty of final knowledge?

Two persons will not abandon the faculty of displeasure, but it is not that they will not develop the faculty of final knowledge. Three persons will not abandon the faculty of displeasure and will not develop the faculty of final knowledge.

Or else, whoever will not develop the faculty of final knowledge, will he not abandon the faculty of displeasure? Yes.

Whoever will not abandon the faculty of displeasure, will he not realise the faculty of one who has final knowledge?

Three persons will not abandon the faculty of displeasure, but it is not that they will not realise the faculty of one who has final knowledge. Two persons will not abandon the faculty of displeasure and will not realise the faculty of one who has final knowledge.

Or else, whoever will not realise the faculty of one who has final knowledge, will he not abandon the faculty of displeasure? Yes. (The Faculty of Displeasure as Root)

457. Whoever will not develop the faculty of "I shall know the unknown", will he not develop the faculty of final knowledge?

Six persons will not develop the faculty of "I shall know the unknown", but it is not that they will not develop the faculty of final knowledge. Three persons will not develop the faculty of "I shall know the unknown" and will not develop the faculty of final knowledge.

Or else, whoever will not develop the faculty of final knowledge, will he not develop the faculty of "I shall know the unknown"? Yes.

Whoever will not develop the faculty of "I shall know the unknown", will he not realise the faculty of one who has final knowledge?

Seven persons will not develop the faculty of "I shall know the unknown", but it is not that they will not realise the faculty of one who has final knowledge. Two persons will not develop the faculty of "I shall know the unknown" and will not realise the faculty of one who has final knowledge.

Or else, whoever will not realise the faculty of one who has final knowledge, will he not develop the faculty of "I shall know the unknown"? Yes. (Based on the faculty of "I shall know the unknown")

458. Whoever will not develop the faculty of final knowledge, will he not realise the faculty of one who has final knowledge?

The possessor of the highest path will not develop the faculty of final knowledge, but it is not that he will not realise the faculty of one who has final knowledge. Two persons will not develop the faculty of final knowledge and will not realise the faculty of one who has final knowledge.

Or else, whoever will not realise the faculty of one who has final knowledge, will he not develop the faculty of final knowledge? Yes. (The Faculty of Final Knowledge Root)

4. The Section on Present and Past

Conformity

459. Whoever fully understands the eye-faculty, did he abandon the faculty of displeasure? Yes.

Or else, whoever abandoned the faculty of displeasure, does he fully understand the eye-faculty?

Two persons abandoned the faculty of displeasure, but do not fully understand the eye-faculty. The possessor of the highest path both abandoned the faculty of displeasure and fully understands the eye-faculty.

Whoever fully understands the eye-faculty, did he develop the faculty of "I shall know the unknown"? Yes.

Or else, whoever developed the faculty of "I shall know the unknown", does he fully understand the eye-faculty?

Six persons developed the faculty of "I shall know the unknown", but do not fully understand the eye-faculty. The possessor of the highest path both developed the faculty of "I shall know the unknown" and fully understands the eye-faculty.

Whoever fully understands the eye-faculty, did he develop the faculty of final knowledge? No.

Or else, whoever developed the faculty of final knowledge, does he fully understand the eye-faculty? No.

Whoever fully understands the eye-faculty, did he realise the faculty of one who has final knowledge? No.

Or else, whoever realised the faculty of one who has final knowledge, does he fully understand the eye-faculty? No. (The Eye-Faculty Root)

460. Whoever abandons the faculty of displeasure, did he develop the faculty of "I shall know the unknown"? Yes.

Or else, whoever developed the faculty of "I shall know the unknown", does he abandon the faculty of displeasure?

Six persons developed the faculty of "I shall know the unknown", but do not abandon the faculty of displeasure. The possessor of the path of non-returning both developed the faculty of "I shall know the unknown" and abandons the faculty of displeasure.

Whoever abandons the faculty of displeasure, did he develop the faculty of final knowledge? No.

Or else, whoever developed the faculty of final knowledge, does he abandon the faculty of displeasure? No.

Whoever abandons the faculty of displeasure, did he realise the faculty of one who has final knowledge? No.

Or else, whoever realised the faculty of one who has final knowledge, does he abandon the faculty of displeasure? No. (The Faculty of Displeasure as Root)

461. Whoever develops the faculty of "I shall know the unknown", did he develop the faculty of final knowledge? No.

Or else, whoever developed the faculty of final knowledge, does he develop the faculty of "I shall know the unknown"? No.

Whoever develops the faculty of "I shall know the unknown", did he realise the faculty of one who has final knowledge? No.

Or else, whoever realised the faculty of one who has final knowledge, does he develop the faculty of "I shall know the unknown"? No. (Based on the faculty of "I shall know the unknown")

462. Whoever develops the faculty of final knowledge, did he realise the faculty of one who has final knowledge? No.

Or else, whoever realised the faculty of one who has final knowledge, does he develop the faculty of final knowledge? No. (The Faculty of Final Knowledge Root)

Opposite

463. Whoever does not fully understand the eye-faculty, did he not abandon the faculty of displeasure?

Two persons do not fully understand the eye-faculty, but it is not that they did not abandon the faculty of displeasure. Six persons do not fully understand the eye-faculty and did not abandon the faculty of displeasure.

Or else, whoever did not abandon the faculty of displeasure, does he not fully understand the eye-faculty? Yes.

Whoever does not fully understand the eye-faculty, did he not develop the faculty of "I shall know the unknown"?

Six persons do not fully understand the eye-faculty, but it is not that they did not develop the faculty of "I shall know the unknown". Two persons do not fully understand the eye-faculty and did not develop the faculty of "I shall know the unknown".

Or else, whoever did not develop the faculty of "I shall know the unknown", does he not fully understand the eye-faculty? Yes.

Whoever does not fully understand the eye-faculty, did he not develop the faculty of final knowledge?

A Worthy One does not fully understand the eye-faculty, but it is not that he did not develop the faculty of final knowledge. Seven persons do not fully understand the eye-faculty and did not develop the faculty of final knowledge.

Or else, whoever did not develop the faculty of final knowledge, does he not fully understand the eye-faculty?

The possessor of the highest path did not develop the faculty of final knowledge, but it is not that he does not fully understand the eye-faculty. Seven persons did not develop the faculty of final knowledge and do not fully understand the eye-faculty.

Whoever does not fully understand the eye-faculty, did he not realise the faculty of one who has final knowledge?

A Worthy One does not fully understand the eye-faculty, but it is not that he did not realise the faculty of one who has final knowledge. Eight persons do not fully understand the eye-faculty and did not realise the faculty of one who has final knowledge.

Or else, whoever did not realise the faculty of one who has final knowledge, does he not fully understand the eye-faculty?

The possessor of the highest path did not realise the faculty of one who has final knowledge, but it is not that he does not fully understand the eye-faculty. Eight persons did not realise the faculty of one who has final knowledge and do not fully understand the eye-faculty. (The Eye-Faculty Root)

464. Whoever does not abandon the faculty of displeasure, did he not develop the faculty of "I shall know the unknown"?

Six persons do not abandon the faculty of displeasure, but it is not that they did not develop the faculty of "I shall know the unknown". Two persons both do not abandon the faculty of displeasure and did not develop the faculty of "I shall know the unknown".

Or else, whoever did not develop the faculty of "I shall know the unknown", does he not abandon the faculty of displeasure? Yes.

Whoever does not abandon the faculty of displeasure, did he not develop the faculty of final knowledge?

The Worthy One does not abandon the faculty of displeasure, but it is not that he did not develop the faculty of final knowledge. Seven persons both do not abandon the faculty of displeasure and did not develop the faculty of final knowledge.

Or else, whoever did not develop the faculty of final knowledge, does he not abandon the faculty of displeasure?

The possessor of the path of non-returning did not develop the faculty of final knowledge, but it is not that he does not abandon the faculty of displeasure. Seven persons both did not develop the faculty of final knowledge and do not abandon the faculty of displeasure.

Whoever does not abandon the faculty of displeasure, did he not realise the faculty of one who has final knowledge?

The Worthy One does not abandon the faculty of displeasure, but it is not that he did not realise the faculty of one who has final knowledge. Eight persons both do not abandon the faculty of displeasure and did not realise the faculty of one who has final knowledge.

Or else, whoever did not realise the faculty of one who has final knowledge, does he not abandon the faculty of displeasure?

The possessor of the path of non-returning did not realise the faculty of one who has final knowledge, but it is not that he does not abandon the faculty of displeasure. Eight persons both did not realise the faculty of one who has final knowledge and do not abandon the faculty of displeasure. (The Faculty of Displeasure as Root)

465. Whoever does not develop the faculty of "I shall know the unknown", did he not develop the faculty of final knowledge?

The Worthy One does not develop the faculty of "I shall know the unknown", but it is not that he did not develop the faculty of final knowledge. Seven persons do not develop the faculty of "I shall know the unknown" and did not develop the faculty of final knowledge.

Or else, whoever did not develop the faculty of final knowledge, does he not develop the faculty of "I shall know the unknown"?

The eighth-path-attainer did not develop the faculty of final knowledge, but it is not that he does not develop the faculty of "I shall know the unknown". Seven persons both did not develop the faculty of final knowledge and do not develop the faculty of "I shall know the unknown".

Whoever does not develop the faculty of "I shall know the unknown", did he not realise the faculty of one who has final knowledge?

The Worthy One does not develop the faculty of "I shall know the unknown", but it is not that he did not realise the faculty of one who has final knowledge. Eight persons do not develop the faculty of "I shall know the unknown" and did not realise the faculty of one who has final knowledge.

Or else, whoever did not realise the faculty of one who has final knowledge, does he not develop the faculty of "I shall know the unknown"?

The eighth-path-attainer did not realise the faculty of one who has final knowledge, but it is not that he does not develop the faculty of "I shall know the unknown". Eight persons both did not realise the faculty of one who has final knowledge and do not develop the faculty of "I shall know the unknown". (Based on the faculty of "I shall know the unknown")

466. Whoever does not develop the faculty of final knowledge, did he not realise the faculty of one who has final knowledge?

The Worthy One does not develop the faculty of final knowledge, but it is not that he did not realise the faculty of one who has final knowledge. Six persons do not develop the faculty of final knowledge and did not realise the faculty of one who has final knowledge.

Or else, whoever did not realise the faculty of one who has final knowledge, does he not develop the faculty of final knowledge?

The three possessors of the path did not realise the faculty of one who has final knowledge, but it is not that they do not develop the faculty of final knowledge. Six persons both did not realise the faculty of one who has final knowledge and do not develop the faculty of final knowledge. (The Faculty of Final Knowledge Root)

5. The Section on Present and Future

Conformity

467. Whoever fully understands the eye-faculty, will he abandon the faculty of displeasure? No.

Or else, whoever will abandon the faculty of displeasure, does he fully understand the eye-faculty? No.

Whoever fully understands the eye-faculty, will he develop the faculty of "I shall know the unknown"? No.

Or else, whoever will develop the faculty of "I shall know the unknown", does he fully understand the eye-faculty? No.

Whoever fully understands the eye-faculty, will he develop the faculty of final knowledge? No.

Or else, whoever will develop the faculty of final knowledge, does he fully understand the eye-faculty? No.

Whoever fully understands the eye-faculty, will he realise the faculty of one who has final knowledge? Yes.

Or else, whoever will realise the faculty of one who has final knowledge, does he fully understand the eye-faculty?

Seven persons will realise the faculty of one who has final knowledge, but do not fully understand the eye-faculty. The possessor of the highest path both will realise the faculty of one who has final knowledge and fully understands the eye-faculty. (The Eye-Faculty Root)

468. Whoever abandons the faculty of displeasure, will he develop the faculty of "I shall know the unknown"? No.

Or else, whoever will develop the faculty of "I shall know the unknown", does he abandon the faculty of displeasure? No.

Whoever abandons the faculty of displeasure, will he develop the faculty of final knowledge? Yes.

Or else, whoever will develop the faculty of final knowledge, does he abandon the faculty of displeasure?

Six persons will develop the faculty of final knowledge, but do not abandon the faculty of displeasure; the possessor of the path of non-returning will both develop the faculty of final knowledge and abandon the faculty of displeasure.

Whoever abandons the faculty of displeasure, will he realise the faculty of one who has final knowledge? Yes.

Or else, whoever will realise the faculty of one who has final knowledge, does he abandon the faculty of displeasure?

Seven persons will realise the faculty of one who has final knowledge, but do not abandon the faculty of displeasure. The possessor of the path of non-returning will both realise the faculty of one who has final knowledge and abandons the faculty of displeasure. (The Faculty of Displeasure as Root)

469. Whoever develops the faculty of "I shall know the unknown", will he develop the faculty of final knowledge? Yes.

Or else, whoever will develop the faculty of final knowledge, does he develop the faculty of "I shall know the unknown"?

Six persons will develop the faculty of final knowledge, but do not develop the faculty of "I shall know the unknown". The eighth-path-attainer both will develop the faculty of final knowledge and develops the faculty of "I shall know the unknown".

Whoever develops the faculty of "I shall know the unknown", will he realise the faculty of one who has final knowledge? Yes.

Or else, whoever will realise the faculty of one who has final knowledge, does he develop the faculty of "I shall know the unknown"?

Seven persons will realise the faculty of one who has final knowledge, but do not develop the faculty of "I shall know the unknown". The eighth-path-attainer both will realise the faculty of one who has final knowledge and develops the faculty of "I shall know the unknown". (Based on the faculty of "I shall know the unknown")

470. Whoever develops the faculty of final knowledge, will he realise the faculty of one who has final knowledge? Yes.

Or else, whoever will realise the faculty of one who has final knowledge, does he develop the faculty of final knowledge?

Five persons will realise the faculty of one who has final knowledge, but do not develop the faculty of final knowledge. Three possessors of the path will realise the faculty of one who has final knowledge and develop the faculty of final knowledge. (The Faculty of Final Knowledge Root)

Opposite

471. Whoever does not fully understand the eye-faculty, will he not abandon the faculty of displeasure?

Five persons do not fully understand the eye-faculty, but it is not that they will not abandon the faculty of displeasure. Four persons do not fully understand the eye-faculty and will not abandon the faculty of displeasure.

Or else, whoever will not abandon the faculty of displeasure, does he not fully understand the eye-faculty?

The possessor of the highest path will not abandon the faculty of displeasure, but it is not that he does not fully understand the eye-faculty. Four persons will not abandon the faculty of displeasure and do not fully understand the eye-faculty.

Whoever does not fully understand the eye-faculty, will he not develop the faculty of "I shall know the unknown"?

Those worldlings who will obtain the path, they do not fully understand the eye-faculty, but it is not that they will not develop the faculty of "I shall know the unknown". Eight persons do not fully understand the eye-faculty and will not develop the faculty of "I shall know the unknown".

Or else, whoever will not develop the faculty of "I shall know the unknown", does he not fully understand the eye-faculty?

The possessor of the highest path will not develop the faculty of "I shall know the unknown", but it is not that he does not fully understand the eye-faculty. Eight persons will not develop the faculty of "I shall know the unknown" and do not fully understand the eye-faculty.

Whoever does not fully understand the eye-faculty, will he not develop the faculty of final knowledge?

Seven persons do not fully understand the eye-faculty, but it is not that they will not develop the faculty of final knowledge. Two persons do not fully understand the eye-faculty and will not develop the faculty of final knowledge.

Or else, whoever will not develop the faculty of final knowledge, does he not fully understand the eye-faculty?

The possessor of the highest path will not develop the faculty of final knowledge, but it is not that he does not fully understand the eye-faculty. Two persons will not develop the faculty of final knowledge and do not fully understand the eye-faculty.

Whoever does not fully understand the eye-faculty, will he not realise the faculty of one who has final knowledge?

Seven persons do not fully understand the eye-faculty, but it is not that they will not realise the faculty of one who has final knowledge. Two persons do not fully understand the eye-faculty and will not realise the faculty of one who has final knowledge.

Or else, whoever will not realise the faculty of one who has final knowledge, does he not fully understand the eye-faculty? Yes. (The Eye-Faculty Root)

472. Whoever does not abandon the faculty of displeasure, will he not develop the faculty of "I shall know the unknown"?

Those worldlings who will obtain the path, they do not abandon the faculty of displeasure, but it is not that they will not develop the faculty of "I shall know the unknown". Eight persons both do not abandon the faculty of displeasure and will not develop the faculty of "I shall know the unknown".

Or else, whoever will not develop the faculty of "I shall know the unknown", does he not abandon the faculty of displeasure?

The possessor of the path of non-returning will not develop the faculty of "I shall know the unknown", but it is not that he does not abandon the faculty of displeasure. Eight persons will not develop the faculty of "I shall know the unknown" and do not abandon the faculty of displeasure.

Whoever does not abandon the faculty of displeasure, will he not develop the faculty of final knowledge?

Six persons do not abandon the faculty of displeasure, but it is not that they will not develop the faculty of final knowledge. Three persons both do not abandon the faculty of displeasure and will not develop the faculty of final knowledge.

Or else, whoever will not develop the faculty of final knowledge, does he not abandon the faculty of displeasure? Yes.

Whoever does not abandon the faculty of displeasure, will he not realise the faculty of one who has final knowledge?

Seven persons do not abandon the faculty of displeasure, but it is not that they will not realise the faculty of one who has final knowledge. Two persons both do not abandon the faculty of displeasure and will not realise the faculty of one who has final knowledge.

Or else, whoever will not realise the faculty of one who has final knowledge, does he not abandon the faculty of displeasure? Yes. (The Faculty of Displeasure as Root)

473. Whoever does not develop the faculty of "I shall know the unknown", will he not develop the faculty of final knowledge?

Six persons do not develop the faculty of "I shall know the unknown", but it is not that they will not develop the faculty of final knowledge. Three persons do not develop the faculty of "I shall know the unknown" and will not develop the faculty of final

knowledge.

Or else, whoever will not develop the faculty of final knowledge, does he not develop the faculty of "I shall know the unknown"? Yes.

Whoever does not develop the faculty of "I shall know the unknown", will he not realise the faculty of one who has final knowledge?

Seven persons do not develop the faculty of "I shall know the unknown", but it is not that they will not realise the faculty of one who has final knowledge. Two persons do not develop the faculty of "I shall know the unknown" and will not realise the faculty of one who has final knowledge.

Or else, whoever will not realise the faculty of one who has final knowledge, does he not develop the faculty of "I shall know the unknown"? Yes. (Based on the faculty of "I shall know the unknown")

474. Whoever does not develop the faculty of final knowledge, will he not realise the faculty of one who has final knowledge?

Five persons do not develop the faculty of final knowledge, but it is not that they will not realise the faculty of one who has final knowledge. Two persons do not develop the faculty of final knowledge and will not realise the faculty of one who has final knowledge.

Or else, whoever will not realise the faculty of one who has final knowledge, does he not develop the faculty of final knowledge? Yes. (The Faculty of Final Knowledge Root)

6. The Section on Past and Future

Conformity

475. Whoever fully understood the eye-faculty, will he abandon the faculty of displeasure? No.

Or else, whoever will abandon the faculty of displeasure, did he fully understand the eye-faculty? No.

Whoever fully understood the eye-faculty, will he develop the faculty of "I shall know the unknown"? No.

Or else, whoever will develop the faculty of "I shall know the unknown", did he fully understand the eye-faculty? No.

Whoever fully understood the eye-faculty, will he develop the faculty of final knowledge? No.

Or else, whoever will develop the faculty of final knowledge, did he fully understand the eye-faculty? No.

Whoever fully understood the eye-faculty, will he realise the faculty of one who has final knowledge? No.

Or else, whoever will realise the faculty of one who has final knowledge, did he fully understand the eye-faculty? No. (The Eye-Faculty Root)

476. Whoever abandoned the faculty of displeasure, will he develop the faculty of "I shall know the unknown"? No.

Or else, whoever will develop the faculty of "I shall know the unknown", did he abandon the faculty of displeasure? No.

Whoever abandoned the faculty of displeasure, will he develop the faculty of final knowledge?

Two persons abandoned the faculty of displeasure, but will not develop the faculty of final knowledge. The non-returner both abandoned the faculty of displeasure and will develop the faculty of final knowledge.

Or else, whoever will develop the faculty of final knowledge, did he abandon the faculty of displeasure?

Six persons will develop the faculty of final knowledge, but did not abandon the faculty of displeasure. The non-returner will both develop the faculty of final knowledge and abandoned the faculty of displeasure.

Whoever abandoned the faculty of displeasure, will he realise the faculty of one who has final knowledge?

The Worthy One abandoned the faculty of displeasure, but will not realise the faculty of one who has final knowledge. Two persons both abandoned the faculty of displeasure and will realise the faculty of one who has final knowledge.

Or else, whoever will realise the faculty of one who has final knowledge, did he abandon the faculty of displeasure?

Six persons will realise the faculty of one who has final knowledge, but did not abandon the faculty of displeasure. Two persons will both realise the faculty of one who has final knowledge and abandoned the faculty of displeasure. (The Faculty of Displeasure as Root)

477. Whoever developed the faculty of "I shall know the unknown", will he develop the faculty of final knowledge?

Two persons developed the faculty of "I shall know the unknown", but will not develop the faculty of final knowledge. Five persons both developed the faculty of "I shall know the unknown" and will develop the faculty of final knowledge.

Or else, whoever will develop the faculty of final knowledge, did he develop the faculty of "I shall know the unknown"?

Two persons will develop the faculty of final knowledge, but did not develop the faculty of "I shall know the unknown". Three persons will develop the faculty of final knowledge and developed the faculty of "I shall know the unknown".

Whoever developed the faculty of "I shall know the unknown", will he realise the faculty of one who has final knowledge?

The Worthy One developed the faculty of "I shall know the unknown", but will not realise the faculty of one who has final knowledge. Six persons both developed the faculty of "I shall know the unknown" and will realise the faculty of one who has final

knowledge.

Or else, whoever will realise the faculty of one who has final knowledge, did he develop the faculty of "I shall know the unknown"?

Two persons will realise the faculty of one who has final knowledge, but did not develop the faculty of "I shall know the unknown". Six persons will realise the faculty of one who has final knowledge and developed the faculty of "I shall know the unknown". (Based on the faculty of "I shall know the unknown")

478. Whoever developed the faculty of final knowledge, will he realise the faculty of one who has final knowledge? No.

Or else, whoever will realise the faculty of one who has final knowledge, did he develop the faculty of final knowledge? No. (The Faculty of Final Knowledge Root)

Opposite

479. Whoever did not fully understand the eye-faculty, will he not abandon the faculty of displeasure?

Five persons did not fully understand the eye-faculty, but it is not that they will not abandon the faculty of displeasure. Four persons both did not fully understand the eye-faculty and will not abandon the faculty of displeasure.

Or else, whoever will not abandon the faculty of displeasure, did he not fully understand the eye-faculty?

The Worthy One will not abandon the faculty of displeasure, but it is not that he did not fully understand the eye-faculty. Four persons will not abandon the faculty of displeasure and did not fully understand the eye-faculty.

Whoever did not fully understand the eye-faculty, will he not develop the faculty of "I shall know the unknown"?

Those worldlings who will obtain the path, they did not fully understand the eye-faculty, but it is not that they will not develop the faculty of "I shall know the unknown". Eight persons both did not fully understand the eye-faculty and will not develop the faculty of "I shall know the unknown".

Or else, whoever will not develop the faculty of "I shall know the unknown", did he not fully understand the eye-faculty?

The Worthy One will not develop the faculty of "I shall know the unknown", but it is not that he did not fully understand the eye-faculty. Eight persons will not develop the faculty of "I shall know the unknown" and did not fully understand the eye-faculty.

Whoever did not fully understand the eye-faculty, will he not develop the faculty of final knowledge?

Seven persons did not fully understand the eye-faculty, but it is not that they will not develop the faculty of final knowledge. Two persons both did not fully understand the eye-faculty and will not develop the faculty of final knowledge.

Or else, whoever will not develop the faculty of final knowledge, did he not fully understand the eye-faculty?

The Worthy One will not develop the faculty of final knowledge, but it is not that he did not fully understand the eye-faculty. Two persons will not develop the faculty of final knowledge and did not fully understand the eye-faculty.

Whoever did not fully understand the eye-faculty, will he not realise the faculty of one who has final knowledge?

Eight persons did not fully understand the eye-faculty, but it is not that they will not realise the faculty of one who has final knowledge. Those worldlings who will not obtain the path, they both did not fully understand the eye-faculty and will not realise the faculty of one who has final knowledge.

Or else, whoever will not realise the faculty of one who has final knowledge, did he not fully understand the eye-faculty?

The Worthy One will not realise the faculty of one who has final knowledge, but it is not that he did not fully understand the eye-faculty. Those worldlings who will not obtain the path, they will not realise the faculty of one who has final knowledge and did not fully understand the eye-faculty. (The Eye-Faculty Root)

480. Whoever did not abandon the faculty of displeasure, will he not develop the faculty of "I shall know the unknown"?

Those worldlings who will obtain the path, they did not abandon the faculty of displeasure, but it is not that they will not develop the faculty of "I shall know the unknown". Six persons both did not abandon the faculty of displeasure and will not develop the faculty of "I shall know the unknown".

Or else, whoever will not develop the faculty of "I shall know the unknown", did he not abandon the faculty of displeasure?

Three persons will not develop the faculty of "I shall know the unknown", but it is not that they did not abandon the faculty of displeasure. Six persons will not develop the faculty of "I shall know the unknown" and did not abandon the faculty of displeasure.

Whoever did not abandon the faculty of displeasure, will he not develop the faculty of final knowledge?

Six persons did not abandon the faculty of displeasure, but it is not that they will not develop the faculty of final knowledge. Those worldlings who will not obtain the path, they both did not abandon the faculty of displeasure and will not develop the faculty of final knowledge.

Or else, whoever will not develop the faculty of final knowledge, did he not abandon the faculty of displeasure?

Two persons will not develop the faculty of final knowledge, but it is not that they did not abandon the faculty of displeasure. Those worldlings who will not obtain the path, they will not develop the faculty of final knowledge and did not abandon the faculty of displeasure.

Whoever did not abandon the faculty of displeasure, will he not realise the faculty of one who has final knowledge?

Six persons did not abandon the faculty of displeasure, but it is not that they will not realise the faculty of one who has final knowledge. Those worldlings who will not obtain the path, they both did not abandon the faculty of displeasure and will not realise the faculty of one who has final knowledge.

Or else, whoever will not realise the faculty of one who has final knowledge, did he not abandon the faculty of displeasure?

The Worthy One will not realise the faculty of one who has final knowledge, but it is not that he did not abandon the faculty of displeasure. Those worldlings who will not obtain the path, they will not realise the faculty of one who has final knowledge and did not abandon the faculty of displeasure. (The Faculty of Displeasure as Root)

481. Whoever did not develop the faculty of "I shall know the unknown", will he not develop the faculty of final knowledge?

Two persons did not develop the faculty of "I shall know the unknown", but it is not that they will not develop the faculty of final knowledge. Those worldlings who will not obtain the path, they both did not develop the faculty of "I shall know the unknown" and will not develop the faculty of final knowledge.

Or else, whoever will not develop the faculty of final knowledge, did he not develop the faculty of "I shall know the unknown"?

Two persons will not develop the faculty of final knowledge, but it is not that they did not develop the faculty of "I shall know the unknown". Those worldlings who will not obtain the path, they will not develop the faculty of final knowledge and did not develop the faculty of "I shall know the unknown".

Whoever did not develop the faculty of "I shall know the unknown", will he not realise the faculty of one who has final knowledge?

Two persons did not develop the faculty of "I shall know the unknown", but it is not that they will not realise the faculty of one who has final knowledge. Those worldlings who will not obtain the path, they both did not develop the faculty of "I shall know the unknown" and will not realise the faculty of one who has final knowledge.

Or else, whoever will not realise the faculty of one who has final knowledge, did he not develop the faculty of "I shall know the unknown"?

The Worthy One will not realise the faculty of one who has final knowledge, but it is not that he did not develop the faculty of "I shall know the unknown". Those worldlings who will not obtain the path, they will not realise the faculty of one who has final knowledge and did not develop the faculty of "I shall know the unknown". (Based on the faculty of "I shall know the unknown")

482. Whoever did not develop the faculty of final knowledge, will he not realise the faculty of one who has final knowledge?

Eight persons did not develop the faculty of final knowledge, but it is not that they will not realise the faculty of one who has final knowledge. Those worldlings who will not obtain the path, they both did not develop the faculty of final knowledge and will not realise the faculty of one who has final knowledge.

Or else, whoever will not realise the faculty of one who has final knowledge, did he not develop the faculty of final knowledge?

The Worthy One will not realise the faculty of one who has final knowledge, but it is not that he did not develop the faculty of final knowledge. Those worldlings who will not obtain the path, they will not realise the faculty of one who has final knowledge and did not develop the faculty of final knowledge. (The Faculty of Final Knowledge Root).

The Section on Full Understanding.

The Pairs of Faculties is concluded.

The Yamaka Treatise is concluded.



ABOUT THIS TRANSLATION

This translation is part of the PaliVerse Project - the first complete, unified English translation of the Pāli Canon together with its Commentaries (Aṭṭhakathā) and Subcommentaries (Tīkā), accompanied by interactive study tools. PaliVerse is an ongoing project. The AI translations are continuously improved through experts' revisions and feedback. This text is the latest translation as of the date of download.

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