

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

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

02. The Book of Analysis (02. Vibhaṅgapāḷi)

5. Analysis of Faculties (5. Indriyavibhaṅgo)

[Vb 5, PTS 122-134]



PaliVerse

02. The Book of Analysis

5. Analysis of Faculties

1. The Abhidhamma Classification

219. 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.

220. Therein, what is the eye-faculty? Whatever eye is sensitive matter derived from the four primary elements, etc. that is the empty village - this is called "eye-faculty".

Therein, what is the ear-faculty, etc. the nose-faculty, etc. the tongue-faculty, etc. body-faculty? Whatever body is sensitive matter derived from the four primary elements... etc. that is the empty village - this is called "body-faculty".

Therein, what is the mind faculty? The mind faculty in one way - associated with contact. The mind faculty in two ways - there is with root, there is without roots. The mind faculty in three ways - there is wholesome, there is unwholesome, there is indeterminate. The mind faculty in four ways - there is sensual-sphere of existence, there is fine-material-sphere, there is immaterial-sphere of existence, there is not included. The mind faculty in five ways - there is associated with the faculty of pleasantness, there is associated with the faculty of pain, there is associated with the pleasure faculty, there is associated with the faculty of displeasure, there is associated with the equanimity faculty. The mind faculty in six ways - Eye-consciousness... etc. mind-consciousness. Thus the mind faculty is sixfold.

The mind faculty in seven ways - Eye-consciousness... etc. body-consciousness, mind-element, mind-consciousness element. Thus the mind faculty is sevenfold.

The mind faculty is eightfold - Eye-consciousness... etc. body-consciousness there is accompanied by pleasure, there is accompanied by pain, mind-element, mind-consciousness element. Thus the mind faculty is eightfold.

The mind faculty is ninefold - Eye-consciousness... etc. body-consciousness, mind-element, mind-consciousness element there is wholesome, there is unwholesome, there is indeterminate. Thus the mind faculty is ninefold.

The mind faculty is tenfold - Eye-consciousness... etc. body-consciousness there is accompanied by pleasure, there is accompanied by pain, mind-element, mind-consciousness element there is wholesome, there is unwholesome, there is indeterminate. Thus the mind faculty is tenfold, etc. thus the mind faculty is manifold. This is called "mind faculty".

Therein, what is the femininity faculty? Whatever female characteristic, female sign, feminine behaviour, feminine deportment, femininity, womanhood there is in a woman - this is called "femininity faculty".

Therein, what is the masculinity faculty? Whatever masculine sign, masculine characteristic, masculine behaviour, masculine deportment, masculinity, masculine state of a man - this is called "masculinity faculty".

Therein, what is the life faculty? The life faculty is twofold - there is the material life faculty, there is the immaterial life faculty.

Therein, what is the material life faculty? Whatever is the life span, duration, sustenance, nourishment, movement, conduct, protection, life, life faculty of those material states - this is called "material life faculty".

Therein, what is the immaterial life faculty? Whatever is the life span, duration, sustenance, nourishment, movement, conduct, protection, life, life faculty of those immaterial states - this is called "immaterial life faculty". This is called "life faculty".

Therein, what is the faculty of pleasantness? Whatever bodily comfort, bodily happiness, comfortable and pleasant feeling born of body-contact, comfortable and pleasant feeling born of body-contact - this is called "the faculty of pleasantness".

Therein, what is the faculty of pain? Whatever bodily discomfort, bodily pain, uncomfortable and painful feeling born of body-contact, uncomfortable and painful feeling born of body-contact - this is called "the faculty of pain".

Therein, what is the pleasure faculty? Whatever mental comfort, mental happiness, comfortable and pleasant feeling born of mind-contact, comfortable and pleasant feeling born of mind-contact - this is called "the pleasure faculty".

Therein, what is the faculty of displeasure? Whatever mental discomfort, mental pain, uncomfortable and painful feeling born of mind-contact, uncomfortable and painful feeling born of mind-contact - this is called "the faculty of displeasure".

Therein, what is the equanimity faculty? Whatever mental feeling that is neither comfortable nor uncomfortable, neither-unpleasant-nor-pleasant feeling born of mind-contact, neither-unpleasant-nor-pleasant feeling born of mind-contact - this is called "the equanimity faculty".

Therein, what is the faith faculty? Whatever faith, believing, confidence, devotion, faith, faith faculty, power of faith - this is called "the faith faculty".

Therein, what is the energy faculty? Whatever mental arousal of energy, exertion, effort, striving, endeavour, enthusiasm, strength, presence, unflagging effort, not abandoning desire, not abandoning the burden, taking up the burden, energy, energy faculty, power of energy - this is called "the energy faculty".

Therein, what is the mindfulness faculty? Whatever mindfulness, recollection, recalling, mindfulness, remembering, retaining, non-floating, non-forgetting, mindfulness, mindfulness faculty, power of mindfulness, right mindfulness - this is called "the mindfulness faculty".

Therein, what is the concentration faculty? That which is the stability of consciousness, the steadiness, the position, the non-disturbance, the non-distraction, the state of undisturbed mind, serenity, the concentration faculty, the power of concentration, right concentration - this is called "the concentration faculty".

Therein, what is the wisdom faculty? Whatever wisdom, understanding, etc. non-delusion, investigation of phenomena, right view - this is called "the wisdom faculty".

Therein, what is the faculty of "I shall know the unknown"? Whatever wisdom, understanding, etc. for the realisation of those phenomena that are unknown, unseen, unattained, unascertained, unrealised non-delusion, investigation of phenomena, right view, enlightenment factor of investigation of phenomena, path factor, included in the path - this is called the "faculty of 'I shall know the unknown'".

Therein, what is the faculty of final knowledge? Whatever wisdom, understanding, etc. for the realisation of those phenomena that are known, seen, attained, ascertained, realised non-delusion, investigation of phenomena, right view, enlightenment factor of investigation of phenomena, path factor, included in the path - this is called the faculty of final knowledge.

Therein, what is the faculty of one who has final knowledge? Whatever wisdom, understanding, etc. for the realisation of those phenomena of one who has final knowledge, that are seen, attained, ascertained, realised non-delusion, investigation of phenomena, right view, enlightenment factor of investigation of phenomena, path factor, included in the path - this is called the "faculty of one who has final knowledge".

The Higher Teaching Analysis.

2. The Question Section

221. 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.

222. Of the twenty-two faculties, how many are wholesome, how many are unwholesome, how many are indeterminate? Etc. How many are conflicting, how many are without conflict?

1. The threes

223. Ten faculties are indeterminate. The faculty of displeasure is unwholesome. The faculty of "I shall know the unknown" is wholesome. Four faculties may be wholesome, may be indeterminate. Six faculties may be wholesome, may be unwholesome, may be indeterminate.

Twelve faculties are not to be said - "associated with pleasant feeling", nor "associated with unpleasant feeling", nor "associated with neither-unpleasant-nor-pleasant feeling". Six faculties may be associated with pleasant feeling, may be

associated with neither-unpleasant-nor-pleasant feeling. Three faculties may be associated with pleasant feeling, may be associated with unpleasant feeling, may be associated with neither-unpleasant-nor-pleasant feeling. The life faculty may be associated with pleasant feeling, may be associated with unpleasant feeling, may be associated with neither-unpleasant-nor-pleasant feeling, may not be said - "associated with pleasant feeling", nor "associated with unpleasant feeling", nor "associated with neither-unpleasant-nor-pleasant feeling".

Seven faculties are states that are neither resultant nor have resultant quality. Three faculties are resultant. Two faculties are states that have resultant quality. The faculty of final knowledge may be resultant, may be a state that has resultant quality. Nine faculties may be resultant, may be states that have resultant quality, may be states that are neither resultant nor have resultant quality. Nine faculties are clung-to and subject to clinging. The faculty of displeasure is not clung-to but subject to clinging. Three faculties are neither clung-to nor subject to clinging. Nine faculties may be clung-to and subject to clinging, may be not clung-to but subject to clinging, may be neither clung-to nor subject to clinging.

Nine faculties are undefiled but subject to defilement. The faculty of displeasure is defiled and subject to defilement. Three faculties are undefiled and not subject to defilement. Three faculties may be undefiled but subject to defilement, may be undefiled and not subject to defilement. Six faculties may be defiled and subject to defilement, may be undefiled but subject to defilement, may be undefiled and not subject to defilement. Nine faculties are without applied and sustained thought. The faculty of displeasure is with applied and sustained thought. The equanimity faculty may be with applied and sustained thought, may be without applied and sustained thought. Eleven faculties may be with applied and sustained thought, may be without applied but sustained thought only, may be without applied and sustained thought.

Eleven faculties are not to be said - "accompanied by rapture", nor "accompanied by pleasure", nor "accompanied by equanimity". The pleasure faculty may be accompanied by rapture, not accompanied by pleasure, not accompanied by equanimity, may not be said - "accompanied by rapture". Six faculties may be accompanied by rapture, may be accompanied by pleasure, may be accompanied by equanimity. Four faculties may be accompanied by rapture, may be accompanied by pleasure, may be accompanied by equanimity, may not be said - "accompanied by rapture", nor "accompanied by pleasure", nor "accompanied by equanimity".

Fifteen faculties are to be abandoned neither by seeing nor by meditative development. The faculty of displeasure may be to be abandoned through vision, may be to be abandoned by meditative development. Six faculties may be to be abandoned through vision, may be to be abandoned by meditative development, may be to be abandoned neither by seeing nor by meditative development. Fifteen faculties are connected with a root to be abandoned neither by seeing nor by meditative development. The faculty of displeasure may be connected with a root to be abandoned through vision, may be connected with a root to be abandoned by meditative development. Six faculties may be connected with a root to be abandoned through vision, may be connected with a root to be abandoned by meditative development, may be connected with a root to be abandoned neither by seeing nor by meditative development.

Ten faculties are leading to neither accumulation nor to non-accumulation. The faculty of displeasure is leading to accumulation. The faculty of "I shall know the unknown" is leading to non-accumulation. The faculty of final knowledge may be leading to non-accumulation, may be leading to neither accumulation nor to non-accumulation. Nine faculties may be leading to accumulation, may be leading to non-accumulation, may be leading to neither accumulation nor to non-accumulation. Ten faculties are neither trainee nor one beyond training. Two faculties are trainee. The faculty of one who has final knowledge is one beyond training. Nine faculties may be trainee, may be one beyond training, may be neither trainee nor one beyond training.

Ten faculties are limited. Three faculties are limitless. Nine faculties may be limited, may be exalted, may be limitless. Seven faculties are without object. Two faculties have a limited object. Three faculties have a limitless object. The faculty of displeasure may have a limited object, may have an exalted object, does not have a limitless object, may not be said - "limited object", nor "exalted object". Nine faculties may have a limited object, may have an exalted object, may have a limitless object, may not be said - "having a limited object", nor "having an exalted object", nor "having a limitless object".

Nine faculties are middling. The faculty of displeasure is inferior. Three faculties are superior. Three faculties may be middling, may be superior. Six faculties may be inferior, may be middling, may be superior. Ten faculties are undetermined. The faculty of "I shall know the unknown" is with fixed course of the right path. Four faculties may be with fixed course of the right path, may be undetermined. The faculty of displeasure may be with fixed course of the wrong path, may be undetermined. Six faculties may be with fixed course of the wrong path, may be with fixed course of the right path, may be undetermined. Seven faculties are without object. Four faculties are not to be said - "having the path as object", nor "connected with the path as root", nor "having path predominance". The faculty of "I shall know the unknown" does not have the path as object, may be connected with the path as root, may have path predominance, may not be said - "connected with the path as root", nor "path predominance". The faculty of final knowledge does not have the path as object, may be connected with the path as root, may have path predominance, may not be said - "connected with the path as root", nor "path predominance". Nine faculties may have the path as object, may be connected with the path as root, may have path predominance, may not be said - "having the path as object", nor "connected with the path as root", nor "having path predominance".

Ten faculties may be arisen, may be subject to arise, are not to be said - "unarisen". Two faculties may be arisen, may be unarisen, are not to be said - "subject to arise". Ten faculties may be arisen, may be unarisen, may be subject to arise; may be past, may be future, may be present. Seven faculties are without object. Two faculties have a present object. Three faculties are not to be said - "having a past object", nor "having a future object", nor "having a present object". Ten faculties may have a past object, may have a future object, may have a present object, may not be said - "having a past object", nor "having a future object", nor "having a present object"; may be internal, may be external, may be internal-external. Seven faculties are without object. Three faculties have an external object. Four faculties may have an internal object, may have an external object, may have an internal-external object,

eight faculties may have an internal object, may have an external object, may have an internal-external object, may not be said - "having an internal object", nor "having an external object", nor "having an internal-external object". Five faculties are non-manifest but impinging. Seventeen faculties are non-manifest and non-impinging.

2. The twos

224. Four faculties are roots. Eighteen faculties are not roots. Seven faculties are with root. Nine faculties are rootless. Six faculties may be with root, may be rootless. Seven faculties are associated with root. Nine faculties are dissociated from root. Six faculties may be associated with root, may be dissociated from root. Four faculties are both roots and with root. Nine faculties are not to be said - "both roots and with root", nor "with root and not roots". Three faculties are not to be said - "both roots and with root". With root and not roots. Six faculties are not to be said - "both roots and with root", may be with root and not roots, may not be said - "with root and not roots".

Four faculties are both roots and associated with root. Nine faculties are not to be said - "both roots and associated with root", nor "associated with root and not roots". Three faculties are not to be said - "both roots and associated with root", "associated with root and not roots". Six faculties are not to be said - "both roots and associated with root", may be associated with root and not roots, may not be said - "associated with root and not roots".

Nine faculties are non-roots and rootless. Three faculties are non-roots with root. Four faculties are not to be said - "non-roots with root", nor "non-roots and rootless". Six faculties may be non-roots with root, may be non-roots and rootless.

With condition. Conditioned. Non-manifest. Five faculties are impinging. Seventeen faculties are non-impinging. Seven faculties are material. Fourteen faculties are immaterial. The life faculty may be material, may be immaterial. Ten faculties are mundane. Three faculties are supramundane. Nine faculties may be mundane, may be supramundane; cognisable in some way, not cognisable in some way.

Non-mental corruptions. Ten faculties are with mental corruptions. Three faculties are without mental corruptions. Nine faculties may be with mental corruptions, may be without mental corruptions. Fifteen faculties are dissociated from mental corruptions. The faculty of displeasure is associated with mental corruptions. Six faculties may be associated with mental corruptions, may be dissociated from mental corruptions. Ten faculties are not to be said - "both mental corruptions and with mental corruptions", "with mental corruptions and not mental corruptions". Three faculties are not to be said - "both mental corruptions and with mental corruptions", nor "with mental corruptions and not mental corruptions". Nine faculties are not to be said - "both mental corruptions and with mental corruptions", they may be with mental corruptions and not mental corruptions, they may not be said - "with mental corruptions and not mental corruptions".

Fifteen faculties are not to be said - "both mental corruptions and associated with mental corruptions", nor "associated with mental corruptions and not mental corruptions". The faculty of displeasure is not to be said - "both a mental corruption and associated with mental corruptions", "associated with mental corruptions and not a mental corruption". Six faculties are not to be said - "both mental corruptions and

associated with mental corruptions", they may be associated with mental corruptions and not mental corruptions, they may not be said - "associated with mental corruptions and not mental corruptions". Nine faculties are dissociated from mental corruptions but with mental corruptions. Three faculties are dissociated from mental corruptions and without mental corruptions. The faculty of displeasure is not to be said - "dissociated from mental corruptions but with mental corruptions", nor "dissociated from mental corruptions and without mental corruptions". Three faculties may be dissociated from mental corruptions but with mental corruptions, may be dissociated from mental corruptions and without mental corruptions. Six faculties may be dissociated from mental corruptions but with mental corruptions, may be dissociated from mental corruptions and without mental corruptions, may not be said - "dissociated from mental corruptions but with mental corruptions", nor "dissociated from mental corruptions and without mental corruptions".

They are non-mental fetters. Ten faculties are subject to mental fetters. Three faculties are not subject to mental fetters. Nine faculties may be subject to mental fetters, may be not subject to mental fetters. Fifteen faculties are dissociated from mental fetters. The faculty of displeasure is associated with mental fetters. Six faculties may be associated with mental fetters, may be dissociated from mental fetters. Ten faculties are not to be said - "both mental fetters and subject to mental fetters", subject to mental fetters and not mental fetters. Three faculties are not to be said - "both mental fetters and subject to mental fetters", nor "subject to mental fetters and not mental fetters". Nine faculties are not to be said - "both mental fetters and subject to mental fetters", they may be subject to mental fetters and not mental fetters, they may not be said - "subject to mental fetters and not mental fetters".

Fifteen faculties are not to be said - "both mental fetters and associated with mental fetters", nor "associated with mental fetters and not mental fetters". The faculty of displeasure is not to be said - "both a mental fetter and associated with mental fetters", it is associated with mental fetters and not a mental fetter. Six faculties are not to be said - "both mental fetters and associated with mental fetters", they may be associated with mental fetters and not mental fetters, they may not be said - "associated with mental fetters and not mental fetters".

Nine faculties are dissociated from mental fetters but subject to mental fetters. Three faculties are dissociated from mental fetters and not subject to mental fetters. The faculty of displeasure is not to be said - "dissociated from mental fetters but subject to mental fetters", nor "dissociated from mental fetters and not subject to mental fetters". Three faculties may be dissociated from mental fetters but subject to mental fetters, may be dissociated from mental fetters and not subject to mental fetters. Six faculties may be dissociated from mental fetters but subject to mental fetters, may be dissociated from mental fetters and not subject to mental fetters, may not be said - "dissociated from mental fetters but subject to mental fetters", nor "dissociated from mental fetters and not subject to mental fetters".

They are non-mental knots. Ten faculties are subject to mental knots. Three faculties are not subject to mental knots. Nine faculties may be subject to mental knots, may be not subject to mental knots. Fifteen faculties are dissociated from mental knots. The faculty of displeasure is associated with mental knots. Six faculties may be associated with mental knots, may be dissociated from mental knots. Ten faculties

are not to be said - "both mental knots and subject to mental knots", they are subject to mental knots and not mental knots. Three faculties are not to be said - "both mental knots and subject to mental knots", nor "subject to mental knots and not mental knots". Nine faculties are not to be said - "both mental knots and subject to mental knots", may be subject to mental knots and not mental knots, may not be said - "subject to mental knots and not mental knots".

Fifteen faculties are not to be said - "both mental knots and associated with mental knots", nor "associated with mental knots and not mental knots". The faculty of displeasure is not to be said - "both a mental knot and associated with mental knots", it is associated with mental knots and not a mental knot. Six faculties are not to be said - "both mental knots and associated with mental knots", may be associated with mental knots and not mental knots, may not be said - "associated with mental knots and not mental knots".

Nine faculties are dissociated from mental knots but subject to mental knots. Three faculties are dissociated from mental knots and not subject to mental knots. The faculty of displeasure is not to be said - "dissociated from mental knots but subject to mental knots", nor "dissociated from mental knots and not subject to mental knots". Three faculties may be dissociated from mental knots but subject to mental knots, may be dissociated from mental knots and not subject to mental knots. Six faculties may be dissociated from mental knots but subject to mental knots, may be dissociated from mental knots and not subject to mental knots, may not be said - "dissociated from mental knots but subject to mental knots", nor "dissociated from mental knots and not subject to mental knots".

Non-mental floods, etc. non-mental bonds, etc. non-mental hindrances. Ten faculties are subject to mental hindrances. Three faculties are not subject to mental hindrances. Nine faculties may be subject to mental hindrances, may be not subject to mental hindrances. Fifteen faculties are dissociated from mental hindrances. The faculty of displeasure is associated with mental hindrances. Six faculties may be associated with mental hindrances, may be dissociated from mental hindrances. Ten faculties are not to be said - "both mental hindrances and subject to mental hindrances", they are subject to mental hindrances and not mental hindrances. Three faculties are not to be said - "both mental hindrances and subject to mental hindrances", nor "subject to mental hindrances and not mental hindrances". Nine faculties are not to be said - "both mental hindrances and subject to mental hindrances", may be subject to mental hindrances and not mental hindrances, may not be said - "subject to mental hindrances and not mental hindrances".

Fifteen faculties are not to be said - "both mental hindrances and associated with mental hindrances", nor "associated with mental hindrances and not mental hindrances". The faculty of displeasure is not to be said - "both a mental hindrance and associated with mental hindrances", it is associated with mental hindrances and not a mental hindrance. Six faculties are not to be said - "both mental hindrances and associated with mental hindrances", may be associated with mental hindrances and not mental hindrances, may not be said - "associated with mental hindrances and not mental hindrances".

Nine faculties are dissociated from mental hindrances but subject to mental hindrances. Three faculties are dissociated from mental hindrances and not subject to mental hindrances. The faculty of displeasure is not to be said - "dissociated from mental hindrances but subject to mental hindrances", nor "dissociated from mental hindrances and not subject to mental hindrances". Three faculties may be dissociated from mental hindrances but subject to mental hindrances, may be dissociated from mental hindrances and not subject to mental hindrances. Six faculties may be dissociated from mental hindrances but subject to mental hindrances, may be dissociated from mental hindrances and not subject to mental hindrances, may not be said - "dissociated from mental hindrances but subject to mental hindrances", nor "dissociated from mental hindrances and not subject to mental hindrances".

They are non-adherence. Ten faculties are adhered to. Three faculties are not adhered to. Nine faculties may be adhered to, may be not adhered to. Sixteen faculties are dissociated from adherence. Six faculties may be associated with adherence, may be dissociated from adherence. Ten faculties are not to be said - "both adherence and adhered to", they are adhered to but not adherence. Three faculties are not to be said - "both adherence and adhered to", nor "adhered to but not adherence". Nine faculties are not to be said - "both adherence and adhered to", may be adhered to but not adherence, may not be said - "adhered to but not adherence". Ten faculties are dissociated from adherence but adhered to. Three faculties are dissociated from adherence and not adhered to. Three faculties may be dissociated from adherence but adhered to, may be dissociated from adherence and not adhered to. Six faculties may be dissociated from adherence but adhered to, may be dissociated from adherence and not adhered to, may not be said - "dissociated from adherence but adhered to", nor "dissociated from adherence and not adhered to".

Seven faculties are without object. Fourteen faculties are with sense-object. The life faculty may be with sense-object, may be without sense-object. Twenty-one faculties are not consciousness. The mind faculty is consciousness. Thirteen faculties are mental factors. Eight faculties are not mental factors. The life faculty may be a mental factor, may be not a mental factor. Thirteen faculties are associated with consciousness. Seven faculties are dissociated from consciousness. The life faculty may be associated with consciousness, may be dissociated from consciousness. The mind faculty is not to be spoken of - "associated with consciousness", nor "dissociated from consciousness".

Thirteen faculties are conjoined with consciousness. Seven faculties are disjoined from consciousness. The life faculty may be conjoined with consciousness, may be disjoined from consciousness. The mind faculty is not to be spoken of - "conjoined with consciousness", nor "disjoined from consciousness". Thirteen faculties are consciousness-originated. Eight faculties are not consciousness-originated. The life faculty may be consciousness-originated, may be not consciousness-originated.

Thirteen faculties are concomitant with consciousness. Eight faculties are not concomitant with consciousness. The life faculty may be concomitant with consciousness, may be not concomitant with consciousness. Thirteen faculties are consecutive to consciousness. Eight faculties are not consecutive to consciousness. The life faculty may be consecutive to consciousness, may be not consecutive to

consciousness.

Thirteen faculties originate conjoined with consciousness. Eight faculties do not originate conjoined with consciousness. The life faculty may originate conjoined with consciousness, may not originate conjoined with consciousness. Thirteen faculties originate conjoined with consciousness and arise together with it. Eight faculties do not originate conjoined with consciousness and arise together with it. The life faculty may originate conjoined with consciousness and arise together with it, may not originate conjoined with consciousness and arise together with it. Thirteen faculties originate conjoined with consciousness and follow it. Eight faculties do not originate conjoined with consciousness and follow it. The life faculty may originate conjoined with consciousness and follow it, may not originate conjoined with consciousness and follow it. Six faculties are internal. Sixteen faculties are external.

Seven faculties are derived. Fourteen faculties are non-derived. The life faculty may be derived, may be non-derived. Nine faculties are clung-to. Four faculties are not clung-to. Nine faculties may be clung-to, may be not clung-to. They are not clinging. Ten faculties are subject to clinging. Three faculties are not subject to clinging. Nine faculties may be subject to clinging, may be not subject to clinging. Sixteen faculties are dissociated from clinging. Six faculties may be associated with clinging, may be dissociated from clinging. Ten faculties are not to be said - "both clinging and subject to clinging", they are subject to clinging but not clinging. Three faculties are not to be said - "both clinging and subject to clinging", nor "subject to clinging but not clinging". Nine faculties are not to be said - "both clinging and subject to clinging", may be subject to clinging but not clinging. Ten faculties may be subject to clinging but not clinging, may not be said - "subject to clinging but not clinging".

Sixteen faculties are not to be said - "both clinging and associated with clinging", nor "associated with clinging but not clinging". Six faculties are not to be said - "both clinging and associated with clinging", may be associated with clinging but not clinging, may not be said - "associated with clinging but not clinging". Ten faculties are dissociated from clinging but subject to clinging. Three faculties are dissociated from clinging and not subject to clinging. Three faculties may be dissociated from clinging but subject to clinging, may be dissociated from clinging and not subject to clinging. Six faculties may be dissociated from clinging but subject to clinging, may be dissociated from clinging and not subject to clinging, may not be said - "dissociated from clinging but subject to clinging", nor "dissociated from clinging and not subject to clinging".

Not mental defilements. Ten faculties are subject to defilement. Three faculties are not subject to defilement. Nine faculties may be subject to defilement, may be not subject to defilement. Fifteen faculties are undefiled. The faculty of displeasure is defiled. Six faculties may be defiled, may be undefiled. Fifteen faculties are dissociated from mental defilements. The faculty of displeasure is associated with mental defilements. Six faculties may be associated with mental defilements, may be dissociated from mental defilements. Ten faculties are not to be said - "both mental defilements and subject to defilement", subject to defilement but not mental defilements. Three faculties are not to be said - "both mental defilements and subject to defilement", nor "subject to defilement but not mental defilements". Nine faculties are not to be said - "both mental defilements and subject to defilement", may be

subject to defilement but not mental defilements, may not be said - "subject to defilement but not mental defilements".

Fifteen faculties are not to be said - "both mental defilements and defiled", nor "defiled but not mental defilements". The faculty of displeasure is not to be said - "both mental defilement and defiled", defiled but not mental defilement. Six faculties are not to be said - "both mental defilements and defiled", may be defiled but not mental defilements, may not be said - "defiled but not mental defilements".

Fifteen faculties are not to be said - "both mental defilements and associated with mental defilements", nor "associated with mental defilements but not mental defilements". The faculty of displeasure is not to be said - "both mental defilement and associated with mental defilements", associated with mental defilements but not mental defilement. Six faculties are not to be said - "both mental defilements and associated with mental defilements", may be associated with mental defilements but not mental defilements, may not be said - "associated with mental defilements but not mental defilements". Nine faculties are dissociated from mental defilements but subject to defilement. Three faculties are dissociated from mental defilements and not subject to defilement. The faculty of displeasure is not to be said - "dissociated from mental defilements but subject to defilement", nor "dissociated from mental defilements and not subject to defilement". Three faculties may be dissociated from mental defilements but subject to defilement, may be dissociated from mental defilements and not subject to defilement. Six faculties may be dissociated from mental defilements but subject to defilement, may be dissociated from mental defilements and not subject to defilement, may not be said - "dissociated from mental defilements but subject to defilement", nor "dissociated from mental defilements and not subject to defilement".

Fifteen faculties are not to be abandoned through vision. Seven faculties may be to be abandoned through vision, may be not to be abandoned through vision. Fifteen faculties are not to be abandoned by meditative development. Seven faculties may be to be abandoned by meditative development, may be not to be abandoned by meditative development. Fifteen faculties are not connected with a root to be abandoned through vision. Seven faculties may be connected with a root to be abandoned through vision, may not be connected with a root to be abandoned through vision. Fifteen faculties are not connected with a root to be abandoned by meditative development. Seven faculties may be connected with a root to be abandoned by meditative development, may not be connected with a root to be abandoned by meditative development.

Nine faculties are without applied thought. The faculty of displeasure is with applied thought. Twelve faculties may be with applied thought, may be without applied thought. Nine faculties are without sustained thought. The faculty of displeasure is with sustained thought. Twelve faculties may be with sustained thought, may be without sustained thought. Eleven faculties are without rapture. Eleven faculties may be with rapture, may be without rapture. Eleven faculties are not accompanied by rapture. Eleven faculties may be accompanied by rapture, may be not accompanied by rapture. Twelve faculties are not accompanied by pleasure. Ten faculties may be

accompanied by pleasure, may be not accompanied by pleasure. Twelve faculties are not accompanied by equanimity. Ten faculties may be accompanied by equanimity, may be not accompanied by equanimity.

Ten faculties are sensual-sphere. Three faculties are non-sensual-sphere. Nine faculties may be sensual-sphere, may be non-sensual-sphere. Thirteen faculties are non-fine-material-sphere. Nine faculties may be fine-material-sphere, may be non-fine-material-sphere. Fourteen faculties are not immaterial-sphere. Eight faculties may be immaterial-sphere, may be not immaterial-sphere. Ten faculties are included. Three faculties are not included. Nine faculties may be included, may be not included. Eleven faculties are not leading to liberation. The faculty of "I shall know the unknown" is leading to liberation. Ten faculties may be leading to liberation, may be not leading to liberation. Ten faculties are undetermined. The faculty of "I shall know the unknown" is fixed in destination. Eleven faculties may be fixed in destination, may be undetermined. Ten faculties are surpassed. Three faculties are unsurpassed. Nine faculties may be surpassed, may be unsurpassed. Fifteen faculties are without conflict. The faculty of displeasure is with conflict. Six faculties may be with conflict, may be without conflict.

The question section.

The Analysis of Faculties 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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