

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

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

07. Pairs-2 (07. Yamakapāḷi-2)

7. Pairs on Underlying Tendencies (7. Anusayayamakaṃ)

[Ya 7.1-7.2.8, PTS 1.268-1.378]



PaliVerse

07. Pairs-2

7. Pairs on Underlying Tendencies

1. Seven underlying tendencies - the underlying tendency to sensual lust, the underlying tendency to aversion, the underlying tendency to conceit, the underlying tendency to wrong view, the underlying tendency to sceptical doubt, the underlying tendency to lust for existence, the underlying tendency to ignorance.

1. The Section on Place of Arising

2. Where does the underlying tendency to sensual lust underlie? In the sensual element, in the two feelings, here the underlying tendency to sensual lust underlies.

Where does the underlying tendency to aversion underlie? In unpleasant feeling, here the underlying tendency to aversion underlies.

Where does the underlying tendency to conceit underlie? In the sensual element, in the two feelings, in the fine-material sphere element, in the immaterial sphere element, here the underlying tendency to conceit underlies.

Where does the underlying tendency to wrong view underlie? In all phenomena included in identity, here the underlying tendency to wrong view underlies.

Where does the underlying tendency to sceptical doubt underlie? In all phenomena included in identity, here the underlying tendency to sceptical doubt underlies.

Where does the underlying tendency to lust for existence underlie? In the fine-material sphere element, in the immaterial sphere element, here the underlying tendency to lust for existence underlies.

Where does the underlying tendency to ignorance underlie? In all phenomena included in identity, here the underlying tendency to ignorance underlies.

The Section on Place of Arising.

2. The Great Section 1. The Section on Underlying Tendency

Conformity Person

3. For whom does the underlying tendency to sensual lust underlie, does the underlying tendency to aversion underlie for that one? Yes.

Or else, for whom does the underlying tendency to aversion underlie, does the underlying tendency to sensual lust underlie for that one? Yes.

For whom does the underlying tendency to sensual lust underlie, does the underlying tendency to conceit underlie for that one? Yes.

Or else, for whom does the underlying tendency to conceit underlie, does the underlying tendency to sensual lust underlie for that one?

For a non-returner the underlying tendency to conceit underlies, but the underlying tendency to sensual lust does not underlie for that one. For three persons both the underlying tendency to conceit underlies and the underlying tendency to sensual lust underlies.

For whom does the underlying tendency to sensual lust underlie, does the underlying tendency to wrong view underlie for that one?

For two persons the underlying tendency to sensual lust underlies, but the underlying tendency to wrong view does not underlie for them. For a worldling both the underlying tendency to sensual lust underlies and the underlying tendency to wrong view underlies.

Or else, for whom does the underlying tendency to wrong view underlie, does the underlying tendency to sensual lust underlie for that one? Yes.

For whom does the underlying tendency to sensual lust underlie, does the underlying tendency to sceptical doubt underlie for that one?

For two persons the underlying tendency to sensual lust underlies, but the underlying tendency to sceptical doubt does not underlie for them. For a worldling both the underlying tendency to sensual lust underlies and the underlying tendency to sceptical doubt underlies.

Or else, for whom does the underlying tendency to sceptical doubt underlie, does the underlying tendency to sensual lust underlie for that one? Yes.

For whom does the underlying tendency to sensual lust underlie, does the underlying tendency to lust for existence underlie for that one? Yes.

Or else, for whom does the underlying tendency to lust for existence underlie, does the underlying tendency to sensual lust underlie for that one?

For a non-returner the underlying tendency to lust for existence underlies, but the underlying tendency to sensual lust does not underlie for that one. For three persons both the underlying tendency to lust for existence underlies and the underlying tendency to sensual lust underlies.

For whom does the underlying tendency to sensual lust underlie, does the underlying tendency to ignorance underlie for that one? Yes.

Or else, for whom does the underlying tendency to ignorance underlie, does the underlying tendency to sensual lust underlie for that one?

For a non-returner the underlying tendency to ignorance underlies, but the underlying tendency to sensual lust does not underlie for that one. For three persons both the underlying tendency to ignorance underlies and the underlying tendency to sensual lust underlies.

4. For whom does the underlying tendency to aversion underlie, does the underlying tendency to conceit underlie for that one? Yes.

Or else, for whom does the underlying tendency to conceit underlie, does the underlying tendency to aversion underlie for that one?

For a non-returner the underlying tendency to conceit underlies, but the underlying tendency to aversion does not underlie for that one. For three persons both the underlying tendency to conceit underlies and the underlying tendency to aversion underlies.

For whom does the underlying tendency to aversion underlie, does the underlying tendency to wrong view underlie for that one... etc. does the underlying tendency to sceptical doubt underlie for that one? For two persons the underlying tendency to aversion underlies, but the underlying tendency to sceptical doubt does not underlie for them. For a worldling both the underlying tendency to aversion underlies and the underlying tendency to sceptical doubt underlies.

Or else, for whom does the underlying tendency to sceptical doubt underlie, does the underlying tendency to aversion underlie for that one? Yes.

For whom does the underlying tendency to aversion underlie, does the underlying tendency to lust for existence underlie for that one... etc. does the underlying tendency to ignorance underlie for that one? Yes.

Or else, for whom does the underlying tendency to ignorance underlie, does the underlying tendency to aversion underlie for that one?

For a non-returner the underlying tendency to ignorance underlies, but the underlying tendency to aversion does not underlie for that one. For three persons both the underlying tendency to ignorance underlies and the underlying tendency to aversion underlies.

5. For whom does the underlying tendency to conceit underlie, does the underlying tendency to wrong view underlie for that one... etc... does the underlying tendency to sceptical doubt underlie for that one?

For three persons the underlying tendency to conceit underlies, but the underlying tendency to sceptical doubt does not underlie for them. For a worldling both the underlying tendency to conceit underlies and the underlying tendency to sceptical doubt underlies.

Or else, for whom does the underlying tendency to sceptical doubt underlie, does the underlying tendency to conceit underlie for that one? Yes.

For whom does the underlying tendency to conceit underlie, does the underlying tendency to lust for existence underlie for that one... etc... does the underlying tendency to ignorance underlie for that one? Yes.

Or else, for whom does the underlying tendency to ignorance underlie, does the underlying tendency to conceit underlie for that one? Yes.

6. For whom does the underlying tendency to wrong view underlie, does the underlying tendency to sceptical doubt underlie for that one? Yes.

Or else, for whom does the underlying tendency to sceptical doubt underlie, does the underlying tendency to wrong view underlie for that one? Yes.

For whom does the underlying tendency to wrong view underlie, does the underlying tendency to lust for existence underlie for that one... etc. does the underlying tendency to ignorance underlie for that one? Yes.

Or else, for whom does the underlying tendency to ignorance underlie, does the underlying tendency to wrong view underlie for that one?

For three persons the underlying tendency to ignorance underlies, but the underlying tendency to wrong view does not underlie for them. For a worldling both the underlying tendency to ignorance underlies and the underlying tendency to wrong view underlies.

7. For whom does the underlying tendency to sceptical doubt underlie, does the underlying tendency to lust for existence underlie for that one... etc... does the underlying tendency to ignorance underlie for that one? Yes.

Or else, for whom does the underlying tendency to ignorance underlie, does the underlying tendency to sceptical doubt underlie for that one?

For three persons the underlying tendency to ignorance underlies, but the underlying tendency to sceptical doubt does not underlie for them. For a worldling both the underlying tendency to ignorance underlies and the underlying tendency to sceptical doubt underlies.

8. For whom does the underlying tendency to lust for existence underlie, does the underlying tendency to ignorance underlie for that one? Yes.

Or else, for whom does the underlying tendency to ignorance underlie, does the underlying tendency to lust for existence underlie for that one? Yes. (The One-Root Section)

9. For whom do the underlying tendency to sensual lust and the underlying tendency to aversion underlie, does the underlying tendency to conceit underlie for that one? Yes.

Or else, for whom does the underlying tendency to conceit underlie, do the underlying tendency to sensual lust and the underlying tendency to aversion underlie for that one?

For a non-returner the underlying tendency to conceit underlies, but the underlying tendency to sensual lust and the underlying tendency to aversion do not underlie for that one. For three persons both the underlying tendency to conceit underlies and the underlying tendency to sensual lust and the underlying tendency to aversion underlie.

For whom do the underlying tendency to sensual lust and the underlying tendency to aversion underlie, does the underlying tendency to wrong view underlie for that one... etc. does the underlying tendency to sceptical doubt underlie for that one?

For two persons the underlying tendency to sensual lust and the underlying tendency to aversion underlie, but the underlying tendency to sceptical doubt does not underlie for them. For a worldling both the underlying tendency to sensual lust and the underlying tendency to aversion underlie and the underlying tendency to sceptical doubt underlies.

Or else, for whom does the underlying tendency to sceptical doubt underlie, do the underlying tendency to sensual lust and the underlying tendency to aversion underlie for that one? Yes.

For whom do the underlying tendency to sensual lust and the underlying tendency to aversion underlie, does the underlying tendency to lust for existence underlie for that one... etc. does the underlying tendency to ignorance underlie for that one? Yes.

Or else, for whom does the underlying tendency to ignorance underlie, do the underlying tendency to sensual lust and the underlying tendency to aversion underlie for that one?

For a non-returner the underlying tendency to ignorance underlies, but the underlying tendency to sensual lust and the underlying tendency to aversion do not underlie for that one. For three persons both the underlying tendency to ignorance underlies and the underlying tendency to sensual lust and the underlying tendency to aversion underlie. (The dyad-based)

10. For whom do the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit underlie, does the underlying tendency to wrong view underlie for that one... etc. does the underlying tendency to sceptical doubt underlie for that one?

For two persons the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit underlie, but the underlying tendency to sceptical doubt does not underlie for them. For a worldling the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit underlie and the underlying tendency to sceptical doubt underlies.

Or else, for whom does the underlying tendency to sceptical doubt underlie, do the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit underlie for that one? Yes.

For whom do the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit underlie, does the underlying tendency to lust for existence underlie for that one... etc. does the underlying tendency to ignorance underlie for that one? Yes.

Or else, for whom does the underlying tendency to ignorance underlie, do the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit underlie for that one?

For a non-returner the underlying tendency to ignorance and the underlying tendency to conceit underlie, but the underlying tendency to sensual lust and the underlying tendency to aversion do not underlie for that one. For three persons both the underlying tendency to ignorance underlies and the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit underlie. (The triad-based)

11. For whom do the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view underlie, does the underlying tendency to sceptical doubt underlie for that one? Yes.

Or else, for whom does the underlying tendency to sceptical doubt underlie, do the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view underlie for that one? Yes.

For whom do the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view underlie, does the underlying tendency to lust for existence underlie for that one... etc. does the underlying tendency to ignorance underlie for that one? Yes.

Or else, for whom does the underlying tendency to ignorance underlie, do the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view underlie for that one?

For a non-returner the underlying tendency to ignorance and the underlying tendency to conceit underlie, but the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to wrong view do not underlie for that one. For two persons the underlying tendency to ignorance and the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit underlie, but the underlying tendency to wrong view does not underlie for them. For a worldling both the underlying tendency to ignorance underlies and the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view underlie. (The tetrad-based.)

12. For whom do the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt underlie, does the underlying tendency to lust for existence... etc. does the underlying tendency to ignorance underlie for that one? Yes.

Or else, for whom does the underlying tendency to ignorance underlie, do the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt underlie for that one?

For a non-returner the underlying tendency to ignorance and the underlying tendency to conceit underlie, but the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to wrong view and the underlying tendency to sceptical doubt do not underlie for that one. For two persons the underlying tendency to ignorance and the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit underlie, but the underlying tendency to wrong view and the underlying tendency to sceptical doubt do not underlie for them. For a worldling both the underlying tendency to ignorance underlies and the underlying tendency to sensual lust and the underlying

tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt underlie. (The Pentad as Root)

13. For whom do the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt and the underlying tendency to lust for existence underlie, does the underlying tendency to ignorance underlie for that one? Yes.

Or else, for whom does the underlying tendency to ignorance underlie, do the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt and the underlying tendency to lust for existence underlie for that one?

For a non-returner the underlying tendency to ignorance and the underlying tendency to conceit and the underlying tendency to lust for existence underlie, but the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to wrong view and the underlying tendency to sceptical doubt do not underlie for that one. For two persons the underlying tendency to ignorance and the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to lust for existence underlie, but the underlying tendency to wrong view and the underlying tendency to sceptical doubt do not underlie for them. For a worldling both the underlying tendency to ignorance underlies and the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt and the underlying tendency to lust for existence underlie. (The Sixfold Root)

Conformity Place

14. Where the underlying tendency to sensual lust underlies, does the underlying tendency to aversion underlie there? No.

Or else, where the underlying tendency to aversion underlies, does the underlying tendency to sensual lust underlie there? No.

Where the underlying tendency to sensual lust underlies, does the underlying tendency to conceit underlie there? Yes.

Or else, where the underlying tendency to conceit underlies, does the underlying tendency to sensual lust underlie there?

In the fine-material sphere element, in the immaterial sphere element, here the underlying tendency to conceit underlies, but the underlying tendency to sensual lust does not underlie there. In the sensual element, in the two feelings, here both the underlying tendency to conceit underlies and the underlying tendency to sensual lust underlies.

Where the underlying tendency to sensual lust underlies, does the underlying tendency to wrong view... etc. does the underlying tendency to sceptical doubt underlie for that one? Yes.

Or else, where the underlying tendency to sceptical doubt underlies, does the underlying tendency to sensual lust underlie there?

In unpleasant feeling, in the fine-material sphere element, in the immaterial sphere element, here the underlying tendency to sceptical doubt underlies, but the underlying tendency to sensual lust does not underlie there. In the sensual element, in the two feelings, here both the underlying tendency to sceptical doubt underlies and the underlying tendency to sensual lust underlies.

Where the underlying tendency to sensual lust underlies, does the underlying tendency to lust for existence underlie there? No.

Or else, where the underlying tendency to lust for existence underlies, does the underlying tendency to sensual lust underlie there? No.

Where the underlying tendency to sensual lust underlies, does the underlying tendency to ignorance underlie there? Yes.

Or else, where the underlying tendency to ignorance underlies, does the underlying tendency to sensual lust underlie there?

In unpleasant feeling, in the fine-material sphere element, in the immaterial sphere element, here the underlying tendency to ignorance underlies, but the underlying tendency to sensual lust does not underlie there. In the sensual element, in the two feelings, here both the underlying tendency to ignorance underlies and the underlying tendency to sensual lust underlies.

15. Where the underlying tendency to aversion underlies, does the underlying tendency to conceit underlie there? No.

Or else, where the underlying tendency to conceit underlies, does the underlying tendency to aversion underlie there? No.

Where the underlying tendency to aversion underlies, does the underlying tendency to wrong view... etc. does the underlying tendency to sceptical doubt underlie for that one? Yes.

Or else, where the underlying tendency to sceptical doubt underlies, does the underlying tendency to aversion underlie there?

In the sensual element, in the two feelings, in the fine-material sphere element, in the immaterial sphere element, here the underlying tendency to sceptical doubt underlies, but the underlying tendency to aversion does not underlie there. In unpleasant feeling, here both the underlying tendency to sceptical doubt underlies and the underlying tendency to aversion underlies.

Where the underlying tendency to aversion underlies, does the underlying tendency to lust for existence underlie there? No.

Or else, where the underlying tendency to lust for existence underlies, does the underlying tendency to aversion underlie there? No.

Where the underlying tendency to aversion underlies, does the underlying tendency to ignorance underlie there? Yes.

Or else, where the underlying tendency to ignorance underlies, does the underlying tendency to aversion underlie there?

In the sensual element, in the two feelings, in the fine-material sphere element, in the immaterial sphere element, here the underlying tendency to ignorance underlies, but the underlying tendency to aversion does not underlie there. In unpleasant feeling, here both the underlying tendency to ignorance underlies and the underlying tendency to aversion underlies.

16. Where the underlying tendency to conceit underlies, does the underlying tendency to wrong view... etc. does the underlying tendency to sceptical doubt underlie for that one? Yes.

Or else, where the underlying tendency to sceptical doubt underlies, does the underlying tendency to conceit underlie there?

In unpleasant feeling, here the underlying tendency to sceptical doubt underlies, but the underlying tendency to conceit does not underlie there. In the sensual element, in the two feelings, in the fine-material sphere element, in the immaterial sphere element, here both the underlying tendency to sceptical doubt underlies and the underlying tendency to conceit underlies.

Where the underlying tendency to conceit underlies, does the underlying tendency to lust for existence underlie there?

In the sensual element, in the two feelings, here the underlying tendency to conceit underlies, but the underlying tendency to lust for existence does not underlie there. In the fine-material sphere element, in the immaterial sphere element, here both the underlying tendency to conceit underlies and the underlying tendency to lust for existence underlies.

Or else, where the underlying tendency to lust for existence underlies, does the underlying tendency to conceit underlie there? Yes.

Where the underlying tendency to conceit underlies, does the underlying tendency to ignorance underlie there? Yes.

Or else, where the underlying tendency to ignorance underlies, does the underlying tendency to conceit underlie there?

In unpleasant feeling, here the underlying tendency to ignorance underlies, but the underlying tendency to conceit does not underlie there. In the sensual element, in the two feelings, in the fine-material sphere element, in the immaterial sphere element, here both the underlying tendency to ignorance underlies and the underlying tendency to conceit underlies.

17. Where the underlying tendency to wrong view underlies, does the underlying tendency to sceptical doubt underlie there? Yes.

Or else, where the underlying tendency to sceptical doubt underlies, does the underlying tendency to wrong view underlie there? Yes.

Where the underlying tendency to wrong view underlies, does the underlying tendency to lust for existence underlie there?

In the sensual element, in the three feelings, here the underlying tendency to wrong view underlies, but the underlying tendency to lust for existence does not underlie there. In the fine-material sphere element, in the immaterial sphere element, here both the underlying tendency to wrong view underlies and the underlying tendency to lust for existence underlies.

Or else, where the underlying tendency to lust for existence underlies, does the underlying tendency to wrong view underlie there? Yes.

Where the underlying tendency to wrong view underlies, does the underlying tendency to ignorance underlie there? Yes.

Or else, where the underlying tendency to ignorance underlies, does the underlying tendency to wrong view underlie there? Yes.

18. Where the underlying tendency to sceptical doubt underlies, does the underlying tendency to lust for existence underlie there?

In the sensual element, in the three feelings, here the underlying tendency to sceptical doubt underlies, but the underlying tendency to lust for existence does not underlie there. In the fine-material sphere element, in the immaterial sphere element, here both the underlying tendency to sceptical doubt underlies and the underlying tendency to lust for existence underlies.

Or else, where the underlying tendency to lust for existence underlies, does the underlying tendency to sceptical doubt underlie there? Yes.

Where the underlying tendency to sceptical doubt underlies, does the underlying tendency to ignorance underlie there? Yes.

Or else, where the underlying tendency to ignorance underlies, does the underlying tendency to sceptical doubt underlie there? Yes.

19. Where the underlying tendency to lust for existence underlies, does the underlying tendency to ignorance underlie there? Yes.

Or else, where the underlying tendency to ignorance underlies, does the underlying tendency to lust for existence underlie there?

In the sensual element, in the three feelings, here the underlying tendency to ignorance underlies, but the underlying tendency to lust for existence does not underlie there. In the fine-material sphere element, in the immaterial sphere element, here both the underlying tendency to ignorance underlies and the underlying tendency to lust for existence underlies. (The One-Root Section)

20. Where the underlying tendency to sensual lust and the underlying tendency to aversion underlie, does the underlying tendency to conceit underlie there? There is not.

Or else, where the underlying tendency to conceit underlies, do the underlying tendency to sensual lust and the underlying tendency to aversion underlie there?

In the fine-material sphere element, in the immaterial sphere element, here the underlying tendency to conceit underlies, but the underlying tendency to sensual lust and the underlying tendency to aversion do not underlie there. In the sensual element, in the two feelings, here both the underlying tendency to conceit and the underlying tendency to sensual lust underlie, but the underlying tendency to aversion does not underlie there.

Where the underlying tendency to sensual lust and the underlying tendency to aversion underlie, does the underlying tendency to wrong view... etc. does the underlying tendency to sceptical doubt underlie for that one? There is not.

Or else, where the underlying tendency to sceptical doubt underlies, do the underlying tendency to sensual lust and the underlying tendency to aversion underlie there?

In the fine-material sphere element, in the immaterial sphere element, here the underlying tendency to sceptical doubt underlies, but the underlying tendency to sensual lust and the underlying tendency to aversion do not underlie there. In the sensual element, in the two feelings, here both the underlying tendency to sceptical doubt and the underlying tendency to sensual lust underlie, but the underlying tendency to aversion does not underlie there. In unpleasant feeling, here both the underlying tendency to sceptical doubt and the underlying tendency to aversion underlie, but the underlying tendency to sensual lust does not underlie there.

Where the underlying tendency to sensual lust and the underlying tendency to aversion underlie, does the underlying tendency to lust for existence underlie there? There is not.

Or else, where the underlying tendency to lust for existence underlies, do the underlying tendency to sensual lust and the underlying tendency to aversion underlie there? No.

Where the underlying tendency to sensual lust and the underlying tendency to aversion underlie, does the underlying tendency to ignorance underlie there? There is not.

Or else, where the underlying tendency to ignorance underlies, do the underlying tendency to sensual lust and the underlying tendency to aversion underlie there?

In the fine-material sphere element, in the immaterial sphere element, here the underlying tendency to ignorance underlies, but the underlying tendency to sensual lust and the underlying tendency to aversion do not underlie there. In the sensual element, in the two feelings, here both the underlying tendency to ignorance and the underlying tendency to sensual lust underlie, but the underlying tendency to aversion does not underlie there. In unpleasant feeling, here both the underlying tendency to ignorance and the underlying tendency to aversion underlie, but the underlying tendency to sensual lust does not underlie there. (The dyad-based)

21. Where the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit underlie, does the underlying tendency to wrong view... etc. does the underlying tendency to sceptical doubt underlie for that one? There is not.

Or else, where the underlying tendency to sceptical doubt underlies, do the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit underlie there?

In the fine-material sphere element, in the immaterial sphere element, here both the underlying tendency to sceptical doubt and the underlying tendency to conceit underlie, but the underlying tendency to sensual lust and the underlying tendency to aversion do not underlie there. In the sensual element, in the two feelings, here the underlying tendency to sceptical doubt and the underlying tendency to sensual lust and the underlying tendency to conceit underlie, but the underlying tendency to aversion does not underlie there. In unpleasant feeling, here both the underlying tendency to sceptical doubt and the underlying tendency to aversion underlie, but the underlying tendency to sensual lust and the underlying tendency to conceit do not underlie there.

Where the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit underlie, does the underlying tendency to lust for existence underlie there? There is not.

Or else, where the underlying tendency to lust for existence underlies, do the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit underlie there?

In the fine-material sphere element, in the immaterial sphere element, here both the underlying tendency to lust for existence and the underlying tendency to conceit underlie, but the underlying tendency to sensual lust and the underlying tendency to aversion do not underlie there.

Where the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit underlie, does the underlying tendency to ignorance underlie there? There is not.

Or else, where the underlying tendency to ignorance underlies, do the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit underlie there?

In the fine-material sphere element, in the immaterial sphere element, here both the underlying tendency to ignorance and the underlying tendency to conceit underlie, but the underlying tendency to sensual lust and the underlying tendency to aversion do not underlie there. In the sensual element, in the two feelings, here the underlying tendency to ignorance and the underlying tendency to sensual lust and the underlying tendency to conceit underlie, but the underlying tendency to aversion does not underlie there. In unpleasant feeling, here both the underlying tendency to ignorance and the underlying tendency to aversion underlie, but the underlying tendency to sensual lust and the underlying tendency to conceit do not underlie there. (The triad-based)

22. Where the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view underlie, does the underlying tendency to sceptical doubt underlie there? There is not.

Or else, where the underlying tendency to sceptical doubt underlies, do the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view underlie there?

In the fine-material sphere element, in the immaterial sphere element, here the underlying tendency to sceptical doubt and the underlying tendency to conceit and the underlying tendency to wrong view underlie, but the underlying tendency to sensual lust and the underlying tendency to aversion do not underlie there. In the sensual element, in the two feelings, here the underlying tendency to sceptical doubt and the underlying tendency to sensual lust and the underlying tendency to conceit and the underlying tendency to wrong view underlie, but the underlying tendency to aversion does not underlie there. In unpleasant feeling, here the underlying tendency to sceptical doubt and the underlying tendency to aversion and the underlying tendency to wrong view underlie, but the underlying tendency to sensual lust and the underlying tendency to conceit do not underlie there.

Where the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view underlie, does the underlying tendency to lust for existence underlie there? There is not.

Or else, where the underlying tendency to lust for existence underlies, do the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view underlie there?

In the fine-material sphere element, in the immaterial sphere element, here the underlying tendency to lust for existence and the underlying tendency to conceit and the underlying tendency to wrong view underlie, but the underlying tendency to sensual lust and the underlying tendency to aversion do not underlie there.

Where the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view underlie, does the underlying tendency to ignorance underlie there? There is not.

Or else, where the underlying tendency to ignorance underlies, do the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view underlie there?

In the fine-material sphere element, in the immaterial sphere element, here the underlying tendency to ignorance and the underlying tendency to conceit and the underlying tendency to wrong view underlie, but the underlying tendency to sensual lust and the underlying tendency to aversion do not underlie there.

In the sensual element, in the two feelings, here the underlying tendency to ignorance and the underlying tendency to sensual lust and the underlying tendency to conceit and the underlying tendency to wrong view underlie, but the underlying tendency to aversion does not underlie there. In unpleasant feeling, here the

underlying tendency to ignorance and the underlying tendency to aversion and the underlying tendency to wrong view underlie, but the underlying tendency to sensual lust and the underlying tendency to conceit do not underlie there. (The tetrad-based.)

23. Where the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt underlie, does the underlying tendency to lust for existence underlie there? There is not.

Or else, where the underlying tendency to lust for existence underlies, do the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt underlie there?

In the fine-material sphere element, in the immaterial sphere element, here the underlying tendency to lust for existence and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt underlie, but the underlying tendency to sensual lust and the underlying tendency to aversion do not underlie there.

Where the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt underlie, does the underlying tendency to ignorance underlie there? There is not.

Or else, where the underlying tendency to ignorance underlies, do the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt underlie there?

In the fine-material sphere element, in the immaterial sphere element, here the underlying tendency to ignorance and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt underlie, but the underlying tendency to sensual lust and the underlying tendency to aversion do not underlie there. In the sensual element, in the two feelings, here the underlying tendency to ignorance and the underlying tendency to sensual lust and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt underlie, but the underlying tendency to aversion does not underlie there. In unpleasant feeling, here the underlying tendency to ignorance and the underlying tendency to aversion and the underlying tendency to wrong view and the underlying tendency to sceptical doubt underlie, but the underlying tendency to sensual lust and the underlying tendency to conceit do not underlie there. (The Pentad as Root)

24. Where the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt and the underlying tendency to lust for existence underlie, does the underlying tendency to ignorance underlie there? There is not.

Or else, where the underlying tendency to ignorance underlies, do the underlying tendency to sensual lust and... etc. the underlying tendency to lust for existence

underlie there?

In the fine-material sphere element, in the immaterial sphere element, here the underlying tendency to ignorance and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt and the underlying tendency to lust for existence underlie, but the underlying tendency to sensual lust and the underlying tendency to aversion do not underlie there. In the sensual element, in the two feelings, here the underlying tendency to ignorance and the underlying tendency to sensual lust and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt underlie, but the underlying tendency to aversion and the underlying tendency to lust for existence do not underlie there. In unpleasant feeling, here the underlying tendency to ignorance and the underlying tendency to aversion and the underlying tendency to wrong view and the underlying tendency to sceptical doubt underlie, but the underlying tendency to sensual lust and the underlying tendency to conceit and the underlying tendency to lust for existence do not underlie there. (The Sixfold Root)

Conformity - Person - Place

25. For whom and where the underlying tendency to sensual lust underlies, does the underlying tendency to aversion underlie for that one there? No.

Or else, for whom and where the underlying tendency to aversion underlies, does the underlying tendency to sensual lust underlie for that one there? No.

For whom and where the underlying tendency to sensual lust underlies, does the underlying tendency to conceit underlie for that one there? Yes.

Or else, for whom and where the underlying tendency to conceit underlies, does the underlying tendency to sensual lust underlie for that one there?

For a non-returner, in the sensual element, in the two feelings, in the fine-material sphere element, in the immaterial sphere element, for that one there the underlying tendency to conceit underlies, but the underlying tendency to sensual lust does not underlie for that one there. For three persons, in the fine-material sphere element, in the immaterial sphere element, for them there the underlying tendency to conceit underlies, but the underlying tendency to sensual lust does not underlie for them there. For those very same persons, in the sensual element, in the two feelings, for them there both the underlying tendency to conceit underlies and the underlying tendency to sensual lust underlies.

For whom and where the underlying tendency to sensual lust underlies, does the underlying tendency to wrong view... etc. does the underlying tendency to sceptical doubt underlie for that one?

For two persons, in the sensual element, in the two feelings, for them there the underlying tendency to sensual lust underlies, but the underlying tendency to sceptical doubt does not underlie for them there. For a worldling, in the sensual element, in the two feelings, for that one there both the underlying tendency to sensual lust underlies and the underlying tendency to sceptical doubt underlies.

Or else, for whom and where the underlying tendency to sceptical doubt underlies, does the underlying tendency to sensual lust underlie for that one there?

For a worldling, in unpleasant feeling, in the fine-material sphere element, in the immaterial sphere element, for that one there the underlying tendency to sceptical doubt underlies, but the underlying tendency to sensual lust does not underlie for that one there. For that very same person, in the sensual element, in the two feelings, for that one there both the underlying tendency to sceptical doubt underlies and the underlying tendency to sensual lust underlies.

For whom and where the underlying tendency to sensual lust underlies, does the underlying tendency to lust for existence underlie for that one there? No.

Or else, for whom and where the underlying tendency to lust for existence underlies, does the underlying tendency to sensual lust underlie for that one there? No.

For whom and where the underlying tendency to sensual lust underlies, does the underlying tendency to ignorance underlie for that one there? Yes.

Or else, for whom and where the underlying tendency to ignorance underlies, does the underlying tendency to sensual lust underlie for that one there?

For a non-returner, in the sensual element, in the three feelings, in the fine-material sphere element, in the immaterial sphere element, for that one there the underlying tendency to ignorance underlies, but the underlying tendency to sensual lust does not underlie for that one there. For three persons, in unpleasant feeling, in the fine-material sphere element, in the immaterial sphere element, for them there the underlying tendency to ignorance underlies, but the underlying tendency to sensual lust does not underlie for them there. For those very same persons, in the sensual element, in the two feelings, for them there both the underlying tendency to ignorance underlies and the underlying tendency to sensual lust underlies.

26. For whom and where the underlying tendency to aversion underlies, does the underlying tendency to conceit underlie for that one there? No.

Or else, for whom and where the underlying tendency to conceit underlies, does the underlying tendency to aversion underlie for that one there? No.

For whom and where the underlying tendency to aversion underlies, does the underlying tendency to wrong view underlie for that one there... etc. does the underlying tendency to sceptical doubt underlie for that one?

For two persons, in unpleasant feeling, for them there the underlying tendency to aversion underlies, but the underlying tendency to sceptical doubt does not underlie for them there. For a worldling, in unpleasant feeling, for that one there both the underlying tendency to aversion underlies and the underlying tendency to sceptical doubt underlies.

Or else, for whom and where the underlying tendency to sceptical doubt underlies, does the underlying tendency to aversion underlie for that one there?

For a worldling, in the sensual element, in the two feelings, in the fine-material sphere element, in the immaterial sphere element, for that one there the underlying tendency to sceptical doubt underlies, but the underlying tendency to aversion does not underlie for that one there. For that very same person, in unpleasant feeling, for that one there both the underlying tendency to sceptical doubt underlies and the underlying tendency to aversion underlies.

For whom and where the underlying tendency to aversion underlies, does the underlying tendency to lust for existence underlie for that one there? No.

Or else, for whom and where the underlying tendency to lust for existence underlies, does the underlying tendency to aversion underlie for that one there? No.

For whom and where the underlying tendency to aversion underlies, does the underlying tendency to ignorance underlie for that one there? Yes.

Or else, for whom and where the underlying tendency to ignorance underlies, does the underlying tendency to aversion underlie for that one there?

For a non-returner, in the sensual element, in the three feelings, in the fine-material sphere element, in the immaterial sphere element, for that one there the underlying tendency to ignorance underlies, but the underlying tendency to aversion does not underlie for that one there. For three persons, in the sensual element, in the two feelings, in the fine-material sphere element, in the immaterial sphere element, for them there the underlying tendency to ignorance underlies, but the underlying tendency to aversion does not underlie for them there. For those very same persons, in unpleasant feeling, for them there both the underlying tendency to ignorance underlies and the underlying tendency to aversion underlies.

27. For whom and where the underlying tendency to conceit underlies, does the underlying tendency to wrong view underlie for that one there... etc... does the underlying tendency to sceptical doubt underlie for that one?

For three persons, in the sensual element, in the two feelings, in the fine-material sphere element, in the immaterial sphere element, for them there the underlying tendency to conceit underlies, but the underlying tendency to sceptical doubt does not underlie for them there. For a worldling, in the sensual element, in the two feelings, in the fine-material sphere element, in the immaterial sphere element, for that one there both the underlying tendency to conceit underlies and the underlying tendency to sceptical doubt underlies.

Or else, for whom and where the underlying tendency to sceptical doubt underlies, does the underlying tendency to conceit underlie for that one there?

For a worldling, in unpleasant feeling, for that one there the underlying tendency to sceptical doubt underlies, but the underlying tendency to conceit does not underlie for that one there. For that very same person, in the sensual element, in the two feelings, in the fine-material sphere element, in the immaterial sphere element, for that one there both the underlying tendency to sceptical doubt underlies and the underlying tendency to conceit underlies.

For whom and where the underlying tendency to conceit underlies, does the underlying tendency to lust for existence underlie for that one there?

For four persons, in the sensual element, in the two feelings, for them there the underlying tendency to conceit underlies, but the underlying tendency to lust for existence does not underlie for them there. For those very same persons, in the fine-material sphere element, in the immaterial sphere element, for them there both the underlying tendency to conceit underlies and the underlying tendency to lust for existence underlies.

Or else, for whom and where the underlying tendency to lust for existence underlies, does the underlying tendency to conceit underlie for that one there? Yes.

For whom and where the underlying tendency to conceit underlies, does the underlying tendency to ignorance underlie for that one there? Yes.

Or else, for whom and where the underlying tendency to ignorance underlies, does the underlying tendency to conceit underlie for that one there?

For four persons, in unpleasant feeling, for them there the underlying tendency to ignorance underlies, but the underlying tendency to conceit does not underlie for them there. For those very same persons, in the sensual element, in the two feelings, in the fine-material sphere element, in the immaterial sphere element, for them there both the underlying tendency to ignorance underlies and the underlying tendency to conceit underlies.

28. For whom and where the underlying tendency to wrong view underlies, does the underlying tendency to sceptical doubt underlie for that one there? Yes.

Or else, for whom and where the underlying tendency to sceptical doubt underlies, does the underlying tendency to wrong view underlie for that one there? Yes.

For whom and where the underlying tendency to wrong view... etc. the underlying tendency to sceptical doubt underlies, does the underlying tendency to lust for existence underlie for that one there?

For a worldling, in the sensual element, in the three feelings, for that one there the underlying tendency to sceptical doubt underlies, but the underlying tendency to lust for existence does not underlie for that one there. For that very same person, in the fine-material sphere element, in the immaterial sphere element, for that one there both the underlying tendency to sceptical doubt underlies and the underlying tendency to lust for existence underlies.

Or else, for whom and where the underlying tendency to lust for existence underlies, does the underlying tendency to sceptical doubt underlie for that one there?

For three persons, in the fine-material sphere element, in the immaterial sphere element, for them there the underlying tendency to lust for existence underlies, but the underlying tendency to sceptical doubt does not underlie for them there. For a worldling, in the fine-material sphere element, in the immaterial sphere element, for that one there both the underlying tendency to lust for existence underlies and the underlying tendency to sceptical doubt underlies.

29. For whom and where the underlying tendency to sceptical doubt underlies, does the underlying tendency to ignorance underlie for that one there? Yes.

Or else, for whom and where the underlying tendency to ignorance underlies, does the underlying tendency to sceptical doubt underlie for that one there?

For three persons, in the sensual element, in the three feelings, in the fine-material sphere element, in the immaterial sphere element, for them there the underlying tendency to ignorance underlies, but the underlying tendency to sceptical doubt does not underlie for them there. For a worldling, in the sensual element, in the three feelings, in the fine-material sphere element, in the immaterial sphere element, for that one there both the underlying tendency to ignorance underlies and the underlying tendency to sceptical doubt underlies.

30. For whom and where the underlying tendency to lust for existence underlies, does the underlying tendency to ignorance underlie for that one there? Yes.

Or else, for whom and where the underlying tendency to ignorance underlies, does the underlying tendency to lust for existence underlie for that one there?

For four persons, in the sensual element, in the three feelings, for them there the underlying tendency to ignorance underlies, but the underlying tendency to lust for existence does not underlie for them there. For those very same persons, in the fine-material sphere element, in the immaterial sphere element, for them there both the underlying tendency to ignorance underlies and the underlying tendency to lust for existence underlies. (The One-Root Section)

31. For whom and where the underlying tendency to sensual lust and the underlying tendency to aversion underlie, does the underlying tendency to conceit underlie for that one there? There is not.

Or else, for whom and where the underlying tendency to conceit underlies, do the underlying tendency to sensual lust and the underlying tendency to aversion underlie for that one there?

For a non-returner, in the sensual element, in the two feelings, in the fine-material sphere element, in the immaterial sphere element, for that one there the underlying tendency to conceit underlies, but the underlying tendency to sensual lust and the underlying tendency to aversion do not underlie for that one there. For three persons, in the fine-material sphere element, in the immaterial sphere element, for them there the underlying tendency to conceit underlies, but the underlying tendency to sensual lust and the underlying tendency to aversion do not underlie for them there. For those very same persons, in the sensual element, in the two feelings, for them there both the underlying tendency to conceit and the underlying tendency to sensual lust underlie, but the underlying tendency to aversion does not underlie for them there.

For whom and where the underlying tendency to sensual lust and the underlying tendency to aversion underlie, does the underlying tendency to wrong view... etc. does the underlying tendency to sceptical doubt underlie for that one? There is not.

Or else, for whom and where the underlying tendency to sceptical doubt underlies, do the underlying tendency to sensual lust and the underlying tendency to aversion underlie for that one there?

For a worldling, in the fine-material sphere element, in the immaterial sphere element, for that one there the underlying tendency to sceptical doubt underlies, but the underlying tendency to sensual lust and the underlying tendency to aversion do not underlie for that one there. For that very same person, in the sensual element, in the two feelings, for that one there both the underlying tendency to sceptical doubt and the underlying tendency to sensual lust underlie, but the underlying tendency to aversion does not underlie for that one there. For that very same person, in unpleasant feeling, for that one there both the underlying tendency to sceptical doubt and the underlying tendency to aversion underlie, but the underlying tendency to sensual lust does not underlie for that one there.

For whom and where the underlying tendency to sensual lust and the underlying tendency to aversion underlie, does the underlying tendency to lust for existence underlie for that one there? There is not.

Or else, for whom and where the underlying tendency to lust for existence underlies, do the underlying tendency to sensual lust and the underlying tendency to aversion underlie for that one there? No.

For whom and where the underlying tendency to sensual lust and the underlying tendency to aversion underlie, does the underlying tendency to ignorance underlie for that one there? There is not.

Or else, for whom and where the underlying tendency to ignorance underlies, do the underlying tendency to sensual lust and the underlying tendency to aversion underlie for that one there?

For a non-returner, in the sensual element, in the three feelings, in the fine-material sphere element, in the immaterial sphere element, for that one there the underlying tendency to ignorance underlies, but the underlying tendency to sensual lust and the underlying tendency to aversion do not underlie for that one there. For three persons, in the fine-material sphere element, in the immaterial sphere element, for them there the underlying tendency to ignorance underlies, but the underlying tendency to sensual lust and the underlying tendency to aversion do not underlie for them there. For those very same persons, in the sensual element, in the two feelings, for them there both the underlying tendency to ignorance and the underlying tendency to sensual lust underlie, but the underlying tendency to aversion does not underlie for them there. For those very same persons, in unpleasant feeling, for them there both the underlying tendency to ignorance and the underlying tendency to aversion underlie, but the underlying tendency to sensual lust does not underlie for them there. (The dyad-based)

32. For whom and where the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit underlie, does the underlying tendency to wrong view... etc... does the underlying tendency to sceptical doubt underlie for that one? There is not.

Or else, for whom and where the underlying tendency to sceptical doubt underlies, do the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit underlie for that one there?

For a worldling, in the fine-material sphere element, in the immaterial sphere element, for that one there the underlying tendency to sceptical doubt and the underlying tendency to conceit underlie, but the underlying tendency to sensual lust and the underlying tendency to aversion do not underlie for that one there. For that very same person, in the sensual element, in the two feelings, for that one there the underlying tendency to sceptical doubt and the underlying tendency to sensual lust and the underlying tendency to conceit underlie, but the underlying tendency to aversion does not underlie for that one there. For that very same person, in unpleasant feeling, for that one there the underlying tendency to sceptical doubt and the underlying tendency to aversion underlie, but the underlying tendency to sensual lust and the underlying tendency to conceit do not underlie for that one there.

For whom and where the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit underlie, does the underlying tendency to lust for existence underlie for that one there? There is not.

Or else, for whom and where the underlying tendency to lust for existence underlies, do the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit underlie for that one there?

For four persons, in the fine-material sphere element, in the immaterial sphere element, for them there the underlying tendency to lust for existence and the underlying tendency to conceit underlie, but the underlying tendency to sensual lust and the underlying tendency to aversion do not underlie for them there.

For whom and where the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit underlie, does the underlying tendency to ignorance underlie for that one there? There is not.

Or else, for whom and where the underlying tendency to ignorance underlies, do the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit underlie for that one there?

For a non-returner, in unpleasant feeling, for that one there the underlying tendency to ignorance underlies, but the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit do not underlie for that one there. For that very same person, in the sensual element, in the two feelings, in the fine-material sphere element, in the immaterial sphere element, for that one there the underlying tendency to ignorance and the underlying tendency to conceit underlie, but the underlying tendency to sensual lust and the underlying tendency to aversion do not underlie for that one there. For three persons, in the fine-material sphere element, in the immaterial sphere element, for them there the underlying tendency to ignorance and the underlying tendency to conceit underlie, but the underlying tendency to sensual lust and the underlying tendency to aversion do not underlie for them there. For those very same persons, in the sensual element, in the two feelings, for them there the underlying tendency to ignorance and the underlying tendency to sensual lust and the underlying tendency to conceit underlie,

but the underlying tendency to aversion does not underlie for them there. For those very same persons, in unpleasant feeling, for them there the underlying tendency to ignorance and the underlying tendency to aversion underlie, but the underlying tendency to sensual lust and the underlying tendency to conceit do not underlie for them there. (The triad-based)

33. For whom and where the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view underlie, does the underlying tendency to sceptical doubt underlie for that one there? There is not.

Or else, for whom and where the underlying tendency to sceptical doubt underlies, do the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view underlie for that one there?

For a worldling, in the fine-material sphere element, in the immaterial sphere element, for that one there the underlying tendency to sceptical doubt and the underlying tendency to conceit and the underlying tendency to wrong view underlie, but the underlying tendency to sensual lust and the underlying tendency to aversion do not underlie for that one there. For that very same person, in the sensual element, in the two feelings, for that one there the underlying tendency to sceptical doubt and the underlying tendency to sensual lust and the underlying tendency to conceit and the underlying tendency to wrong view underlie, but the underlying tendency to aversion does not underlie for that one there. For that very same person, in unpleasant feeling, for that one there the underlying tendency to sceptical doubt and the underlying tendency to aversion and the underlying tendency to wrong view underlie, but the underlying tendency to sensual lust and the underlying tendency to conceit do not underlie for that one there.

For whom and where the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view underlie, does the underlying tendency to lust for existence underlie for that one there? There is not.

Or else, for whom and where the underlying tendency to lust for existence underlies, do the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view underlie for that one there?

For three persons, in the fine-material sphere element, in the immaterial sphere element, for them there the underlying tendency to lust for existence and the underlying tendency to conceit underlie, but the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to wrong view do not underlie for them there. For a worldling, in the fine-material sphere element, in the immaterial sphere element, for that one there the underlying tendency to lust for existence and the underlying tendency to conceit and the underlying tendency to wrong view underlie, but the underlying tendency to sensual lust and the underlying tendency to aversion do not underlie for that one there.

For whom and where the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view underlie, does the underlying tendency to ignorance underlie for that one there? There is not.

Or else, for whom and where the underlying tendency to ignorance underlies, do the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view underlie for that one there?

For a non-returner, in unpleasant feeling, for that one there the underlying tendency to ignorance underlies, but the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view do not underlie for that one there. For that very same person, in the sensual element, in the two feelings, in the fine-material sphere element, in the immaterial sphere element, for that one there the underlying tendency to ignorance and the underlying tendency to conceit underlie, but the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to wrong view do not underlie for that one there. For two persons, in the fine-material sphere element, in the immaterial sphere element, for them there the underlying tendency to ignorance and the underlying tendency to conceit underlie, but the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to wrong view do not underlie for them there. For those very same persons, in the sensual element, in the two feelings, for them there the underlying tendency to ignorance and the underlying tendency to sensual lust and the underlying tendency to conceit underlie, but the underlying tendency to aversion and the underlying tendency to wrong view do not underlie for them there. For those very same persons, in unpleasant feeling, for them there the underlying tendency to ignorance and the underlying tendency to aversion underlie, but the underlying tendency to sensual lust and the underlying tendency to conceit and the underlying tendency to wrong view do not underlie for them there. For a worldling, in the fine-material sphere element, in the immaterial sphere element, for that one there the underlying tendency to ignorance and the underlying tendency to conceit and the underlying tendency to wrong view underlie, but the underlying tendency to sensual lust and the underlying tendency to aversion do not underlie for that one there. For that very same person, in the sensual element, in the two feelings, for that one there the underlying tendency to ignorance and the underlying tendency to sensual lust and the underlying tendency to conceit and the underlying tendency to wrong view underlie, but the underlying tendency to aversion does not underlie for that one there. For that very same person, in unpleasant feeling, for that one there the underlying tendency to ignorance and the underlying tendency to aversion and the underlying tendency to wrong view underlie, but the underlying tendency to sensual lust and the underlying tendency to conceit do not underlie for that one there. (The tetrad-based.)

34. For whom and where the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt underlie,

does the underlying tendency to lust for existence underlie for that one there? There is not.

Or else, for whom and where the underlying tendency to lust for existence underlies, do the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt underlie for that one there?

For three persons, in the fine-material sphere element, in the immaterial sphere element, for them there the underlying tendency to lust for existence and the underlying tendency to conceit underlie, but the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to wrong view and the underlying tendency to sceptical doubt do not underlie for them there. For a worldling, in the fine-material sphere element, in the immaterial sphere element, for that one there the underlying tendency to lust for existence and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt underlie, but the underlying tendency to sensual lust and the underlying tendency to aversion do not underlie for that one there.

For whom and where the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt underlie, does the underlying tendency to ignorance underlie for that one there? There is not.

Or else, for whom and where the underlying tendency to ignorance underlies, do the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt underlie for that one there?

For a non-returner, in unpleasant feeling, for that one there the underlying tendency to ignorance underlies, but the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt do not underlie for that one there. For that very same person, in the sensual element, in the two feelings, in the fine-material sphere element, in the immaterial sphere element, for that one there the underlying tendency to ignorance and the underlying tendency to conceit underlie, but the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to wrong view and the underlying tendency to sceptical doubt do not underlie for that one there. For two persons, in the fine-material sphere element, in the immaterial sphere element, for them there the underlying tendency to ignorance and the underlying tendency to conceit underlie, but the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to wrong view and the underlying tendency to sceptical doubt do not underlie for them there. For those very same persons, in the sensual element, in the two feelings, for them there the underlying tendency to ignorance and the underlying tendency to sensual lust and the underlying tendency to conceit underlie, but the underlying tendency to aversion and the underlying tendency to wrong view and the underlying tendency to sceptical doubt do not underlie for them there. For those very same persons, in unpleasant feeling, for them there the underlying tendency to ignorance and the underlying tendency to

aversion underlie, but the underlying tendency to sensual lust and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt do not underlie for them there. For a worldling, in the fine-material sphere element, in the immaterial sphere element, for that one there the underlying tendency to ignorance and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt underlie, but the underlying tendency to sensual lust and the underlying tendency to aversion do not underlie for that one there. For that very same person, in the sensual element, in the two feelings, for that one there the underlying tendency to ignorance and the underlying tendency to sensual lust and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt underlie, but the underlying tendency to aversion does not underlie for that one there. For that very same person, in unpleasant feeling, for that one there the underlying tendency to ignorance and the underlying tendency to aversion and the underlying tendency to wrong view and the underlying tendency to sceptical doubt underlie, but the underlying tendency to sensual lust and the underlying tendency to conceit do not underlie for that one there. (The Pentad as Root)

35. For whom and where the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt and the underlying tendency to lust for existence underlie, does the underlying tendency to ignorance underlie for that one there? There is not.

Or else, for whom and where the underlying tendency to ignorance underlies, do the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt and the underlying tendency to lust for existence underlie for that one there?

For a non-returner, in unpleasant feeling, for that one there the underlying tendency to ignorance underlies, but the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt and the underlying tendency to lust for existence do not underlie for that one there. For that very same person, in the sensual element, in the two feelings, for that one there the underlying tendency to ignorance and the underlying tendency to conceit underlie, but the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to wrong view and the underlying tendency to sceptical doubt and the underlying tendency to lust for existence do not underlie for that one there. For that very same person, in the fine-material sphere element, in the immaterial sphere element, for that one there the underlying tendency to ignorance and the underlying tendency to conceit and the underlying tendency to lust for existence underlie, but the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to wrong view and the underlying tendency to sceptical doubt do not underlie for that one there. For two persons, in the fine-material sphere element, in the immaterial sphere element, for them there the underlying tendency to ignorance and the underlying tendency to conceit and the underlying tendency to lust for existence underlie, but the underlying tendency to

sensual lust and the underlying tendency to aversion and the underlying tendency to wrong view and the underlying tendency to sceptical doubt do not underlie for them there. For those very same persons, in the sensual element, in the two feelings, for them there the underlying tendency to ignorance and the underlying tendency to sensual lust and the underlying tendency to conceit underlie, but the underlying tendency to aversion and the underlying tendency to wrong view and the underlying tendency to sceptical doubt and the underlying tendency to lust for existence do not underlie for them there. For those very same persons, in unpleasant feeling, for them there the underlying tendency to ignorance and the underlying tendency to aversion underlie, but the underlying tendency to sensual lust and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt and the underlying tendency to lust for existence do not underlie for them there. For a worldling, in the fine-material sphere element, in the immaterial sphere element, for that one there the underlying tendency to ignorance and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt and the underlying tendency to lust for existence underlie, but the underlying tendency to sensual lust and the underlying tendency to aversion do not underlie for that one there. For that very same person, in the sensual element, in the two feelings, for that one there the underlying tendency to ignorance and the underlying tendency to sensual lust and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt underlie, but the underlying tendency to aversion and the underlying tendency to lust for existence do not underlie for that one there. For that very same person, in unpleasant feeling, for that one there the underlying tendency to ignorance and the underlying tendency to aversion and the underlying tendency to wrong view and the underlying tendency to sceptical doubt underlie, but the underlying tendency to sensual lust and the underlying tendency to conceit and the underlying tendency to lust for existence do not underlie for that one there. (The Sixfold Root)

In the Section on Underlying Tendency, in forward order.

1. The Section on Underlying Tendency

Reverse Person

36. For whom does the underlying tendency to sensual lust not underlie, does the underlying tendency to aversion not underlie for that one? Yes.

Or else, for whom does the underlying tendency to aversion not underlie, does the underlying tendency to sensual lust not underlie for that one? Yes.

For whom does the underlying tendency to sensual lust not underlie, does the underlying tendency to conceit not underlie for that one?

For a non-returner the underlying tendency to sensual lust does not underlie, but the underlying tendency to conceit does not not underlie for that one. For a Worthy One both the underlying tendency to sensual lust does not underlie and the underlying tendency to conceit does not underlie.

Or else, for whom does the underlying tendency to conceit not underlie, does the underlying tendency to sensual lust not underlie for that one? Yes.

For whom does the underlying tendency to sensual lust not underlie, does the underlying tendency to wrong view... etc. the underlying tendency to sceptical doubt not underlie for that one? Yes.

Or else, for whom does the underlying tendency to sceptical doubt not underlie, does the underlying tendency to sensual lust not underlie for that one?

For two persons the underlying tendency to sceptical doubt does not underlie, but the underlying tendency to sensual lust does not not underlie for them. For two persons both the underlying tendency to sceptical doubt does not underlie and the underlying tendency to sensual lust does not underlie.

For whom does the underlying tendency to sensual lust not underlie, does the underlying tendency to lust for existence... etc. the underlying tendency to ignorance not underlie for that one?

For a non-returner the underlying tendency to sensual lust does not underlie, but the underlying tendency to ignorance does not not underlie for that one. For a Worthy One both the underlying tendency to sensual lust does not underlie and the underlying tendency to ignorance does not underlie.

Or else, for whom does the underlying tendency to ignorance not underlie, does the underlying tendency to sensual lust not underlie for that one? Yes.

37. For whom does the underlying tendency to aversion not underlie, does the underlying tendency to conceit not underlie for that one?

For a non-returner the underlying tendency to aversion does not underlie, but the underlying tendency to conceit does not not underlie for that one. For a Worthy One both the underlying tendency to aversion does not underlie and the underlying tendency to conceit does not underlie.

Or else, for whom does the underlying tendency to conceit not underlie, does the underlying tendency to aversion not underlie for that one? Yes.

For whom does the underlying tendency to aversion not underlie, does the underlying tendency to wrong view... etc. the underlying tendency to sceptical doubt not underlie for that one? Yes.

Or else, for whom does the underlying tendency to sceptical doubt not underlie, does the underlying tendency to aversion not underlie for that one?

For two persons the underlying tendency to sceptical doubt does not underlie, but the underlying tendency to aversion does not not underlie for them. For two persons both the underlying tendency to sceptical doubt does not underlie and the underlying tendency to aversion does not underlie.

For whom does the underlying tendency to aversion not underlie, does the underlying tendency to lust for existence... etc. the underlying tendency to ignorance not underlie for that one?

For a non-returner the underlying tendency to aversion does not underlie, but the underlying tendency to ignorance does not not underlie for that one. For a Worthy One both the underlying tendency to aversion does not underlie and the underlying tendency to ignorance does not underlie.

Or else, for whom does the underlying tendency to ignorance not underlie, does the underlying tendency to aversion not underlie for that one? Yes.

38. For whom does the underlying tendency to conceit not underlie, does the underlying tendency to wrong view... etc... the underlying tendency to sceptical doubt not underlie for that one? Yes.

Or else, for whom does the underlying tendency to sceptical doubt not underlie, does the underlying tendency to conceit not underlie for that one?

For three persons the underlying tendency to sceptical doubt does not underlie, but the underlying tendency to conceit does not not underlie for them. For a Worthy One both the underlying tendency to sceptical doubt does not underlie and the underlying tendency to conceit does not underlie.

For whom does the underlying tendency to conceit not underlie, does the underlying tendency to lust for existence... etc... the underlying tendency to ignorance not underlie for that one? Yes.

Or else, for whom does the underlying tendency to ignorance not underlie, does the underlying tendency to conceit not underlie for that one? Yes.

39. For whom does the underlying tendency to wrong view not underlie, does the underlying tendency to sceptical doubt not underlie for that one? Yes.

Or else, for whom does the underlying tendency to sceptical doubt not underlie, does the underlying tendency to wrong view not underlie for that one? Yes.

For whom does the underlying tendency to wrong view... etc. the underlying tendency to sceptical doubt not underlie, does the underlying tendency to lust for existence... etc. the underlying tendency to ignorance not underlie for that one?

For three persons the underlying tendency to sceptical doubt does not underlie, but the underlying tendency to ignorance does not not underlie for them. For a Worthy One both the underlying tendency to sceptical doubt does not underlie and the underlying tendency to ignorance does not underlie.

Or else, for whom does the underlying tendency to ignorance not underlie, does the underlying tendency to sceptical doubt not underlie for that one? Yes.

40. For whom does the underlying tendency to lust for existence not underlie, does the underlying tendency to ignorance not underlie for that one? Yes.

Or else, for whom does the underlying tendency to ignorance not underlie, does the underlying tendency to lust for existence not underlie for that one? Yes. (The One-Root Section)

41. For whom do the underlying tendency to sensual lust and the underlying tendency to aversion not underlie, does the underlying tendency to conceit not underlie for that one?

For a non-returner the underlying tendency to sensual lust and the underlying tendency to aversion do not underlie, but the underlying tendency to conceit does not not underlie for that one. For a Worthy One the underlying tendency to sensual lust and the underlying tendency to aversion do not underlie and the underlying tendency to conceit does not underlie.

Or else, for whom does the underlying tendency to conceit not underlie, do the underlying tendency to sensual lust and the underlying tendency to aversion not underlie for that one? Yes.

For whom do the underlying tendency to sensual lust and the underlying tendency to aversion not underlie, does the underlying tendency to wrong view... etc. the underlying tendency to sceptical doubt not underlie for that one? Yes.

Or else, for whom does the underlying tendency to sceptical doubt not underlie, do the underlying tendency to sensual lust and the underlying tendency to aversion not underlie for that one?

For two persons the underlying tendency to sceptical doubt does not underlie, but the underlying tendency to sensual lust and the underlying tendency to aversion do not not underlie for them. For two persons both the underlying tendency to sceptical doubt does not underlie and the underlying tendency to sensual lust and the underlying tendency to aversion do not underlie.

For whom do the underlying tendency to sensual lust and the underlying tendency to aversion not underlie, does the underlying tendency to lust for existence... etc. the underlying tendency to ignorance not underlie for that one?

For a non-returner the underlying tendency to sensual lust and the underlying tendency to aversion do not underlie, but the underlying tendency to ignorance does not not underlie for that one. For a Worthy One the underlying tendency to sensual lust and the underlying tendency to aversion do not underlie and the underlying tendency to ignorance does not underlie.

Or else, for whom does the underlying tendency to ignorance not underlie, do the underlying tendency to sensual lust and the underlying tendency to aversion not underlie for that one? Yes. (The dyad-based)

42. For whom do the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit not underlie, does the underlying tendency to wrong view... etc. the underlying tendency to sceptical doubt not underlie for that one? Yes.

Or else, for whom does the underlying tendency to sceptical doubt not underlie, do the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit not underlie for that one?

For two persons the underlying tendency to sceptical doubt does not underlie, but the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit do not not underlie for them. For a non-returner both the underlying tendency to sceptical doubt and the underlying tendency to sensual lust and the underlying tendency to aversion do not underlie, but the underlying tendency to conceit does not not underlie for that one. For a Worthy One both the underlying tendency to sceptical doubt does not underlie and the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit do not underlie.

For whom do the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit not underlie, does the underlying tendency to lust for existence... etc. the underlying tendency to ignorance not underlie for that one? Yes.

Or else, for whom does the underlying tendency to ignorance not underlie, do the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit not underlie for that one? Yes. (The triad-based)

43. For whom do the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view not underlie, does the underlying tendency to sceptical doubt not underlie for that one? Yes.

Or else, for whom does the underlying tendency to sceptical doubt not underlie, do the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view not underlie for that one?

For two persons both the underlying tendency to sceptical doubt and the underlying tendency to wrong view do not underlie, but the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit do not not underlie for them. For a non-returner both the underlying tendency to sceptical doubt and the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to wrong view do not underlie, but the underlying tendency to conceit does not not underlie for that one. For a Worthy One both the underlying tendency to sceptical doubt does not underlie and the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view do not underlie... etc. (The tetrad-based.)

44. For whom do the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt not underlie, does the underlying tendency to lust for existence... etc. the underlying tendency to ignorance not underlie for that one? Yes.

Or else, for whom does the underlying tendency to ignorance not underlie, do the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the

underlying tendency to sceptical doubt not underlie for that one? Yes. (The Pentad as Root)

45. For whom do the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt and the underlying tendency to lust for existence not underlie, does the underlying tendency to ignorance not underlie for that one? Yes.

Or else, for whom does the underlying tendency to ignorance not underlie, do the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt and the underlying tendency to lust for existence not underlie for that one? Yes. (The Sixfold Root)

Reverse Place

46. Where the underlying tendency to sensual lust does not underlie, does the underlying tendency to aversion not underlie there?

In unpleasant feeling, here the underlying tendency to sensual lust does not underlie, but the underlying tendency to aversion does not not underlie there. In the fine-material sphere element, in the immaterial sphere element, in what is not included, here both the underlying tendency to sensual lust does not underlie and the underlying tendency to aversion does not underlie.

Or else, where the underlying tendency to aversion does not underlie, does the underlying tendency to sensual lust not underlie there?

In the sensual element, in the two feelings, here the underlying tendency to aversion does not underlie, but the underlying tendency to sensual lust does not not underlie there. In the fine-material sphere element, in the immaterial sphere element, in what is not included, here both the underlying tendency to aversion does not underlie and the underlying tendency to sensual lust does not underlie.

Where the underlying tendency to sensual lust does not underlie, does the underlying tendency to conceit not underlie there?

In the fine-material sphere element, in the immaterial sphere element, here the underlying tendency to sensual lust does not underlie, but the underlying tendency to conceit does not not underlie there. In unpleasant feeling, in what is not included, here both the underlying tendency to sensual lust does not underlie and the underlying tendency to conceit does not underlie.

Or else, where the underlying tendency to conceit does not underlie, does the underlying tendency to sensual lust not underlie there? Yes.

Where the underlying tendency to sensual lust does not underlie, does the underlying tendency to wrong view... etc. the underlying tendency to sceptical doubt not underlie for that one?

In unpleasant feeling, in the fine-material sphere element, in the immaterial sphere element, here the underlying tendency to sensual lust does not underlie, but the underlying tendency to sceptical doubt does not not underlie there. In what is not included, here both the underlying tendency to sensual lust does not underlie and the underlying tendency to sceptical doubt does not underlie.

Or else, where the underlying tendency to sceptical doubt does not underlie, does the underlying tendency to sensual lust not underlie there? Yes.

Where the underlying tendency to sensual lust does not underlie, does the underlying tendency to lust for existence not underlie there?

In the fine-material sphere element, in the immaterial sphere element, here the underlying tendency to sensual lust does not underlie, but the underlying tendency to lust for existence does not not underlie there. In unpleasant feeling, in what is not included, here both the underlying tendency to sensual lust does not underlie and the underlying tendency to lust for existence does not underlie.

Or else, where the underlying tendency to lust for existence does not underlie, does the underlying tendency to sensual lust not underlie there?

In the sensual element, in the two feelings, here the underlying tendency to lust for existence does not underlie, but the underlying tendency to sensual lust does not not underlie there. In unpleasant feeling, in what is not included, here both the underlying tendency to lust for existence does not underlie and the underlying tendency to sensual lust does not underlie.

Where the underlying tendency to sensual lust does not underlie, does the underlying tendency to ignorance not underlie there?

In unpleasant feeling, in the fine-material sphere element, in the immaterial sphere element, here the underlying tendency to sensual lust does not underlie, but the underlying tendency to ignorance does not not underlie there. In what is not included, here both the underlying tendency to sensual lust does not underlie and the underlying tendency to ignorance does not underlie.

Or else, where the underlying tendency to ignorance does not underlie, does the underlying tendency to sensual lust not underlie there? Yes.

47. Where the underlying tendency to aversion does not underlie, does the underlying tendency to conceit not underlie there?

In the sensual element, in the two feelings, in the fine-material sphere element, in the immaterial sphere element, here the underlying tendency to aversion does not underlie, but the underlying tendency to conceit does not not underlie there. In what is not included, here both the underlying tendency to aversion does not underlie and the underlying tendency to conceit does not underlie.

Or else, where the underlying tendency to conceit does not underlie, does the underlying tendency to aversion not underlie there?

In unpleasant feeling, here the underlying tendency to conceit does not underlie, but the underlying tendency to aversion does not not underlie there. In what is not included, here both the underlying tendency to conceit does not underlie and the underlying tendency to aversion does not underlie.

Where the underlying tendency to aversion does not underlie, does the underlying tendency to wrong view... etc. the underlying tendency to sceptical doubt not underlie for that one?

In the sensual element, in the two feelings, in the fine-material sphere element, in the immaterial sphere element, here the underlying tendency to aversion does not underlie, but the underlying tendency to sceptical doubt does not not underlie there. In what is not included, here both the underlying tendency to aversion does not underlie and the underlying tendency to sceptical doubt does not underlie.

Or else, where the underlying tendency to sceptical doubt does not underlie, does the underlying tendency to aversion not underlie there? Yes.

Where the underlying tendency to aversion does not underlie, does the underlying tendency to lust for existence not underlie there?

In the fine-material sphere element, in the immaterial sphere element, here the underlying tendency to aversion does not underlie, but the underlying tendency to lust for existence does not not underlie there. In the sensual element, in the two feelings, in what is not included, here both the underlying tendency to aversion does not underlie and the underlying tendency to lust for existence does not underlie.

Or else, where the underlying tendency to lust for existence does not underlie, does the underlying tendency to aversion not underlie there?

In unpleasant feeling, here the underlying tendency to lust for existence does not underlie, but the underlying tendency to aversion does not not underlie there. In the sensual element, in the two feelings, in what is not included, here both the underlying tendency to lust for existence does not underlie and the underlying tendency to aversion does not underlie.

Where the underlying tendency to aversion does not underlie, does the underlying tendency to ignorance not underlie there?

In the sensual element, in the two feelings, in the fine-material sphere element, in the immaterial sphere element, here the underlying tendency to aversion does not underlie, but the underlying tendency to ignorance does not not underlie there. In what is not included, here both the underlying tendency to aversion does not underlie and the underlying tendency to ignorance does not underlie.

Or else, where the underlying tendency to ignorance does not underlie, does the underlying tendency to aversion not underlie there? Yes.

48. Where the underlying tendency to conceit does not underlie, does the underlying tendency to wrong view... etc. the underlying tendency to sceptical doubt not underlie for that one?

In unpleasant feeling, here the underlying tendency to conceit does not underlie, but the underlying tendency to sceptical doubt does not not underlie there. In what is not included, here both the underlying tendency to conceit does not underlie and the underlying tendency to sceptical doubt does not underlie.

Or else, where the underlying tendency to sceptical doubt does not underlie, does the underlying tendency to conceit not underlie there? Yes.

Where the underlying tendency to conceit does not underlie, does the underlying tendency to lust for existence not underlie there? Yes.

Or else, where the underlying tendency to lust for existence does not underlie, does the underlying tendency to conceit not underlie there?

In the sensual element, in the two feelings, here the underlying tendency to lust for existence does not underlie, but the underlying tendency to conceit does not not underlie there. In unpleasant feeling, in what is not included, here both the underlying tendency to lust for existence does not underlie and the underlying tendency to conceit does not underlie.

Where the underlying tendency to conceit does not underlie, does the underlying tendency to ignorance not underlie there?

In unpleasant feeling, here the underlying tendency to conceit does not underlie, but the underlying tendency to ignorance does not not underlie there. In what is not included, here both the underlying tendency to conceit does not underlie and the underlying tendency to ignorance does not underlie.

Or else, where the underlying tendency to ignorance does not underlie, does the underlying tendency to conceit not underlie there? Yes.

49. Where the underlying tendency to wrong view does not underlie, does the underlying tendency to sceptical doubt not underlie there? Yes.

Or else, where the underlying tendency to sceptical doubt does not underlie, does the underlying tendency to wrong view not underlie there? Yes.

Where the underlying tendency to wrong view... etc. the underlying tendency to sceptical doubt does not underlie, does the underlying tendency to lust for existence not underlie there? Yes.

Or else, where the underlying tendency to lust for existence does not underlie, does the underlying tendency to sceptical doubt not underlie there?

In the sensual element, in the three feelings, here the underlying tendency to lust for existence does not underlie, but the underlying tendency to sceptical doubt does not not underlie there. In what is not included, here both the underlying tendency to lust for existence does not underlie and the underlying tendency to sceptical doubt does not underlie.

Where the underlying tendency to sceptical doubt does not underlie, does the underlying tendency to ignorance not underlie there? Yes.

Or else, where the underlying tendency to ignorance does not underlie, does the underlying tendency to sceptical doubt not underlie there? Yes.

50. Where the underlying tendency to lust for existence does not underlie, does the underlying tendency to ignorance not underlie there?

In the sensual element, in the three feelings, here the underlying tendency to lust for existence does not underlie, but the underlying tendency to ignorance does not not underlie there. In what is not included, here both the underlying tendency to lust for existence does not underlie and the underlying tendency to ignorance does not underlie.

Or else, where the underlying tendency to ignorance does not underlie, does the underlying tendency to lust for existence not underlie there? Yes. (The One-Root Section)

51. Where the underlying tendency to sensual lust and the underlying tendency to aversion do not underlie, does the underlying tendency to conceit not underlie there?

In the fine-material sphere element, in the immaterial sphere element, here the underlying tendency to sensual lust and the underlying tendency to aversion do not underlie, but the underlying tendency to conceit does not not underlie there. In what is not included, here the underlying tendency to sensual lust and the underlying tendency to aversion do not underlie and the underlying tendency to conceit does not underlie.

Or else, where the underlying tendency to conceit does not underlie, do the underlying tendency to sensual lust and the underlying tendency to aversion not underlie there?

In unpleasant feeling, here both the underlying tendency to conceit and the underlying tendency to sensual lust do not underlie, but the underlying tendency to aversion does not not underlie there. In what is not included, here both the underlying tendency to conceit does not underlie and the underlying tendency to sensual lust and the underlying tendency to aversion do not underlie.

Where the underlying tendency to sensual lust and the underlying tendency to aversion do not underlie, does the underlying tendency to wrong view... etc. the underlying tendency to sceptical doubt not underlie for that one?

In the fine-material sphere element, in the immaterial sphere element, here the underlying tendency to sensual lust and the underlying tendency to aversion do not underlie, but the underlying tendency to sceptical doubt does not not underlie there. In what is not included, here the underlying tendency to sensual lust and the underlying tendency to aversion do not underlie and the underlying tendency to sceptical doubt does not underlie.

Or else, where the underlying tendency to sceptical doubt does not underlie, do the underlying tendency to sensual lust and the underlying tendency to aversion not underlie there? Yes.

Where the underlying tendency to sensual lust and the underlying tendency to aversion do not underlie, does the underlying tendency to lust for existence not underlie there?

In the fine-material sphere element, in the immaterial sphere element, here the underlying tendency to sensual lust and the underlying tendency to aversion do not underlie, but the underlying tendency to lust for existence does not not underlie there. In what is not included, here the underlying tendency to sensual lust and the underlying tendency to aversion do not underlie and the underlying tendency to lust for existence does not underlie.

Or else, where the underlying tendency to lust for existence does not underlie, do the underlying tendency to sensual lust and the underlying tendency to aversion not underlie there?

In unpleasant feeling, here both the underlying tendency to lust for existence and the underlying tendency to sensual lust do not underlie, but the underlying tendency to aversion does not not underlie there. In the sensual element, in the two feelings, here both the underlying tendency to lust for existence and the underlying tendency to aversion do not underlie, but the underlying tendency to sensual lust does not not underlie there. In what is not included, here both the underlying tendency to lust for existence does not underlie and the underlying tendency to sensual lust and the underlying tendency to aversion do not underlie.

Where the underlying tendency to sensual lust and the underlying tendency to aversion do not underlie, does the underlying tendency to ignorance not underlie there?

In the fine-material sphere element, in the immaterial sphere element, here the underlying tendency to sensual lust and the underlying tendency to aversion do not underlie, but the underlying tendency to ignorance does not not underlie there. In what is not included, here the underlying tendency to sensual lust and the underlying tendency to aversion do not underlie and the underlying tendency to ignorance does not underlie.

Or else, where the underlying tendency to ignorance does not underlie, do the underlying tendency to sensual lust and the underlying tendency to aversion not underlie there? Yes. (The dyad-based)

52. Where the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit do not underlie, does the underlying tendency to wrong view... etc. the underlying tendency to sceptical doubt not underlie for that one? Yes.

Or else, where the underlying tendency to sceptical doubt does not underlie, do the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit not underlie there? Yes.

Where the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit do not underlie, does the underlying tendency to lust for existence not underlie there? Yes.

Or else, where the underlying tendency to lust for existence does not underlie, do the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit not underlie there?

In unpleasant feeling, here the underlying tendency to lust for existence and the underlying tendency to sensual lust and the underlying tendency to conceit do not underlie, but the underlying tendency to aversion does not not underlie there. In the sensual element, in the two feelings, here the underlying tendency to lust for existence and the underlying tendency to aversion do not underlie, but the underlying tendency to sensual lust and the underlying tendency to conceit do not not underlie there. In what is not included, here both the underlying tendency to lust for existence does not underlie and the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit do not underlie.

Where the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit do not underlie, does the underlying tendency to ignorance not underlie there? Yes.

Or else, where the underlying tendency to ignorance does not underlie, do the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit not underlie there? Yes. (The triad-based)

53. Where the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view do not underlie, does the underlying tendency to sceptical doubt not underlie there? Yes.

Or else, where the underlying tendency to sceptical doubt does not underlie, do the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view not underlie there? Yes. Etc. (The tetrad-based.)

54. Where the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt do not underlie, does the underlying tendency to lust for existence not underlie there? Yes.

Or else, where the underlying tendency to lust for existence does not underlie, do the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt not underlie there?

In unpleasant feeling, here the underlying tendency to lust for existence and the underlying tendency to sensual lust and the underlying tendency to conceit do not underlie, but the underlying tendency to aversion and the underlying tendency to wrong view and the underlying tendency to sceptical doubt do not not underlie there. In the sensual element, in the two feelings, here the underlying tendency to lust for existence and the underlying tendency to aversion do not underlie, but the underlying tendency to sensual lust and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt do not not underlie there. In what is not included, here both the underlying tendency to lust for

existence does not underlie and the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt do not underlie.

Where the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt do not underlie, does the underlying tendency to ignorance not underlie there? Yes.

Or else, etc.? Yes. (The Pentad as Root)

55. Where the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt and the underlying tendency to lust for existence do not underlie, does the underlying tendency to ignorance not underlie there? Yes.

Or else, where the underlying tendency to ignorance does not underlie, do the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt and the underlying tendency to lust for existence not underlie there? Yes. (The Sixfold Root)

Reverse - Person - Place

56. For whom and where the underlying tendency to sensual lust does not underlie, does the underlying tendency to aversion not underlie for that one there?

For three persons, in unpleasant feeling, for them there the underlying tendency to sensual lust does not underlie, but the underlying tendency to aversion does not not underlie for them there. For those very same persons, in the fine-material sphere element, in the immaterial sphere element, in what is not included, for them there both the underlying tendency to sensual lust does not underlie and the underlying tendency to aversion does not underlie. For two persons, everywhere, both the underlying tendency to sensual lust does not underlie and the underlying tendency to aversion does not underlie.

Or else, for whom and where the underlying tendency to aversion does not underlie, does the underlying tendency to sensual lust not underlie for that one there?

For three persons, in the sensual element, in the two feelings, for them there the underlying tendency to aversion does not underlie, but the underlying tendency to sensual lust does not not underlie for them there. For those very same persons, in the fine-material sphere element, in the immaterial sphere element, in what is not included, for them there both the underlying tendency to aversion does not underlie and the underlying tendency to sensual lust does not underlie. For two persons, everywhere, both the underlying tendency to aversion does not underlie and the underlying tendency to sensual lust does not underlie.

For whom and where the underlying tendency to sensual lust does not underlie, does the underlying tendency to conceit not underlie for that one there?

For three persons, in the fine-material sphere element, in the immaterial sphere element, for them there the underlying tendency to sensual lust does not underlie, but the underlying tendency to conceit does not not underlie for them there. For those very same persons, in unpleasant feeling, in what is not included, for them there both the underlying tendency to sensual lust does not underlie and the underlying tendency to conceit does not underlie. For a non-returner, in the sensual element, in the two feelings, in the fine-material sphere element, in the immaterial sphere element, for that one there the underlying tendency to sensual lust does not underlie, but the underlying tendency to conceit does not not underlie for that one there. For that very same person, in unpleasant feeling, in what is not included, for that one there both the underlying tendency to sensual lust does not underlie and the underlying tendency to conceit does not underlie. For a Worthy One, everywhere, both the underlying tendency to sensual lust does not underlie and the underlying tendency to conceit does not underlie.

Or else, for whom and where the underlying tendency to conceit does not underlie, does the underlying tendency to sensual lust not underlie for that one there? Yes.

For whom and where the underlying tendency to sensual lust does not underlie, does the underlying tendency to wrong view... etc. the underlying tendency to sceptical doubt not underlie for that one?

For a worldling, in unpleasant feeling, in the fine-material sphere element, in the immaterial sphere element, for that one there the underlying tendency to sensual lust does not underlie, but the underlying tendency to sceptical doubt does not not underlie for that one there. For that very same person, in what is not included, for that one there both the underlying tendency to sensual lust does not underlie and the underlying tendency to sceptical doubt does not underlie. For two persons, everywhere, both the underlying tendency to sensual lust does not underlie and the underlying tendency to sceptical doubt does not underlie.

Or else, for whom and where the underlying tendency to sceptical doubt does not underlie, does the underlying tendency to sensual lust not underlie for that one there?

For two persons, in the sensual element, in the two feelings, for them there the underlying tendency to sceptical doubt does not underlie, but the underlying tendency to sensual lust does not not underlie for them there. For those very same persons, in unpleasant feeling, in the fine-material sphere element, in the immaterial sphere element, in what is not included, for them there both the underlying tendency to sceptical doubt does not underlie and the underlying tendency to sensual lust does not underlie. For two persons, everywhere, both the underlying tendency to sceptical doubt does not underlie and the underlying tendency to sensual lust does not underlie.

For whom and where the underlying tendency to sensual lust does not underlie, does the underlying tendency to lust for existence not underlie for that one there?

For three persons, in the fine-material sphere element, in the immaterial sphere element, for them there the underlying tendency to sensual lust does not underlie, but the underlying tendency to lust for existence does not not underlie for them

there. For those very same persons, in unpleasant feeling, in what is not included, for them there both the underlying tendency to sensual lust does not underlie and the underlying tendency to lust for existence does not underlie. For a non-returner, in the fine-material sphere element, in the immaterial sphere element, for that one there the underlying tendency to sensual lust does not underlie, but the underlying tendency to lust for existence does not not underlie for that one there. For that very same person, in the sensual element, in the three feelings, in what is not included, for that one there both the underlying tendency to sensual lust does not underlie and the underlying tendency to lust for existence does not underlie. For a Worthy One, everywhere, both the underlying tendency to sensual lust does not underlie and the underlying tendency to lust for existence does not underlie.

Or else, for whom and where the underlying tendency to lust for existence does not underlie, does the underlying tendency to sensual lust not underlie for that one there?

For three persons, in the sensual element, in the two feelings, for them there the underlying tendency to lust for existence does not underlie, but the underlying tendency to sensual lust does not not underlie for them there. For those very same persons, in unpleasant feeling, in what is not included, for them there both the underlying tendency to lust for existence does not underlie and the underlying tendency to sensual lust does not underlie. For a Worthy One, everywhere, both the underlying tendency to lust for existence does not underlie and the underlying tendency to sensual lust does not underlie.

For whom and where the underlying tendency to sensual lust does not underlie, does the underlying tendency to ignorance not underlie for that one there?

For three persons, in unpleasant feeling, in the fine-material sphere element, in the immaterial sphere element, for them there the underlying tendency to sensual lust does not underlie, but the underlying tendency to ignorance does not not underlie for them there. For those very same persons, in what is not included, for them there both the underlying tendency to sensual lust does not underlie and the underlying tendency to ignorance does not underlie. For a non-returner, in the sensual element, in the three feelings, in the fine-material sphere element, in the immaterial sphere element, for that one there the underlying tendency to sensual lust does not underlie, but the underlying tendency to ignorance does not not underlie for that one there. For that very same person, in what is not included, for that one there both the underlying tendency to sensual lust does not underlie and the underlying tendency to ignorance does not underlie. For a Worthy One, everywhere, both the underlying tendency to sensual lust does not underlie and the underlying tendency to ignorance does not underlie.

Or else, for whom and where the underlying tendency to ignorance does not underlie, does the underlying tendency to sensual lust not underlie for that one there? Yes.

57. For whom and where the underlying tendency to aversion does not underlie, does the underlying tendency to conceit not underlie for that one there?

For three persons, in the sensual element, in the two feelings, in the fine-material sphere element, in the immaterial sphere element, for them there the underlying tendency to aversion does not underlie, but the underlying tendency to conceit does not not underlie for them there. For those very same persons, in what is not included, for them there both the underlying tendency to aversion does not underlie and the underlying tendency to conceit does not underlie. For a non-returner, in the sensual element, in the two feelings, in the fine-material sphere element, in the immaterial sphere element, for that one there the underlying tendency to aversion does not underlie, but the underlying tendency to conceit does not not underlie for that one there. For that very same person, in unpleasant feeling, in what is not included, for that one there both the underlying tendency to aversion does not underlie and the underlying tendency to conceit does not underlie. For a Worthy One, everywhere, both the underlying tendency to aversion does not underlie and the underlying tendency to conceit does not underlie.

Or else, for whom and where the underlying tendency to conceit does not underlie, does the underlying tendency to aversion not underlie for that one there?

For three persons, in unpleasant feeling, for them there the underlying tendency to conceit does not underlie, but the underlying tendency to aversion does not not underlie for them there. For those very same persons, in what is not included, for them there both the underlying tendency to conceit does not underlie and the underlying tendency to aversion does not underlie. For a Worthy One, everywhere, both the underlying tendency to conceit does not underlie and the underlying tendency to aversion does not underlie.

For whom and where the underlying tendency to aversion does not underlie, does the underlying tendency to wrong view... etc. the underlying tendency to sceptical doubt not underlie for that one?

For a worldling, in the sensual element, in the two feelings, in the fine-material sphere element, in the immaterial sphere element, for that one there the underlying tendency to aversion does not underlie, but the underlying tendency to sceptical doubt does not not underlie for that one there. For that very same person, in what is not included, for that one there both the underlying tendency to aversion does not underlie and the underlying tendency to sceptical doubt does not underlie. For two persons, everywhere, both the underlying tendency to aversion does not underlie and the underlying tendency to sceptical doubt does not underlie.

Or else, for whom and where the underlying tendency to sceptical doubt does not underlie, does the underlying tendency to aversion not underlie for that one there?

For two persons, in unpleasant feeling, for them there the underlying tendency to sceptical doubt does not underlie, but the underlying tendency to aversion does not not underlie for them there. For those very same persons, in the sensual element, in the two feelings, in the fine-material sphere element, in the immaterial sphere element, in what is not included, for them there both the underlying tendency to sceptical doubt does not underlie and the underlying tendency to aversion does not underlie. For two persons, everywhere, both the underlying tendency to sceptical doubt does not underlie and the underlying tendency to aversion does not underlie.

For whom and where the underlying tendency to aversion does not underlie, does the underlying tendency to lust for existence not underlie for that one there?

For three persons, in the fine-material sphere element, in the immaterial sphere element, for them there the underlying tendency to aversion does not underlie, but the underlying tendency to lust for existence does not not underlie for them there. For those very same persons, in the sensual element, in the two feelings, in what is not included, for them there both the underlying tendency to aversion does not underlie and the underlying tendency to lust for existence does not underlie. For a non-returner, in the fine-material sphere element, in the immaterial sphere element, for that one there the underlying tendency to aversion does not underlie, but the underlying tendency to lust for existence does not not underlie for that one there. For that very same person, in the sensual element, in the three feelings, in what is not included, for that one there both the underlying tendency to aversion does not underlie and the underlying tendency to lust for existence does not underlie. For a Worthy One, everywhere, both the underlying tendency to aversion does not underlie and the underlying tendency to lust for existence does not underlie.

Or else, for whom and where the underlying tendency to lust for existence does not underlie, does the underlying tendency to aversion not underlie for that one there?

For three persons, in unpleasant feeling, for them there the underlying tendency to lust for existence does not underlie, but the underlying tendency to aversion does not not underlie for them there. For those very same persons, in the sensual element, in the two feelings, in what is not included, for them there both the underlying tendency to lust for existence does not underlie and the underlying tendency to aversion does not underlie. For a Worthy One, everywhere, both the underlying tendency to lust for existence does not underlie and the underlying tendency to aversion does not underlie.

For whom and where the underlying tendency to aversion does not underlie, does the underlying tendency to ignorance not underlie for that one there?

For three persons, in the sensual element, in the two feelings, in the fine-material sphere element, in the immaterial sphere element, for them there the underlying tendency to aversion does not underlie, but the underlying tendency to ignorance does not not underlie for them there. For those very same persons, in what is not included, for them there both the underlying tendency to aversion does not underlie and the underlying tendency to ignorance does not underlie. For a non-returner, in the sensual element, in the three feelings, in the fine-material sphere element, in the immaterial sphere element, for that one there the underlying tendency to aversion does not underlie, but the underlying tendency to ignorance does not not underlie for that one there. For that very same person, in what is not included, for that one there both the underlying tendency to aversion does not underlie and the underlying tendency to ignorance does not underlie. For a Worthy One, everywhere, both the underlying tendency to aversion does not underlie and the underlying tendency to ignorance does not underlie.

Or else, for whom and where the underlying tendency to ignorance does not underlie, does the underlying tendency to aversion not underlie for that one there? Yes.

58. For whom and where the underlying tendency to conceit does not underlie, does the underlying tendency to wrong view... etc... the underlying tendency to sceptical doubt not underlie for that one?

For a worldling, in unpleasant feeling, for that one there the underlying tendency to conceit does not underlie, but the underlying tendency to sceptical doubt does not not underlie for that one there. For that very same person, in what is not included, for that one there both the underlying tendency to conceit does not underlie and the underlying tendency to sceptical doubt does not underlie. For a Worthy One, everywhere, both the underlying tendency to conceit does not underlie and the underlying tendency to sceptical doubt does not underlie.

Or else, for whom and where the underlying tendency to sceptical doubt does not underlie, does the underlying tendency to conceit not underlie for that one there?

For three persons, in the sensual element, in the two feelings, in the fine-material sphere element, in the immaterial sphere element, for them there the underlying tendency to sceptical doubt does not underlie, but the underlying tendency to conceit does not not underlie for them there. For those very same persons, in unpleasant feeling, in what is not included, for them there both the underlying tendency to sceptical doubt does not underlie and the underlying tendency to conceit does not underlie. For a Worthy One, everywhere, both the underlying tendency to sceptical doubt does not underlie and the underlying tendency to conceit does not underlie.

For whom and where the underlying tendency to conceit does not underlie, does the underlying tendency to lust for existence not underlie for that one there? Yes.

Or else, for whom and where the underlying tendency to lust for existence does not underlie, does the underlying tendency to conceit not underlie for that one there?

For four persons, in the sensual element, in the two feelings, for them there the underlying tendency to lust for existence does not underlie, but the underlying tendency to conceit does not not underlie for them there. For those very same persons, in unpleasant feeling, in what is not included, for them there both the underlying tendency to lust for existence does not underlie and the underlying tendency to conceit does not underlie. For a Worthy One, everywhere, both the underlying tendency to lust for existence does not underlie and the underlying tendency to conceit does not underlie.

For whom and where the underlying tendency to conceit does not underlie, does the underlying tendency to ignorance not underlie for that one there?

For four persons, in unpleasant feeling, for them there the underlying tendency to conceit does not underlie, but the underlying tendency to ignorance does not not underlie for them there. For those very same persons, in what is not included, for them there both the underlying tendency to conceit does not underlie and the underlying tendency to ignorance does not underlie. For a Worthy One, everywhere, both the underlying tendency to conceit does not underlie and the underlying tendency to ignorance does not underlie.

Or else, for whom and where the underlying tendency to ignorance does not underlie, does the underlying tendency to conceit not underlie for that one there? Yes.

59. For whom and where the underlying tendency to wrong view does not underlie, does the underlying tendency to sceptical doubt not underlie for that one there? Yes.

Or else, for whom and where the underlying tendency to sceptical doubt does not underlie, does the underlying tendency to wrong view not underlie for that one there? Yes.

For whom and where the underlying tendency to wrong view... etc. the underlying tendency to sceptical doubt does not underlie, does the underlying tendency to lust for existence not underlie for that one there?

For three persons, in the fine-material sphere element, in the immaterial sphere element, for them there the underlying tendency to sceptical doubt does not underlie, but the underlying tendency to lust for existence does not not underlie for them there. For those very same persons, in the sensual element, in the three feelings, in what is not included, for them there both the underlying tendency to sceptical doubt does not underlie and the underlying tendency to lust for existence does not underlie. For a Worthy One, everywhere, both the underlying tendency to sceptical doubt does not underlie and the underlying tendency to lust for existence does not underlie.

Or else, for whom and where the underlying tendency to lust for existence does not underlie, does the underlying tendency to sceptical doubt not underlie for that one there?

For a worldling, in the sensual element, in the three feelings, for that one there the underlying tendency to lust for existence does not underlie, but the underlying tendency to sceptical doubt does not not underlie for that one there. For that very same person, in what is not included, for that one there both the underlying tendency to lust for existence does not underlie and the underlying tendency to sceptical doubt does not underlie. For a Worthy One, everywhere, both the underlying tendency to lust for existence does not underlie and the underlying tendency to sceptical doubt does not underlie.

For whom and where the underlying tendency to sceptical doubt does not underlie, does the underlying tendency to ignorance not underlie for that one there?

For three persons, in the sensual element, in the three feelings, in the fine-material sphere element, in the immaterial sphere element, for them there the underlying tendency to sceptical doubt does not underlie, but the underlying tendency to ignorance does not not underlie for them there. For those very same persons, in what is not included, for them there both the underlying tendency to sceptical doubt does not underlie and the underlying tendency to ignorance does not underlie. For a Worthy One, everywhere, both the underlying tendency to sceptical doubt does not underlie and the underlying tendency to ignorance does not underlie.

Or else, for whom and where the underlying tendency to ignorance does not underlie, does the underlying tendency to sceptical doubt not underlie for that one there? Yes.

60. For whom and where the underlying tendency to lust for existence does not underlie, does the underlying tendency to ignorance not underlie for that one there?

For four persons, in the sensual element, in the three feelings, for them there the underlying tendency to lust for existence does not underlie, but the underlying tendency to ignorance does not not underlie for them there. For those very same persons, in what is not included, for them there both the underlying tendency to lust for existence does not underlie and the underlying tendency to ignorance does not underlie. For a Worthy One, everywhere, both the underlying tendency to lust for existence does not underlie and the underlying tendency to ignorance does not underlie.

Or else, for whom and where the underlying tendency to ignorance does not underlie, does the underlying tendency to lust for existence not underlie for that one there? Yes. (The One-Root Section)

61. For whom and where the underlying tendency to sensual lust and the underlying tendency to aversion do not underlie, does the underlying tendency to conceit not underlie for that one there?

For three persons, in the fine-material sphere element, in the immaterial sphere element, for them there the underlying tendency to sensual lust and the underlying tendency to aversion do not underlie, but the underlying tendency to conceit does not not underlie for them there. For those very same persons, in what is not included, for them there the underlying tendency to sensual lust and the underlying tendency to aversion do not underlie and the underlying tendency to conceit does not underlie. For a non-returner, in the sensual element, in the two feelings, in the fine-material sphere element, in the immaterial sphere element, for that one there the underlying tendency to sensual lust and the underlying tendency to aversion do not underlie, but the underlying tendency to conceit does not not underlie for that one there. For that very same person, in unpleasant feeling, in what is not included, for that one there the underlying tendency to sensual lust and the underlying tendency to aversion do not underlie and the underlying tendency to conceit does not underlie. For a Worthy One, everywhere, the underlying tendency to sensual lust and the underlying tendency to aversion do not underlie and the underlying tendency to conceit does not underlie.

Or else, for whom and where the underlying tendency to conceit does not underlie, do the underlying tendency to sensual lust and the underlying tendency to aversion not underlie for that one there?

For three persons, in unpleasant feeling, for them there the underlying tendency to conceit and the underlying tendency to sensual lust do not underlie, but the underlying tendency to aversion does not not underlie for them there. For those very same persons, in what is not included, for them there the underlying tendency to conceit does not underlie and the underlying tendency to sensual lust and the underlying tendency to aversion do not underlie. For a Worthy One, everywhere, the underlying tendency to conceit does not underlie and the underlying tendency to sensual lust and the underlying tendency to aversion do not underlie.

For whom and where the underlying tendency to sensual lust and the underlying tendency to aversion do not underlie, does the underlying tendency to wrong view... etc. the underlying tendency to sceptical doubt not underlie for that one?

For a worldling, in the fine-material sphere element, in the immaterial sphere element, for that one there the underlying tendency to sensual lust and the underlying tendency to aversion do not underlie, but the underlying tendency to sceptical doubt does not not underlie for that one there. For that very same person, in what is not included, for that one there the underlying tendency to sensual lust and the underlying tendency to aversion do not underlie and the underlying tendency to sceptical doubt does not underlie. For two persons, everywhere... etc.

Or else, for whom and where the underlying tendency to sceptical doubt does not underlie, do the underlying tendency to sensual lust and the underlying tendency to aversion not underlie for that one there?

For two persons, in unpleasant feeling, for them there the underlying tendency to sceptical doubt and the underlying tendency to sensual lust do not underlie, but the underlying tendency to aversion does not not underlie for them there. For those very same persons, in the sensual element, in the two feelings, for them there the underlying tendency to sceptical doubt and the underlying tendency to aversion do not underlie, but the underlying tendency to sensual lust does not not underlie for them there. For those very same persons, in the fine-material sphere element, in the immaterial sphere element, in what is not included, for them there the underlying tendency to sceptical doubt does not underlie and the underlying tendency to sensual lust and the underlying tendency to aversion do not underlie. For two persons, everywhere... etc.

For whom and where the underlying tendency to sensual lust and the underlying tendency to aversion do not underlie, does the underlying tendency to lust for existence not underlie for that one there?

For three persons, in the fine-material sphere element, in the immaterial sphere element, for them there the underlying tendency to sensual lust and the underlying tendency to aversion do not underlie, but the underlying tendency to lust for existence does not not underlie for them there. For those very same persons, in what is not included, for them there the underlying tendency to sensual lust and the underlying tendency to aversion do not underlie and the underlying tendency to lust for existence does not underlie. For a non-returner, in the fine-material sphere element, in the immaterial sphere element, for that one there the underlying tendency to sensual lust and the underlying tendency to aversion do not underlie, but the underlying tendency to lust for existence does not not underlie for that one there. For that very same person, in the sensual element, in the three feelings, in what is not included, for that one there the underlying tendency to sensual lust and the underlying tendency to aversion do not underlie and the underlying tendency to lust for existence does not underlie. For a Worthy One, everywhere... etc.

Or else, for whom and where the underlying tendency to lust for existence does not underlie, do the underlying tendency to sensual lust and the underlying tendency to aversion not underlie for that one there?

For three persons, in unpleasant feeling, for them there the underlying tendency to lust for existence and the underlying tendency to sensual lust do not underlie, but the underlying tendency to aversion does not not underlie for them there. For those very same persons, in the sensual element, in the two feelings, for them there the

underlying tendency to lust for existence and the underlying tendency to aversion do not underlie, but the underlying tendency to sensual lust does not not underlie for them there. For those very same persons, in what is not included, for them there the underlying tendency to lust for existence does not underlie and the underlying tendency to sensual lust and the underlying tendency to aversion do not underlie. For a Worthy One, everywhere... etc.

For whom and where the underlying tendency to sensual lust and the underlying tendency to aversion do not underlie, does the underlying tendency to ignorance not underlie for that one there?

For three persons, in the fine-material sphere element, in the immaterial sphere element, for them there the underlying tendency to sensual lust and the underlying tendency to aversion do not underlie, but the underlying tendency to ignorance does not not underlie for them there. For those very same persons, in what is not included, for them there the underlying tendency to sensual lust and the underlying tendency to aversion do not underlie and the underlying tendency to ignorance does not underlie. For a non-returner, in the sensual element, in the three feelings, in the fine-material sphere element, in the immaterial sphere element, for that one there the underlying tendency to sensual lust and the underlying tendency to aversion do not underlie, but the underlying tendency to ignorance does not not underlie for that one there. For that very same person, in what is not included, for that one there the underlying tendency to sensual lust and the underlying tendency to aversion do not underlie and the underlying tendency to ignorance does not underlie. For a Worthy One, everywhere... etc.

Or else, for whom and where the underlying tendency to ignorance does not underlie, do the underlying tendency to sensual lust and the underlying tendency to aversion not underlie for that one there? Yes. (The dyad-based)

62. For whom and where the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit do not underlie, does the underlying tendency to wrong view... etc... the underlying tendency to sceptical doubt not underlie for that one? Yes.

Or else, for whom and where the underlying tendency to sceptical doubt does not underlie, do the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit not underlie for that one there?

For two persons, in unpleasant feeling, for them there the underlying tendency to sceptical doubt and the underlying tendency to sensual lust and the underlying tendency to conceit do not underlie, but the underlying tendency to aversion does not not underlie for them there. For those very same persons, in the sensual element, in the two feelings, for them there the underlying tendency to sceptical doubt and the underlying tendency to aversion do not underlie, but the underlying tendency to sensual lust and the underlying tendency to conceit do not not underlie for them there. For those very same persons, in the fine-material sphere element, in the immaterial sphere element, for them there the underlying tendency to sceptical doubt and the underlying tendency to sensual lust and the underlying tendency to aversion do not underlie, but the underlying tendency to conceit does not not

underlie for them there. For those very same persons, in what is not included, for them there the underlying tendency to sceptical doubt does not underlie and the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit do not underlie. For a non-returner, in the sensual element, in the two feelings, in the fine-material sphere element, in the immaterial sphere element, for that one there the underlying tendency to sceptical doubt and the underlying tendency to sensual lust and the underlying tendency to aversion do not underlie, but the underlying tendency to conceit does not not underlie for that one there. For that very same person, in unpleasant feeling, in what is not included, for that one there the underlying tendency to sceptical doubt does not underlie and the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit do not underlie. For a Worthy One, everywhere... etc.

For whom and where the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit do not underlie, does the underlying tendency to lust for existence not underlie for that one there? Yes.

Or else, for whom and where the underlying tendency to lust for existence does not underlie, do the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit not underlie for that one there?

For three persons, in unpleasant feeling, for them there the underlying tendency to lust for existence and the underlying tendency to sensual lust and the underlying tendency to conceit do not underlie, but the underlying tendency to aversion does not not underlie for them there. For those very same persons, in the sensual element, in the two feelings, for them there the underlying tendency to lust for existence and the underlying tendency to aversion do not underlie, but the underlying tendency to sensual lust and the underlying tendency to conceit do not not underlie for them there. For those very same persons, in what is not included, for them there the underlying tendency to lust for existence does not underlie and the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit do not underlie. For a non-returner, in the sensual element, in the two feelings, for that one there the underlying tendency to lust for existence and the underlying tendency to sensual lust and the underlying tendency to aversion do not underlie, but the underlying tendency to conceit does not not underlie for that one there. For that very same person, in unpleasant feeling, in what is not included, for that one there the underlying tendency to lust for existence does not underlie and the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit do not underlie. For a Worthy One, everywhere... etc.

For whom and where the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit do not underlie, does the underlying tendency to ignorance not underlie for that one there?

For a non-returner, in unpleasant feeling, for that one there the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit do not underlie, but the underlying tendency to ignorance does not not underlie for that one there. For that very same person, in what is not included, for

that one there the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit do not underlie and the underlying tendency to ignorance does not underlie. For a Worthy One, everywhere... etc.

Or else, for whom and where the underlying tendency to ignorance does not underlie, do the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit not underlie for that one there? Yes. (The triad-based)

63. For whom and where the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view do not underlie, does the underlying tendency to sceptical doubt not underlie for that one there? Yes.

Or else, for whom and where the underlying tendency to sceptical doubt does not underlie, do the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view not underlie for that one there?

For two persons, in unpleasant feeling, for them there the underlying tendency to sceptical doubt and the underlying tendency to sensual lust and the underlying tendency to conceit and the underlying tendency to wrong view do not underlie, but the underlying tendency to aversion does not not underlie for them there. For those very same persons, in the sensual element, in the two feelings, for them there the underlying tendency to sceptical doubt and the underlying tendency to aversion do not underlie, but the underlying tendency to sensual lust and the underlying tendency to conceit do not not underlie for them there. For those very same persons, in the fine-material sphere element, in the immaterial sphere element, for them there the underlying tendency to sceptical doubt and the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to wrong view do not underlie, but the underlying tendency to conceit does not not underlie for them there. For those very same persons, in what is not included, for them there the underlying tendency to sceptical doubt does not underlie and the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view do not underlie. For a non-returner, in the sensual element, in the two feelings, in the fine-material sphere element, in the immaterial sphere element, for that one there the underlying tendency to sceptical doubt and the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to wrong view do not underlie, but the underlying tendency to conceit does not not underlie for that one there. For that very same person, in unpleasant feeling, in what is not included, for that one there the underlying tendency to sceptical doubt does not underlie and the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view do not underlie. For a Worthy One, everywhere, both the underlying tendency to sceptical doubt does not underlie and the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view do not underlie... etc. (The tetrad-based.)

64. For whom and where the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt do not underlie, does the underlying tendency to lust for existence not underlie for that one there? Yes.

Or else, for whom and where the underlying tendency to lust for existence does not underlie, do the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt not underlie for that one there?

For a worldling, in unpleasant feeling, for that one there the underlying tendency to lust for existence and the underlying tendency to sensual lust and the underlying tendency to conceit do not underlie, but the underlying tendency to aversion and the underlying tendency to wrong view and the underlying tendency to sceptical doubt do not not underlie for that one there. For that very same person, in the sensual element, in the two feelings, for that one there the underlying tendency to lust for existence and the underlying tendency to aversion do not underlie, but the underlying tendency to sensual lust and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt do not not underlie for that one there. For that very same person, in what is not included, for that one there both the underlying tendency to lust for existence does not underlie and the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt do not underlie. For two persons, in unpleasant feeling, for them there the underlying tendency to lust for existence and the underlying tendency to sensual lust and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt do not underlie, but the underlying tendency to aversion does not not underlie for them there. For those very same persons, in the sensual element, in the two feelings, for them there the underlying tendency to lust for existence and the underlying tendency to aversion and the underlying tendency to wrong view and the underlying tendency to sceptical doubt do not underlie, but the underlying tendency to sensual lust and the underlying tendency to conceit do not not underlie for them there. For those very same persons, in what is not included, for them there both the underlying tendency to lust for existence does not underlie and the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt do not underlie. For a non-returner, in the sensual element, in the two feelings, for that one there the underlying tendency to lust for existence and the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to wrong view and the underlying tendency to sceptical doubt do not underlie, but the underlying tendency to conceit does not not underlie for that one there. For that very same person, in unpleasant feeling, in what is not included, for that one there both the underlying tendency to lust for existence does not underlie and the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt do not

underlie. For a Worthy One, everywhere... etc. (The Pentad as Root)

65. For whom and where the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt and the underlying tendency to lust for existence do not underlie, does the underlying tendency to ignorance not underlie for that one there?

For a non-returner, in unpleasant feeling, for that one there the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt and the underlying tendency to lust for existence do not underlie, but the underlying tendency to ignorance does not not underlie for that one there. For that very same person, in what is not included, for that one there the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt and the underlying tendency to lust for existence do not underlie and the underlying tendency to ignorance does not underlie. For a Worthy One, everywhere, the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt and the underlying tendency to lust for existence do not underlie and the underlying tendency to ignorance does not underlie.

Or else, for whom and where the underlying tendency to ignorance does not underlie, do the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt and the underlying tendency to lust for existence not underlie for that one there? Yes. (The Sixfold Root)

In the Section on Underlying Tendency, in reverse order.

The Section on Underlying Tendency.

2. The Section on With Underlying Tendencies

Conformity Person

66. Whoever is with underlying tendencies by the underlying tendency to sensual lust, is he with underlying tendencies by the underlying tendency to aversion? Yes.

Or else, whoever is with underlying tendencies by the underlying tendency to aversion, is he with underlying tendencies by the underlying tendency to sensual lust? Yes.

Whoever is with underlying tendencies by the underlying tendency to sensual lust, is he with underlying tendencies by the underlying tendency to conceit? Yes.

Or else, whoever is with underlying tendencies by the underlying tendency to conceit, is he with underlying tendencies by the underlying tendency to sensual lust?

A non-returner is with underlying tendencies by the underlying tendency to conceit, but not with underlying tendencies by the underlying tendency to sensual lust. Three persons are with underlying tendencies by the underlying tendency to conceit and with underlying tendencies by the underlying tendency to sensual lust.

Whoever is with underlying tendencies by the underlying tendency to sensual lust, is he by the underlying tendency to wrong view... etc. with underlying tendencies by the underlying tendency to sceptical doubt?

Two persons are with underlying tendencies by the underlying tendency to sensual lust, but not with underlying tendencies by the underlying tendency to sceptical doubt. A worldling is with underlying tendencies by the underlying tendency to sensual lust and with underlying tendencies by the underlying tendency to sceptical doubt.

Or else, whoever is with underlying tendencies by the underlying tendency to sceptical doubt, is he with underlying tendencies by the underlying tendency to sensual lust? Yes.

Whoever is with underlying tendencies by the underlying tendency to sensual lust, is he by the underlying tendency to lust for existence... etc. with underlying tendencies by the underlying tendency to ignorance? Yes.

Or else, whoever is with underlying tendencies by the underlying tendency to ignorance, is he with underlying tendencies by the underlying tendency to sensual lust?

A non-returner is with underlying tendencies by the underlying tendency to ignorance, but not with underlying tendencies by the underlying tendency to sensual lust. Three persons are with underlying tendencies by the underlying tendency to ignorance and with underlying tendencies by the underlying tendency to sensual lust.

67. Whoever is with underlying tendencies by the underlying tendency to aversion, is he with underlying tendencies by the underlying tendency to conceit? Yes.

Or else, whoever is with underlying tendencies by the underlying tendency to conceit, is he with underlying tendencies by the underlying tendency to aversion?

A non-returner is with underlying tendencies by the underlying tendency to conceit, but not with underlying tendencies by the underlying tendency to aversion. Three persons are with underlying tendencies by the underlying tendency to conceit and with underlying tendencies by the underlying tendency to aversion.

Whoever is with underlying tendencies by the underlying tendency to aversion, is he by the underlying tendency to wrong view... etc. with underlying tendencies by the underlying tendency to sceptical doubt?

Two persons are with underlying tendencies by the underlying tendency to aversion, but not with underlying tendencies by the underlying tendency to sceptical doubt. A worldling is with underlying tendencies by the underlying tendency to aversion and with underlying tendencies by the underlying tendency to sceptical doubt.

Or else, whoever is with underlying tendencies by the underlying tendency to sceptical doubt, is he with underlying tendencies by the underlying tendency to aversion? Yes.

Whoever is with underlying tendencies by the underlying tendency to aversion, is he by the underlying tendency to lust for existence... etc. with underlying tendencies by the underlying tendency to ignorance? Yes.

Or else, whoever is with underlying tendencies by the underlying tendency to ignorance, is he with underlying tendencies by the underlying tendency to aversion?

A non-returner is with underlying tendencies by the underlying tendency to ignorance, but not with underlying tendencies by the underlying tendency to aversion. Three persons are with underlying tendencies by the underlying tendency to ignorance and with underlying tendencies by the underlying tendency to aversion.

68. Whoever is with underlying tendencies by the underlying tendency to conceit, is he by the underlying tendency to wrong view... etc. with underlying tendencies by the underlying tendency to sceptical doubt?

Three persons are with underlying tendencies by the underlying tendency to conceit, but not with underlying tendencies by the underlying tendency to sceptical doubt. A worldling is with underlying tendencies by the underlying tendency to conceit and with underlying tendencies by the underlying tendency to sceptical doubt.

Or else, whoever is with underlying tendencies by the underlying tendency to sceptical doubt, is he with underlying tendencies by the underlying tendency to conceit? Yes.

Whoever is with underlying tendencies by the underlying tendency to conceit, is he by the underlying tendency to lust for existence... etc. with underlying tendencies by the underlying tendency to ignorance? Yes.

Or else, whoever is with underlying tendencies by the underlying tendency to ignorance, is he with underlying tendencies by the underlying tendency to conceit? Yes.

69. Whoever is with underlying tendencies by the underlying tendency to wrong view, is he with underlying tendencies by the underlying tendency to sceptical doubt? Yes.

Or else, whoever is with underlying tendencies by the underlying tendency to sceptical doubt, is he with underlying tendencies by the underlying tendency to wrong view? Yes. Etc.

70. Whoever is with underlying tendencies by the underlying tendency to sceptical doubt, is he by the underlying tendency to lust for existence... etc. with underlying tendencies by the underlying tendency to ignorance? Yes.

Or else, whoever is with underlying tendencies by the underlying tendency to ignorance, is he with underlying tendencies by the underlying tendency to sceptical doubt?

Three persons are with underlying tendencies by the underlying tendency to ignorance, but not with underlying tendencies by the underlying tendency to sceptical doubt. A worldling is with underlying tendencies by the underlying tendency to ignorance and with underlying tendencies by the underlying tendency to sceptical doubt.

71. Whoever is with underlying tendencies by the underlying tendency to lust for existence, is he with underlying tendencies by the underlying tendency to ignorance? Yes.

Or else, whoever is with underlying tendencies by the underlying tendency to ignorance, is he with underlying tendencies by the underlying tendency to lust for existence? Yes. (The One-Root Section)

72. Whoever is with underlying tendencies by the underlying tendency to sensual lust and by the underlying tendency to aversion, is he with underlying tendencies by the underlying tendency to conceit? Yes.

Or else, whoever is with underlying tendencies by the underlying tendency to conceit, is he with underlying tendencies by the underlying tendency to sensual lust and by the underlying tendency to aversion?

A non-returner is with underlying tendencies by the underlying tendency to conceit, but not with underlying tendencies by the underlying tendency to sensual lust and by the underlying tendency to aversion. Three persons are with underlying tendencies by the underlying tendency to conceit and with underlying tendencies by the underlying tendency to sensual lust and by the underlying tendency to aversion.

Whoever is with underlying tendencies by the underlying tendency to sensual lust and by the underlying tendency to aversion, is he by the underlying tendency to wrong view... etc. with underlying tendencies by the underlying tendency to sceptical doubt?

Two persons are with underlying tendencies by the underlying tendency to sensual lust and by the underlying tendency to aversion, but not with underlying tendencies by the underlying tendency to sceptical doubt. A worldling is with underlying tendencies by the underlying tendency to sensual lust and by the underlying tendency to aversion and with underlying tendencies by the underlying tendency to sceptical doubt.

Or else, whoever is with underlying tendencies by the underlying tendency to sceptical doubt, is he with underlying tendencies by the underlying tendency to sensual lust and by the underlying tendency to aversion? Yes.

Whoever is with underlying tendencies by the underlying tendency to sensual lust and by the underlying tendency to aversion, is he by the underlying tendency to lust for existence... etc. with underlying tendencies by the underlying tendency to ignorance? Yes.

Or else, whoever is with underlying tendencies by the underlying tendency to ignorance, is he with underlying tendencies by the underlying tendency to sensual lust and by the underlying tendency to aversion?

A non-returner is with underlying tendencies by the underlying tendency to ignorance, but not with underlying tendencies by the underlying tendency to sensual lust and by the underlying tendency to aversion. Three persons are with underlying tendencies by the underlying tendency to ignorance and with underlying tendencies by the underlying tendency to sensual lust and by the underlying tendency to aversion. (The dyad-based)

73. Whoever is with underlying tendencies by the underlying tendency to sensual lust and by the underlying tendency to aversion and by the underlying tendency to conceit, is he by the underlying tendency to wrong view... etc. with underlying tendencies by the underlying tendency to sceptical doubt?

Two persons are with underlying tendencies by the underlying tendency to sensual lust and by the underlying tendency to aversion and by the underlying tendency to conceit, but not with underlying tendencies by the underlying tendency to sceptical doubt. A worldling is with underlying tendencies by the underlying tendency to sensual lust and by the underlying tendency to aversion and by the underlying tendency to conceit and with underlying tendencies by the underlying tendency to sceptical doubt.

Or else, whoever is with underlying tendencies by the underlying tendency to sceptical doubt, is he with underlying tendencies by the underlying tendency to sensual lust and by the underlying tendency to aversion and by the underlying tendency to conceit? Yes.

Whoever is with underlying tendencies by the underlying tendency to sensual lust and by the underlying tendency to aversion and by the underlying tendency to conceit, is he by the underlying tendency to lust for existence... etc. with underlying tendencies by the underlying tendency to ignorance? Yes.

Or else, whoever is with underlying tendencies by the underlying tendency to ignorance, is he with underlying tendencies by the underlying tendency to sensual lust and by the underlying tendency to aversion and by the underlying tendency to conceit?

A non-returner is with underlying tendencies by the underlying tendency to ignorance and by the underlying tendency to conceit, but not with underlying tendencies by the underlying tendency to sensual lust and by the underlying tendency to aversion. Three persons are with underlying tendencies by the underlying tendency to ignorance and with underlying tendencies by the underlying tendency to sensual lust and by the underlying tendency to aversion and by the underlying tendency to conceit. (The triad-based)

74. Whoever is with underlying tendencies by the underlying tendency to sensual lust and by the underlying tendency to aversion and by the underlying tendency to conceit and by the underlying tendency to wrong view, is he with underlying tendencies by the underlying tendency to sceptical doubt? Yes.

Or else, whoever is with underlying tendencies by the underlying tendency to sceptical doubt, is he with underlying tendencies by the underlying tendency to sensual lust and by the underlying tendency to aversion and by the underlying

tendency to conceit and by the underlying tendency to wrong view? Yes. Etc. (The tetrad-based.)

75. Whoever is with underlying tendencies by the underlying tendency to sensual lust and by the underlying tendency to aversion and by the underlying tendency to conceit and by the underlying tendency to wrong view and by the underlying tendency to sceptical doubt, is he by the underlying tendency to lust for existence... etc. with underlying tendencies by the underlying tendency to ignorance? Yes.

Or else, whoever is with underlying tendencies by the underlying tendency to ignorance, is he with underlying tendencies by the underlying tendency to sensual lust and by the underlying tendency to aversion and by the underlying tendency to conceit and by the underlying tendency to wrong view and by the underlying tendency to sceptical doubt?

A non-returner is with underlying tendencies by the underlying tendency to ignorance and by the underlying tendency to conceit, but not with underlying tendencies by the underlying tendency to sensual lust and by the underlying tendency to aversion and by the underlying tendency to wrong view and by the underlying tendency to sceptical doubt. Two persons are with underlying tendencies by the underlying tendency to ignorance and by the underlying tendency to sensual lust and by the underlying tendency to aversion and by the underlying tendency to conceit, but not with underlying tendencies by the underlying tendency to wrong view and by the underlying tendency to sceptical doubt. A worldling is with underlying tendencies by the underlying tendency to ignorance and with underlying tendencies by the underlying tendency to sensual lust and by the underlying tendency to aversion and by the underlying tendency to conceit and by the underlying tendency to wrong view and by the underlying tendency to sceptical doubt. (The Pentad as Root)

76. Whoever is with underlying tendencies by the underlying tendency to sensual lust and by the underlying tendency to aversion and by the underlying tendency to conceit and by the underlying tendency to wrong view and by the underlying tendency to sceptical doubt and by the underlying tendency to lust for existence, is he with underlying tendencies by the underlying tendency to ignorance? Yes.

Or else, whoever is with underlying tendencies by the underlying tendency to ignorance, is he with underlying tendencies by the underlying tendency to sensual lust and by the underlying tendency to aversion and by the underlying tendency to conceit and by the underlying tendency to wrong view and by the underlying tendency to sceptical doubt and by the underlying tendency to lust for existence?

A non-returner is with underlying tendencies by the underlying tendency to ignorance and by the underlying tendency to conceit and by the underlying tendency to lust for existence, but not with underlying tendencies by the underlying tendency to sensual lust and by the underlying tendency to aversion and by the underlying tendency to wrong view and by the underlying tendency to sceptical doubt. Two persons are with underlying tendencies by the underlying tendency to ignorance and by the underlying tendency to sensual lust and by the underlying tendency to aversion and by the underlying tendency to conceit and by the underlying tendency to lust for existence, but not with underlying tendencies by the underlying tendency to wrong view and by the underlying tendency to sceptical doubt. A worldling is with underlying tendencies

by the underlying tendency to ignorance and with underlying tendencies by the underlying tendency to sensual lust and by the underlying tendency to aversion and by the underlying tendency to conceit and by the underlying tendency to wrong view and by the underlying tendency to sceptical doubt and by the underlying tendency to lust for existence. (The Sixfold Root)

Conformity Place

77. From where one is with underlying tendencies by the underlying tendency to sensual lust, is one from there with underlying tendencies by the underlying tendency to aversion? No.

Or else, from where one is with underlying tendencies by the underlying tendency to aversion, is one from there with underlying tendencies by the underlying tendency to sensual lust? No.

From where one is with underlying tendencies by the underlying tendency to sensual lust, is one from there with underlying tendencies by the underlying tendency to conceit? Yes.

Or else, from where one is with underlying tendencies by the underlying tendency to conceit, is one from there with underlying tendencies by the underlying tendency to sensual lust?

In the fine-material sphere element, in the immaterial sphere element, from there one is with underlying tendencies by the underlying tendency to conceit, but not from there with underlying tendencies by the underlying tendency to sensual lust. In the sensual element, in the two feelings, from there one is with underlying tendencies by the underlying tendency to conceit and with underlying tendencies by the underlying tendency to sensual lust.

From where one is with underlying tendencies by the underlying tendency to sensual lust, is one from there by the underlying tendency to wrong view... etc. with underlying tendencies by the underlying tendency to sceptical doubt? Yes.

Or else, from where one is with underlying tendencies by the underlying tendency to sceptical doubt, is one from there with underlying tendencies by the underlying tendency to sensual lust?

In unpleasant feeling, in the fine-material sphere element, in the immaterial sphere element, from there one is with underlying tendencies by the underlying tendency to sceptical doubt, but not from there with underlying tendencies by the underlying tendency to sensual lust. In the sensual element, in the two feelings, from there one is with underlying tendencies by the underlying tendency to sceptical doubt and with underlying tendencies by the underlying tendency to sensual lust.

From where one is with underlying tendencies by the underlying tendency to sensual lust, is one from there with underlying tendencies by the underlying tendency to lust for existence? No.

Or else, from where one is with underlying tendencies by the underlying tendency to lust for existence, is one from there with underlying tendencies by the underlying tendency to sensual lust? No.

From where one is with underlying tendencies by the underlying tendency to sensual lust, is one from there with underlying tendencies by the underlying tendency to ignorance? Yes.

Or else, from where one is with underlying tendencies by the underlying tendency to ignorance, is one from there with underlying tendencies by the underlying tendency to sensual lust?

In unpleasant feeling, in the fine-material sphere element, in the immaterial sphere element, from there one is with underlying tendencies by the underlying tendency to ignorance, but not from there with underlying tendencies by the underlying tendency to sensual lust. In the sensual element, in the two feelings, from there one is with underlying tendencies by the underlying tendency to ignorance and with underlying tendencies by the underlying tendency to sensual lust.

78. From where one is with underlying tendencies by the underlying tendency to aversion, is one from there with underlying tendencies by the underlying tendency to conceit? No.

Or else, from where one is with underlying tendencies by the underlying tendency to conceit, is one from there with underlying tendencies by the underlying tendency to aversion? No.

From where one is with underlying tendencies by the underlying tendency to aversion, is one from there by the underlying tendency to wrong view... etc. with underlying tendencies by the underlying tendency to sceptical doubt? Yes.

Or else, from where one is with underlying tendencies by the underlying tendency to sceptical doubt, is one from there with underlying tendencies by the underlying tendency to aversion?

In the sensual element, in the two feelings, in the fine-material sphere element, in the immaterial sphere element, from there one is with underlying tendencies by the underlying tendency to sceptical doubt, but not from there with underlying tendencies by the underlying tendency to aversion. In unpleasant feeling, from there one is with underlying tendencies by the underlying tendency to sceptical doubt and with underlying tendencies by the underlying tendency to aversion.

From where one is with underlying tendencies by the underlying tendency to aversion, is one from there with underlying tendencies by the underlying tendency to lust for existence? No.

Or else, from where one is with underlying tendencies by the underlying tendency to lust for existence, is one from there with underlying tendencies by the underlying tendency to aversion? No.

From where one is with underlying tendencies by the underlying tendency to aversion, is one from there with underlying tendencies by the underlying tendency to ignorance? Yes.

Or else, from where one is with underlying tendencies by the underlying tendency to ignorance, is one from there with underlying tendencies by the underlying tendency to aversion?

In the sensual element, in the two feelings, in the fine-material sphere element, in the immaterial sphere element, from there one is with underlying tendencies by the underlying tendency to ignorance, but not from there with underlying tendencies by the underlying tendency to aversion. In unpleasant feeling, from there one is with underlying tendencies by the underlying tendency to ignorance and with underlying tendencies by the underlying tendency to aversion.

79. From where one is with underlying tendencies by the underlying tendency to conceit, is one from there by the underlying tendency to wrong view... etc. with underlying tendencies by the underlying tendency to sceptical doubt? Yes.

Or else, from where one is with underlying tendencies by the underlying tendency to sceptical doubt, is one from there with underlying tendencies by the underlying tendency to conceit?

In unpleasant feeling, from there one is with underlying tendencies by the underlying tendency to sceptical doubt, but not from there with underlying tendencies by the underlying tendency to conceit. In the sensual element, in the two feelings, in the fine-material sphere element, in the immaterial sphere element, from there one is with underlying tendencies by the underlying tendency to sceptical doubt and with underlying tendencies by the underlying tendency to conceit.

From where one is with underlying tendencies by the underlying tendency to conceit, is one from there with underlying tendencies by the underlying tendency to lust for existence?

In the sensual element, in the two feelings, from there one is with underlying tendencies by the underlying tendency to conceit, but not from there with underlying tendencies by the underlying tendency to lust for existence. In the fine-material sphere element, in the immaterial sphere element, from there one is with underlying tendencies by the underlying tendency to conceit and with underlying tendencies by the underlying tendency to lust for existence.

Or else, from where one is with underlying tendencies by the underlying tendency to lust for existence, is one from there with underlying tendencies by the underlying tendency to conceit? Yes.

From where one is with underlying tendencies by the underlying tendency to conceit, is one from there with underlying tendencies by the underlying tendency to ignorance? Yes.

Or else, from where one is with underlying tendencies by the underlying tendency to ignorance, is one from there with underlying tendencies by the underlying tendency to conceit?

In unpleasant feeling, from there one is with underlying tendencies by the underlying tendency to ignorance, but not from there with underlying tendencies by the underlying tendency to conceit. In the sensual element, in the two feelings, in the fine-material sphere element, in the immaterial sphere element, from there one is with underlying tendencies by the underlying tendency to ignorance and with underlying tendencies by the underlying tendency to conceit.

80. From where one is with underlying tendencies by the underlying tendency to wrong view, is one from there with underlying tendencies by the underlying tendency to sceptical doubt? Yes.

Or else, from where one is with underlying tendencies by the underlying tendency to sceptical doubt, is one from there with underlying tendencies by the underlying tendency to wrong view? Yes. Etc.

81. From where one is with underlying tendencies by the underlying tendency to sceptical doubt, is one from there with underlying tendencies by the underlying tendency to lust for existence?

In the sensual element, in the three feelings, from there one is with underlying tendencies by the underlying tendency to sceptical doubt, but not from there with underlying tendencies by the underlying tendency to lust for existence. In the fine-material sphere element, in the immaterial sphere element, from there one is with underlying tendencies by the underlying tendency to sceptical doubt and with underlying tendencies by the underlying tendency to lust for existence.

Or else, from where one is with underlying tendencies by the underlying tendency to lust for existence, is one from there with underlying tendencies by the underlying tendency to sceptical doubt? Yes.

82. From where one is with underlying tendencies by the underlying tendency to lust for existence, is one from there with underlying tendencies by the underlying tendency to ignorance? Yes.

Or else, from where one is with underlying tendencies by the underlying tendency to ignorance, is one from there with underlying tendencies by the underlying tendency to lust for existence?

In the sensual element, in the three feelings, from there one is with underlying tendencies by the underlying tendency to ignorance, but not from there with underlying tendencies by the underlying tendency to lust for existence. In the fine-material sphere element, in the immaterial sphere element, from there one is with underlying tendencies by the underlying tendency to ignorance and with underlying tendencies by the underlying tendency to lust for existence. (The One-Root Section)

83. From where one is with underlying tendencies by the underlying tendency to sensual lust and by the underlying tendency to aversion, is one from there with underlying tendencies by the underlying tendency to conceit? There is not.

Or else, from where one is with underlying tendencies by the underlying tendency to conceit, is one from there with underlying tendencies by the underlying tendency to sensual lust and by the underlying tendency to aversion?

In the fine-material sphere element, in the immaterial sphere element, from there one is with underlying tendencies by the underlying tendency to conceit, but not from there with underlying tendencies by the underlying tendency to sensual lust and by the underlying tendency to aversion. In the sensual element, in the two feelings, from

there one is with underlying tendencies by the underlying tendency to conceit and by the underlying tendency to sensual lust, but not from there with underlying tendencies by the underlying tendency to aversion.

From where one is with underlying tendencies by the underlying tendency to sensual lust and by the underlying tendency to aversion, is one from there by the underlying tendency to wrong view... etc. with underlying tendencies by the underlying tendency to sceptical doubt? There is not.

Or else, from where one is with underlying tendencies by the underlying tendency to sceptical doubt, is one from there with underlying tendencies by the underlying tendency to sensual lust and by the underlying tendency to aversion?

In the fine-material sphere element, in the immaterial sphere element, from there one is with underlying tendencies by the underlying tendency to sceptical doubt, but not from there with underlying tendencies by the underlying tendency to sensual lust and by the underlying tendency to aversion. In the sensual element, in the two feelings, from there one is with underlying tendencies by the underlying tendency to sceptical doubt and by the underlying tendency to sensual lust, but not from there with underlying tendencies by the underlying tendency to aversion. In unpleasant feeling, from there one is with underlying tendencies by the underlying tendency to sceptical doubt and by the underlying tendency to aversion, but not from there with underlying tendencies by the underlying tendency to sensual lust.

From where one is with underlying tendencies by the underlying tendency to sensual lust and by the underlying tendency to aversion, is one from there with underlying tendencies by the underlying tendency to lust for existence? There is not.

Or else, from where one is with underlying tendencies by the underlying tendency to lust for existence, is one from there with underlying tendencies by the underlying tendency to sensual lust and by the underlying tendency to aversion? No.

From where one is with underlying tendencies by the underlying tendency to sensual lust and by the underlying tendency to aversion, is one from there with underlying tendencies by the underlying tendency to ignorance? There is not.

Or else, from where one is with underlying tendencies by the underlying tendency to ignorance, is one from there with underlying tendencies by the underlying tendency to sensual lust and by the underlying tendency to aversion?

In the fine-material sphere element, in the immaterial sphere element, from there one is with underlying tendencies by the underlying tendency to ignorance, but not from there with underlying tendencies by the underlying tendency to sensual lust and by the underlying tendency to aversion. In the sensual element, in the two feelings, from there one is with underlying tendencies by the underlying tendency to ignorance and by the underlying tendency to sensual lust, but not from there with underlying tendencies by the underlying tendency to aversion. In unpleasant feeling, from there one is with underlying tendencies by the underlying tendency to ignorance and by the underlying tendency to aversion, but not from there with underlying tendencies by the underlying tendency to sensual lust. (The dyad-based)

84. From where one is with underlying tendencies by the underlying tendency to sensual lust and by the underlying tendency to aversion and by the underlying tendency to conceit, is one from there by the underlying tendency to wrong view... etc. with underlying tendencies by the underlying tendency to sceptical doubt? There is not.

Or else, from where one is with underlying tendencies by the underlying tendency to sceptical doubt, is one from there with underlying tendencies by the underlying tendency to sensual lust and by the underlying tendency to aversion and by the underlying tendency to conceit?

In the fine-material sphere element, in the immaterial sphere element, from there one is with underlying tendencies by the underlying tendency to sceptical doubt and by the underlying tendency to conceit, but not from there with underlying tendencies by the underlying tendency to sensual lust and by the underlying tendency to aversion. In the sensual element, in the two feelings, from there one is with underlying tendencies by the underlying tendency to sceptical doubt and by the underlying tendency to sensual lust and by the underlying tendency to conceit, but not from there with underlying tendencies by the underlying tendency to aversion. In unpleasant feeling, from there one is with underlying tendencies by the underlying tendency to sceptical doubt and by the underlying tendency to aversion, but not from there with underlying tendencies by the underlying tendency to sensual lust and by the underlying tendency to conceit.

From where one is with underlying tendencies by the underlying tendency to sensual lust and by the underlying tendency to aversion and by the underlying tendency to conceit, is one from there with underlying tendencies by the underlying tendency to lust for existence? There is not.

Or else, from where one is with underlying tendencies by the underlying tendency to lust for existence, is one from there with underlying tendencies by the underlying tendency to sensual lust and by the underlying tendency to aversion and by the underlying tendency to conceit? With underlying tendencies by the underlying tendency to conceit.

From where one is with underlying tendencies by the underlying tendency to sensual lust and by the underlying tendency to aversion and by the underlying tendency to conceit, is one from there with underlying tendencies by the underlying tendency to ignorance? There is not.

Or else, from where one is with underlying tendencies by the underlying tendency to ignorance, is one from there with underlying tendencies by the underlying tendency to sensual lust and by the underlying tendency to aversion and by the underlying tendency to conceit?

In the fine-material sphere element, in the immaterial sphere element, from there one is with underlying tendencies by the underlying tendency to ignorance and by the underlying tendency to conceit, but not from there with underlying tendencies by the underlying tendency to sensual lust and by the underlying tendency to aversion. In the sensual element, in the two feelings, from there one is with underlying tendencies by the underlying tendency to ignorance and by the underlying tendency to sensual

lust and by the underlying tendency to conceit, but not from there with underlying tendencies by the underlying tendency to aversion. In unpleasant feeling, from there one is with underlying tendencies by the underlying tendency to ignorance and by the underlying tendency to aversion, but not from there with underlying tendencies by the underlying tendency to sensual lust and by the underlying tendency to conceit. (The triad-based)

85. From where one is with underlying tendencies by the underlying tendency to sensual lust and by the underlying tendency to aversion and by the underlying tendency to conceit and by the underlying tendency to wrong view, is one from there with underlying tendencies by the underlying tendency to sceptical doubt? There is not.

Or else, from where one is with underlying tendencies by the underlying tendency to sceptical doubt, is one from there with underlying tendencies by the underlying tendency to sensual lust and by the underlying tendency to aversion and by the underlying tendency to conceit and by the underlying tendency to wrong view?

In the fine-material sphere element, in the immaterial sphere element, from there one is with underlying tendencies by the underlying tendency to sceptical doubt and by the underlying tendency to conceit and by the underlying tendency to wrong view, but not from there with underlying tendencies by the underlying tendency to sensual lust and by the underlying tendency to aversion. In the sensual element, in the two feelings, from there one is with underlying tendencies by the underlying tendency to sceptical doubt and by the underlying tendency to sensual lust and by the underlying tendency to conceit and by the underlying tendency to wrong view, but not from there with underlying tendencies by the underlying tendency to aversion. In unpleasant feeling, from there one is with underlying tendencies by the underlying tendency to sceptical doubt and by the underlying tendency to aversion and by the underlying tendency to wrong view, but not from there with underlying tendencies by the underlying tendency to sensual lust and by the underlying tendency to conceit.

From where one is with underlying tendencies by the underlying tendency to sensual lust and by the underlying tendency to aversion and by the underlying tendency to conceit and by the underlying tendency to wrong view, is one from there with underlying tendencies by the underlying tendency to lust for existence? There is not.

Or else, from where one is with underlying tendencies by the underlying tendency to lust for existence, is one from there with underlying tendencies by the underlying tendency to sensual lust and by the underlying tendency to aversion and by the underlying tendency to conceit and by the underlying tendency to wrong view?

With underlying tendencies by the underlying tendency to conceit and by the underlying tendency to wrong view.

From where one is with underlying tendencies by the underlying tendency to sensual lust and by the underlying tendency to aversion and by the underlying tendency to conceit and by the underlying tendency to wrong view, is one from there with underlying tendencies by the underlying tendency to ignorance? There is not.

Or else, from where one is with underlying tendencies by the underlying tendency to ignorance, is one from there with underlying tendencies by the underlying tendency

to sensual lust and by the underlying tendency to aversion and by the underlying tendency to conceit and by the underlying tendency to wrong view?

In the fine-material sphere element, in the immaterial sphere element, from there one is with underlying tendencies by the underlying tendency to ignorance and by the underlying tendency to conceit and by the underlying tendency to wrong view, but not from there with underlying tendencies by the underlying tendency to sensual lust and by the underlying tendency to aversion. In the sensual element, in the two feelings, from there one is with underlying tendencies by the underlying tendency to ignorance and by the underlying tendency to sensual lust and by the underlying tendency to conceit and by the underlying tendency to wrong view, but not from there with underlying tendencies by the underlying tendency to aversion. In unpleasant feeling, from there one is with underlying tendencies by the underlying tendency to ignorance and by the underlying tendency to aversion and by the underlying tendency to wrong view, but not from there with underlying tendencies by the underlying tendency to sensual lust and by the underlying tendency to conceit. (The tetrad-based.)

86. From where one is with underlying tendencies by the underlying tendency to sensual lust and by the underlying tendency to aversion and by the underlying tendency to conceit and by the underlying tendency to wrong view and by the underlying tendency to sceptical doubt, is one from there with underlying tendencies by the underlying tendency to lust for existence? There is not.

Or else, from where one is with underlying tendencies by the underlying tendency to lust for existence, is one from there with underlying tendencies by the underlying tendency to sensual lust and by the underlying tendency to aversion and by the underlying tendency to conceit and by the underlying tendency to wrong view and by the underlying tendency to sceptical doubt?

With underlying tendencies by the underlying tendency to conceit and by the underlying tendency to wrong view and by the underlying tendency to sceptical doubt.

From where one is with underlying tendencies by the underlying tendency to sensual lust and by the underlying tendency to aversion and by the underlying tendency to conceit and by the underlying tendency to wrong view and by the underlying tendency to sceptical doubt, is one from there with underlying tendencies by the underlying tendency to ignorance? There is not.

Or else, from where one is with underlying tendencies by the underlying tendency to ignorance, is one from there with underlying tendencies by the underlying tendency to sensual lust and by the underlying tendency to aversion and by the underlying tendency to conceit and by the underlying tendency to wrong view and by the underlying tendency to sceptical doubt?

In the fine-material sphere element, in the immaterial sphere element, from there one is with underlying tendencies by the underlying tendency to ignorance and by the underlying tendency to conceit and by the underlying tendency to wrong view and by the underlying tendency to sceptical doubt, but not from there with underlying tendencies by the underlying tendency to sensual lust and by the underlying

tendency to aversion. In the sensual element, in the two feelings, from there one is with underlying tendencies by the underlying tendency to ignorance and by the underlying tendency to sensual lust and by the underlying tendency to conceit and by the underlying tendency to wrong view and by the underlying tendency to sceptical doubt, but not from there with underlying tendencies by the underlying tendency to aversion. In unpleasant feeling, from there one is with underlying tendencies by the underlying tendency to ignorance and by the underlying tendency to aversion and by the underlying tendency to wrong view and by the underlying tendency to sceptical doubt, but not from there with underlying tendencies by the underlying tendency to sensual lust and by the underlying tendency to conceit. (The Pentad as Root)

87. From where one is with underlying tendencies by the underlying tendency to sensual lust and by the underlying tendency to aversion and by the underlying tendency to conceit and by the underlying tendency to wrong view and by the underlying tendency to sceptical doubt and by the underlying tendency to lust for existence, is one from there with underlying tendencies by the underlying tendency to ignorance? There is not.

Or else, from where one is with underlying tendencies by the underlying tendency to ignorance, is one from there with underlying tendencies by the underlying tendency to sensual lust and by the underlying tendency to aversion and by the underlying tendency to conceit and by the underlying tendency to wrong view and by the underlying tendency to sceptical doubt and by the underlying tendency to lust for existence?

In the fine-material sphere element, in the immaterial sphere element, from there one is with underlying tendencies by the underlying tendency to ignorance and by the underlying tendency to conceit and by the underlying tendency to wrong view and by the underlying tendency to sceptical doubt and by the underlying tendency to lust for existence, but not from there with underlying tendencies by the underlying tendency to sensual lust and by the underlying tendency to aversion. In the sensual element, in the two feelings, from there one is with underlying tendencies by the underlying tendency to ignorance and by the underlying tendency to sensual lust and by the underlying tendency to conceit and by the underlying tendency to wrong view and by the underlying tendency to sceptical doubt, but not from there with underlying tendencies by the underlying tendency to aversion and by the underlying tendency to lust for existence. In unpleasant feeling, from there one is with underlying tendencies by the underlying tendency to ignorance and by the underlying tendency to aversion and by the underlying tendency to wrong view and by the underlying tendency to sceptical doubt, but not from there with underlying tendencies by the underlying tendency to sensual lust and by the underlying tendency to conceit and by the underlying tendency to lust for existence. (The Sixfold Root)

Conformity - Person - Place

88. Whoever from where is with underlying tendencies by the underlying tendency to sensual lust, is he from there with underlying tendencies by the underlying tendency to aversion? No.

Or else, whoever from where is with underlying tendencies by the underlying tendency to aversion, is he from there with underlying tendencies by the underlying

tendency to sensual lust? No.

Whoever from where is with underlying tendencies by the underlying tendency to sensual lust, is he from there with underlying tendencies by the underlying tendency to conceit? Yes.

Or else, whoever from where is with underlying tendencies by the underlying tendency to conceit, is he from there with underlying tendencies by the underlying tendency to sensual lust?

A non-returner in the sensual element, in the two feelings, in the fine-material sphere element, in the immaterial sphere element, he from there is with underlying tendencies by the underlying tendency to conceit, but he is not from there with underlying tendencies by the underlying tendency to sensual lust. Three persons in the fine-material sphere element, in the immaterial sphere element, they from there are with underlying tendencies by the underlying tendency to conceit, but they are not from there with underlying tendencies by the underlying tendency to sensual lust. Those same persons in the sensual element, in the two feelings, they from there are with underlying tendencies by the underlying tendency to conceit and with underlying tendencies by the underlying tendency to sensual lust.

Whoever from where is with underlying tendencies by the underlying tendency to sensual lust, is he from there by the underlying tendency to wrong view... etc. with underlying tendencies by the underlying tendency to sceptical doubt?

Two persons in the sensual element, in the two feelings, they from there are with underlying tendencies by the underlying tendency to sensual lust, but they are not from there with underlying tendencies by the underlying tendency to sceptical doubt. A worldling in the sensual element, in the two feelings, he from there is with underlying tendencies by the underlying tendency to sensual lust and with underlying tendencies by the underlying tendency to sceptical doubt.

Or else, whoever from where is with underlying tendencies by the underlying tendency to sceptical doubt, is he from there with underlying tendencies by the underlying tendency to sensual lust?

A worldling in unpleasant feeling, in the fine-material sphere element, in the immaterial sphere element, he from there is with underlying tendencies by the underlying tendency to sceptical doubt, but he is not from there with underlying tendencies by the underlying tendency to sensual lust. That same person in the sensual element, in the two feelings, he from there is with underlying tendencies by the underlying tendency to sceptical doubt and with underlying tendencies by the underlying tendency to sensual lust.

Whoever from where is with underlying tendencies by the underlying tendency to sensual lust, is he from there with underlying tendencies by the underlying tendency to lust for existence? No.

Or else, whoever from where is with underlying tendencies by the underlying tendency to lust for existence, is he from there with underlying tendencies by the underlying tendency to sensual lust? No.

Whoever from where is with underlying tendencies by the underlying tendency to sensual lust, is he from there with underlying tendencies by the underlying tendency to ignorance? Yes.

Or else, whoever from where is with underlying tendencies by the underlying tendency to ignorance, is he from there with underlying tendencies by the underlying tendency to sensual lust?

A non-returner in the sensual element, in the three feelings, in the fine-material sphere element, in the immaterial sphere element, he from there is with underlying tendencies by the underlying tendency to ignorance, but he is not from there with underlying tendencies by the underlying tendency to sensual lust. Three persons in unpleasant feeling, in the fine-material sphere element, in the immaterial sphere element, they from there are with underlying tendencies by the underlying tendency to ignorance, but they are not from there with underlying tendencies by the underlying tendency to sensual lust. Those same persons in the sensual element, in the two feelings, they from there are with underlying tendencies by the underlying tendency to ignorance and with underlying tendencies by the underlying tendency to sensual lust.

89. Whoever from where is with underlying tendencies by the underlying tendency to aversion, is he from there with underlying tendencies by the underlying tendency to conceit? No.

Or else, whoever from where is with underlying tendencies by the underlying tendency to conceit, is he from there with underlying tendencies by the underlying tendency to aversion? No.

Whoever from where is with underlying tendencies by the underlying tendency to aversion, is he from there by the underlying tendency to wrong view... etc. with underlying tendencies by the underlying tendency to sceptical doubt?

Two persons in unpleasant feeling, they from there are with underlying tendencies by the underlying tendency to aversion, but they are not from there with underlying tendencies by the underlying tendency to sceptical doubt. A worldling in unpleasant feeling, he from there is with underlying tendencies by the underlying tendency to aversion and with underlying tendencies by the underlying tendency to sceptical doubt.

Or else, whoever from where is with underlying tendencies by the underlying tendency to sceptical doubt, is he from there with underlying tendencies by the underlying tendency to aversion?

A worldling in the sensual element, in the two feelings, in the fine-material sphere element, in the immaterial sphere element, he from there is with underlying tendencies by the underlying tendency to sceptical doubt, but he is not from there with underlying tendencies by the underlying tendency to aversion. That same person in unpleasant feeling, he from there is with underlying tendencies by the underlying tendency to sceptical doubt and with underlying tendencies by the underlying tendency to aversion.

Whoever from where is with underlying tendencies by the underlying tendency to aversion, is he from there with underlying tendencies by the underlying tendency to lust for existence? No.

Or else, whoever from where is with underlying tendencies by the underlying tendency to lust for existence, is he from there with underlying tendencies by the underlying tendency to aversion? No.

Whoever from where is with underlying tendencies by the underlying tendency to aversion, is he from there with underlying tendencies by the underlying tendency to ignorance? Yes.

Or else, whoever from where is with underlying tendencies by the underlying tendency to ignorance, is he from there with underlying tendencies by the underlying tendency to aversion?

A non-returner in the sensual element, in the three feelings, in the fine-material sphere element, in the immaterial sphere element, he from there is with underlying tendencies by the underlying tendency to ignorance, but he is not from there with underlying tendencies by the underlying tendency to aversion. Three persons in the sensual element, in the two feelings, in the fine-material sphere element, in the immaterial sphere element, they from there are with underlying tendencies by the underlying tendency to ignorance, but they are not from there with underlying tendencies by the underlying tendency to aversion. Those same persons in unpleasant feeling, they from there are with underlying tendencies by the underlying tendency to ignorance and with underlying tendencies by the underlying tendency to aversion.

90. Whoever from where is with underlying tendencies by the underlying tendency to conceit, is he from there by the underlying tendency to wrong view... etc. with underlying tendencies by the underlying tendency to sceptical doubt?

Three persons in the sensual element, in the two feelings, in the fine-material sphere element, in the immaterial sphere element, they from there are with underlying tendencies by the underlying tendency to conceit, but they are not from there with underlying tendencies by the underlying tendency to sceptical doubt. A worldling in the sensual element, in the two feelings, in the fine-material sphere element, in the immaterial sphere element, he from there is with underlying tendencies by the underlying tendency to conceit and with underlying tendencies by the underlying tendency to sceptical doubt.

Or else, whoever from where is with underlying tendencies by the underlying tendency to sceptical doubt, is he from there with underlying tendencies by the underlying tendency to conceit?

A worldling in unpleasant feeling, he from there is with underlying tendencies by the underlying tendency to sceptical doubt, but he is not from there with underlying tendencies by the underlying tendency to conceit. That same person in the sensual element, in the two feelings, in the fine-material sphere element, in the immaterial

sphere element, he from there is with underlying tendencies by the underlying tendency to sceptical doubt and with underlying tendencies by the underlying tendency to conceit.

Whoever from where is with underlying tendencies by the underlying tendency to conceit, is he from there with underlying tendencies by the underlying tendency to lust for existence?

Four persons in the sensual element, in the two feelings, they from there are with underlying tendencies by the underlying tendency to conceit, but they are not from there with underlying tendencies by the underlying tendency to lust for existence. Those same persons in the fine-material sphere element, in the immaterial sphere element, they from there are with underlying tendencies by the underlying tendency to conceit and with underlying tendencies by the underlying tendency to lust for existence.

Or else, whoever from where is with underlying tendencies by the underlying tendency to lust for existence, is he from there with underlying tendencies by the underlying tendency to conceit? Yes.

Whoever from where is with underlying tendencies by the underlying tendency to conceit, is he from there with underlying tendencies by the underlying tendency to ignorance? Yes.

Or else, whoever from where is with underlying tendencies by the underlying tendency to ignorance, is he from there with underlying tendencies by the underlying tendency to conceit?

Four persons in unpleasant feeling, they from there are with underlying tendencies by the underlying tendency to ignorance, but they are not from there with underlying tendencies by the underlying tendency to conceit. Those same persons in the sensual element, in the two feelings, in the fine-material sphere element, in the immaterial sphere element, they from there are with underlying tendencies by the underlying tendency to ignorance and with underlying tendencies by the underlying tendency to conceit.

91. Whoever from where is with underlying tendencies by the underlying tendency to wrong view, is he from there with underlying tendencies by the underlying tendency to sceptical doubt? Yes.

Or else, whoever from where is with underlying tendencies by the underlying tendency to sceptical doubt, is he from there with underlying tendencies by the underlying tendency to wrong view? Yes. Etc.

92. Whoever from where is with underlying tendencies by the underlying tendency to sceptical doubt, is he from there with underlying tendencies by the underlying tendency to lust for existence?

A worldling in the sensual element, in the three feelings, he from there is with underlying tendencies by the underlying tendency to sceptical doubt, but he is not from there with underlying tendencies by the underlying tendency to lust for existence. That same person in the fine-material sphere element, in the immaterial sphere element, he from there is with underlying tendencies by the underlying

tendency to sceptical doubt and with underlying tendencies by the underlying tendency to lust for existence.

Or else, whoever from where is with underlying tendencies by the underlying tendency to lust for existence, is he from there with underlying tendencies by the underlying tendency to sceptical doubt?

Three persons in the fine-material sphere element, in the immaterial sphere element, they from there are with underlying tendencies by the underlying tendency to lust for existence, but they are not from there with underlying tendencies by the underlying tendency to sceptical doubt. A worldling in the fine-material sphere element, in the immaterial sphere element, he from there is with underlying tendencies by the underlying tendency to lust for existence and with underlying tendencies by the underlying tendency to sceptical doubt.

Whoever from where is with underlying tendencies by the underlying tendency to sceptical doubt, is he from there with underlying tendencies by the underlying tendency to ignorance? Yes.

Or else, whoever from where is with underlying tendencies by the underlying tendency to ignorance, is he from there with underlying tendencies by the underlying tendency to sceptical doubt?

Three persons in the sensual element, in the three feelings, in the fine-material sphere element, in the immaterial sphere element, they from there are with underlying tendencies by the underlying tendency to ignorance, but they are not from there with underlying tendencies by the underlying tendency to sceptical doubt. A worldling in the sensual element, in the three feelings, in the fine-material sphere element, in the immaterial sphere element, he from there is with underlying tendencies by the underlying tendency to ignorance and with underlying tendencies by the underlying tendency to sceptical doubt.

93. Whoever from where is with underlying tendencies by the underlying tendency to lust for existence, is he from there with underlying tendencies by the underlying tendency to ignorance? Yes.

Or else, whoever from where is with underlying tendencies by the underlying tendency to ignorance, is he from there with underlying tendencies by the underlying tendency to lust for existence?

Four persons in the sensual element, in the three feelings, they from there are with underlying tendencies by the underlying tendency to ignorance, but they are not from there with underlying tendencies by the underlying tendency to lust for existence. Those same persons in the fine-material sphere element, in the immaterial sphere element, they from there are with underlying tendencies by the underlying tendency to ignorance and with underlying tendencies by the underlying tendency to lust for existence. (The One-Root Section)

94. Whoever from where is with underlying tendencies by the underlying tendency to sensual lust and by the underlying tendency to aversion, is he from there with underlying tendencies by the underlying tendency to conceit? There is not.

Or else, whoever from where is with underlying tendencies by the underlying tendency to conceit, is he from there with underlying tendencies by the underlying tendency to sensual lust and by the underlying tendency to aversion?

A non-returner in the sensual element, in the two feelings, in the fine-material sphere element, in the immaterial sphere element, he from there is with underlying tendencies by the underlying tendency to conceit, but he is not from there with underlying tendencies by the underlying tendency to sensual lust and by the underlying tendency to aversion. Three persons in the fine-material sphere element, in the immaterial sphere element, they from there are with underlying tendencies by the underlying tendency to conceit, but they are not from there with underlying tendencies by the underlying tendency to sensual lust and by the underlying tendency to aversion. Those same persons in the sensual element, in the two feelings, they from there are with underlying tendencies by the underlying tendency to conceit and by the underlying tendency to sensual lust, but they are not from there with underlying tendencies by the underlying tendency to aversion.

Whoever from where is with underlying tendencies by the underlying tendency to sensual lust and by the underlying tendency to aversion, is he from there by the underlying tendency to wrong view... etc. with underlying tendencies by the underlying tendency to sceptical doubt? There is not.

Or else, whoever from where is with underlying tendencies by the underlying tendency to sceptical doubt, is he from there with underlying tendencies by the underlying tendency to sensual lust and by the underlying tendency to aversion?

A worldling in the fine-material sphere element, in the immaterial sphere element, he from there is with underlying tendencies by the underlying tendency to sceptical doubt, but he is not from there with underlying tendencies by the underlying tendency to sensual lust and by the underlying tendency to aversion. That same person in the sensual element, in the two feelings, he from there is with underlying tendencies by the underlying tendency to sceptical doubt and by the underlying tendency to sensual lust, but he is not from there with underlying tendencies by the underlying tendency to aversion. That same person in unpleasant feeling, he from there is with underlying tendencies by the underlying tendency to sceptical doubt and by the underlying tendency to aversion, but he is not from there with underlying tendencies by the underlying tendency to sensual lust.

Whoever from where is with underlying tendencies by the underlying tendency to sensual lust and by the underlying tendency to aversion, is he from there with underlying tendencies by the underlying tendency to lust for existence? There is not.

Or else, whoever from where is with underlying tendencies by the underlying tendency to lust for existence, is he from there with underlying tendencies by the underlying tendency to sensual lust and by the underlying tendency to aversion? No.

Whoever from where is with underlying tendencies by the underlying tendency to sensual lust and by the underlying tendency to aversion, is he from there with underlying tendencies by the underlying tendency to ignorance? There is not.

Or else, whoever from where is with underlying tendencies by the underlying tendency to ignorance, is he from there with underlying tendencies by the underlying tendency to sensual lust and by the underlying tendency to aversion?

A non-returner in the sensual element, in the three feelings, in the fine-material sphere element, in the immaterial sphere element, he from there is with underlying tendencies by the underlying tendency to ignorance, but he is not from there with underlying tendencies by the underlying tendency to sensual lust and by the underlying tendency to aversion. Three persons in the fine-material sphere element, in the immaterial sphere element, they from there are with underlying tendencies by the underlying tendency to ignorance, but they are not from there with underlying tendencies by the underlying tendency to sensual lust and by the underlying tendency to aversion. Those same persons in the sensual element, in the two feelings, they from there are with underlying tendencies by the underlying tendency to ignorance and by the underlying tendency to sensual lust, but they are not from there with underlying tendencies by the underlying tendency to aversion. Those same persons in unpleasant feeling, they from there are with underlying tendencies by the underlying tendency to ignorance and by the underlying tendency to aversion, but they are not from there with underlying tendencies by the underlying tendency to sensual lust. (The dyad-based)

95. Whoever from where is with underlying tendencies by the underlying tendency to sensual lust and by the underlying tendency to aversion and by the underlying tendency to conceit, is he from there by the underlying tendency to wrong view... etc. with underlying tendencies by the underlying tendency to sceptical doubt? There is not.

Or else, whoever from where is with underlying tendencies by the underlying tendency to sceptical doubt, is he from there with underlying tendencies by the underlying tendency to sensual lust and by the underlying tendency to aversion and by the underlying tendency to conceit?

A worldling in the fine-material sphere element, in the immaterial sphere element, he from there is with underlying tendencies by the underlying tendency to sceptical doubt and by the underlying tendency to conceit, but he is not from there with underlying tendencies by the underlying tendency to sensual lust and by the underlying tendency to aversion. That same person in the sensual element, in the two feelings, he from there is with underlying tendencies by the underlying tendency to sceptical doubt and by the underlying tendency to sensual lust and by the underlying tendency to conceit, but he is not from there with underlying tendencies by the underlying tendency to aversion. That same person in unpleasant feeling, he from there is with underlying tendencies by the underlying tendency to sceptical doubt and by the underlying tendency to aversion, but he is not from there with underlying tendencies by the underlying tendency to sensual lust and by the underlying tendency to conceit.

Whoever from where is with underlying tendencies by the underlying tendency to sensual lust and by the underlying tendency to aversion and by the underlying tendency to conceit, is he from there with underlying tendencies by the underlying tendency to lust for existence? There is not.

Or else, whoever from where is with underlying tendencies by the underlying tendency to lust for existence, is he from there with underlying tendencies by the underlying tendency to sensual lust and by the underlying tendency to aversion and by the underlying tendency to conceit?

With underlying tendencies by the underlying tendency to conceit.

Whoever from where is with underlying tendencies by the underlying tendency to sensual lust and by the underlying tendency to aversion and by the underlying tendency to conceit, is he from there with underlying tendencies by the underlying tendency to ignorance? There is not.

Or else, whoever from where is with underlying tendencies by the underlying tendency to ignorance, is he from there with underlying tendencies by the underlying tendency to sensual lust and by the underlying tendency to aversion and by the underlying tendency to conceit?

A non-returner in unpleasant feeling, he from there is with underlying tendencies by the underlying tendency to ignorance, but he is not from there with underlying tendencies by the underlying tendency to sensual lust and by the underlying tendency to aversion and by the underlying tendency to conceit. That same person in the sensual element, in the two feelings, in the fine-material sphere element, in the immaterial sphere element, he from there is with underlying tendencies by the underlying tendency to ignorance and by the underlying tendency to conceit, but he is not from there with underlying tendencies by the underlying tendency to sensual lust and by the underlying tendency to aversion. Three persons in the fine-material sphere element, in the immaterial sphere element, they from there are with underlying tendencies by the underlying tendency to ignorance and by the underlying tendency to conceit, but they are not from there with underlying tendencies by the underlying tendency to sensual lust and by the underlying tendency to aversion. Those same persons in the sensual element, in the two feelings, they from there are with underlying tendencies by the underlying tendency to ignorance and by the underlying tendency to sensual lust and by the underlying tendency to conceit, but they are not from there with underlying tendencies by the underlying tendency to aversion. Those same persons in unpleasant feeling, they from there are with underlying tendencies by the underlying tendency to ignorance and by the underlying tendency to aversion, but they are not from there with underlying tendencies by the underlying tendency to sensual lust and by the underlying tendency to conceit. (The triad-based)

96. Whoever from where is with underlying tendencies by the underlying tendency to sensual lust and by the underlying tendency to aversion and by the underlying tendency to conceit and by the underlying tendency to wrong view, is he from there with underlying tendencies by the underlying tendency to sceptical doubt? There is not.

Or else, whoever from where is with underlying tendencies by the underlying tendency to sceptical doubt, is he from there with underlying tendencies by the underlying tendency to sensual lust and by the underlying tendency to aversion and by the underlying tendency to conceit and by the underlying tendency to wrong view?

A worldling in the fine-material sphere element, in the immaterial sphere element, he from there is with underlying tendencies by the underlying tendency to sceptical doubt and by the underlying tendency to conceit and by the underlying tendency to wrong view, but he is not from there with underlying tendencies by the underlying tendency to sensual lust and by the underlying tendency to aversion. That same person in the sensual element, in the two feelings, he from there is with underlying tendencies by the underlying tendency to sceptical doubt and by the underlying tendency to sensual lust and by the underlying tendency to conceit and by the underlying tendency to wrong view, but he is not from there with underlying tendencies by the underlying tendency to aversion. That same person in unpleasant feeling, he from there is with underlying tendencies by the underlying tendency to sceptical doubt and by the underlying tendency to aversion and by the underlying tendency to wrong view, but he is not from there with underlying tendencies by the underlying tendency to sensual lust and by the underlying tendency to conceit. Etc. (The tetrad-based.)

97. Whoever from where is with underlying tendencies by the underlying tendency to sensual lust and by the underlying tendency to aversion and by the underlying tendency to conceit and by the underlying tendency to wrong view and by the underlying tendency to sceptical doubt, is he from there with underlying tendencies by the underlying tendency to lust for existence? There is not.

Or else, whoever from where is with underlying tendencies by the underlying tendency to lust for existence, is he from there with underlying tendencies by the underlying tendency to sensual lust and by the underlying tendency to aversion and by the underlying tendency to conceit and by the underlying tendency to wrong view and by the underlying tendency to sceptical doubt?

Three persons in the fine-material sphere element, in the immaterial sphere element, they from there are with underlying tendencies by the underlying tendency to lust for existence and by the underlying tendency to conceit, but they are not from there with underlying tendencies by the underlying tendency to sensual lust and by the underlying tendency to aversion and by the underlying tendency to wrong view and by the underlying tendency to sceptical doubt. A worldling in the fine-material sphere element, in the immaterial sphere element, he from there is with underlying tendencies by the underlying tendency to lust for existence and by the underlying tendency to conceit and by the underlying tendency to wrong view and by the underlying tendency to sceptical doubt, but he is not from there with underlying tendencies by the underlying tendency to sensual lust and by the underlying tendency to aversion.

Whoever from where is with underlying tendencies by the underlying tendency to sensual lust and by the underlying tendency to aversion and by the underlying tendency to conceit and by the underlying tendency to wrong view and by the underlying tendency to sceptical doubt, is he from there with underlying tendencies by the underlying tendency to ignorance? There is not.

Or else, whoever from where is with underlying tendencies by the underlying tendency to ignorance, is he from there with underlying tendencies by the underlying tendency to sensual lust and by the underlying tendency to aversion and by the

underlying tendency to conceit and by the underlying tendency to wrong view and by the underlying tendency to sceptical doubt?

A non-returner in unpleasant feeling, he from there is with underlying tendencies by the underlying tendency to ignorance, but he is not from there with underlying tendencies by the underlying tendency to sensual lust and by the underlying tendency to aversion and by the underlying tendency to conceit and by the underlying tendency to wrong view and by the underlying tendency to sceptical doubt. That same person in the sensual element, in the two feelings, in the fine-material sphere element, in the immaterial sphere element, he from there is with underlying tendencies by the underlying tendency to ignorance and by the underlying tendency to conceit, but he is not from there with underlying tendencies by the underlying tendency to sensual lust and by the underlying tendency to aversion and by the underlying tendency to wrong view and by the underlying tendency to sceptical doubt. Two persons in the fine-material sphere element, in the immaterial sphere element, they from there are with underlying tendencies by the underlying tendency to ignorance and by the underlying tendency to conceit, but they are not from there with underlying tendencies by the underlying tendency to sensual lust and by the underlying tendency to aversion and by the underlying tendency to wrong view and by the underlying tendency to sceptical doubt. Those same persons in the sensual element, in the two feelings, they from there are with underlying tendencies by the underlying tendency to ignorance and by the underlying tendency to sensual lust and by the underlying tendency to conceit, but they are not from there with underlying tendencies by the underlying tendency to aversion and by the underlying tendency to wrong view and by the underlying tendency to sceptical doubt. Those same persons in unpleasant feeling, they from there are with underlying tendencies by the underlying tendency to ignorance and by the underlying tendency to aversion, but they are not from there with underlying tendencies by the underlying tendency to sensual lust and by the underlying tendency to conceit and by the underlying tendency to wrong view and by the underlying tendency to sceptical doubt. A worldling in the fine-material sphere element, in the immaterial sphere element, he from there is with underlying tendencies by the underlying tendency to ignorance and by the underlying tendency to conceit and by the underlying tendency to wrong view and by the underlying tendency to sceptical doubt, but he is not from there with underlying tendencies by the underlying tendency to sensual lust and by the underlying tendency to aversion. That same person in the sensual element, in the two feelings, he from there is with underlying tendencies by the underlying tendency to ignorance and by the underlying tendency to sensual lust and by the underlying tendency to conceit and by the underlying tendency to wrong view and by the underlying tendency to sceptical doubt, but he is not from there with underlying tendencies by the underlying tendency to aversion. That same person in unpleasant feeling, he from there is with underlying tendencies by the underlying tendency to ignorance and by the underlying tendency to aversion and by the underlying tendency to wrong view and by the underlying tendency to sceptical doubt, but he is not from there with underlying tendencies by the underlying tendency to sensual lust and by the underlying tendency to conceit. (The Pentad as Root)

98. Whoever from where is with underlying tendencies by the underlying tendency to sensual lust and by the underlying tendency to aversion and by the underlying

tendency to conceit and by the underlying tendency to wrong view and by the underlying tendency to sceptical doubt and by the underlying tendency to lust for existence, is he from there with underlying tendencies by the underlying tendency to ignorance? There is not.

Or else, whoever from where is with underlying tendencies by the underlying tendency to ignorance, is he from there with underlying tendencies by the underlying tendency to sensual lust and by the underlying tendency to aversion and by the underlying tendency to conceit and by the underlying tendency to wrong view and by the underlying tendency to sceptical doubt and by the underlying tendency to lust for existence?

A non-returner in unpleasant feeling, he from there is with underlying tendencies by the underlying tendency to ignorance, but he is not from there with underlying tendencies by the underlying tendency to sensual lust and by the underlying tendency to aversion and by the underlying tendency to conceit and by the underlying tendency to wrong view and by the underlying tendency to sceptical doubt and by the underlying tendency to lust for existence. That same person in the sensual element, in the two feelings, he from there is with underlying tendencies by the underlying tendency to ignorance and by the underlying tendency to conceit, but he is not from there with underlying tendencies by the underlying tendency to sensual lust and by the underlying tendency to aversion and by the underlying tendency to wrong view and by the underlying tendency to sceptical doubt and by the underlying tendency to lust for existence. That same person in the fine-material sphere element, in the immaterial sphere element, he from there is with underlying tendencies by the underlying tendency to ignorance and by the underlying tendency to conceit and by the underlying tendency to lust for existence, but he is not from there with underlying tendencies by the underlying tendency to sensual lust and by the underlying tendency to aversion and by the underlying tendency to wrong view and by the underlying tendency to sceptical doubt. Two persons in the fine-material sphere element, in the immaterial sphere element, they from there are with underlying tendencies by the underlying tendency to ignorance and by the underlying tendency to conceit and by the underlying tendency to lust for existence, but they are not from there with underlying tendencies by the underlying tendency to sensual lust and by the underlying tendency to aversion and by the underlying tendency to wrong view and by the underlying tendency to sceptical doubt. Those same persons in the sensual element, in the two feelings, they from there are with underlying tendencies by the underlying tendency to ignorance and by the underlying tendency to sensual lust and by the underlying tendency to conceit, but they are not from there with underlying tendencies by the underlying tendency to aversion and by the underlying tendency to wrong view and by the underlying tendency to sceptical doubt and by the underlying tendency to lust for existence. Those same persons in unpleasant feeling, they from there are with underlying tendencies by the underlying tendency to ignorance and by the underlying tendency to aversion, but they are not from there with underlying tendencies by the underlying tendency to sensual lust and by the underlying tendency to conceit and by the underlying tendency to wrong view and by the underlying tendency to sceptical doubt and by the underlying tendency to lust for existence. A worldling in the fine-material sphere element, in the immaterial sphere element, he from there is with underlying tendencies by the underlying tendency to

ignorance and by the underlying tendency to conceit and by the underlying tendency to wrong view and by the underlying tendency to sceptical doubt and by the underlying tendency to lust for existence, but he is not from there with underlying tendencies by the underlying tendency to sensual lust and by the underlying tendency to aversion. That same person in the sensual element, in the two feelings, he from there is with underlying tendencies by the underlying tendency to ignorance and by the underlying tendency to sensual lust and by the underlying tendency to conceit and by the underlying tendency to wrong view and by the underlying tendency to sceptical doubt, but he is not from there with underlying tendencies by the underlying tendency to aversion and by the underlying tendency to lust for existence. That same person in unpleasant feeling, he from there is with underlying tendencies by the underlying tendency to ignorance and by the underlying tendency to aversion and by the underlying tendency to wrong view and by the underlying tendency to sceptical doubt, but he is not from there with underlying tendencies by the underlying tendency to sensual lust and by the underlying tendency to conceit and by the underlying tendency to lust for existence. (The Sixfold Root)

In the Section on With Underlying Tendencies, in forward order.

2. The Section on With Underlying Tendencies

Reverse Person

99. Whoever is without underlying tendency by the underlying tendency to sensual lust, is he without underlying tendency by the underlying tendency to aversion? Yes.

Or else, whoever is without underlying tendency by the underlying tendency to aversion, is he without underlying tendency by the underlying tendency to sensual lust? Yes.

Whoever is without underlying tendency by the underlying tendency to sensual lust, is he without underlying tendency by the underlying tendency to conceit?

A non-returner is without underlying tendency by the underlying tendency to sensual lust, but not without underlying tendency by the underlying tendency to conceit. A Worthy One is without underlying tendency by the underlying tendency to sensual lust and without underlying tendency by the underlying tendency to conceit.

Or else, whoever is without underlying tendency by the underlying tendency to conceit, is he without underlying tendency by the underlying tendency to sensual lust? Yes.

Whoever is without underlying tendency by the underlying tendency to sensual lust, is he by the underlying tendency to wrong view... etc. without underlying tendency by the underlying tendency to sceptical doubt? Yes.

Or else, whoever is without underlying tendency by the underlying tendency to sceptical doubt, is he without underlying tendency by the underlying tendency to sensual lust?

Two persons are without underlying tendency by the underlying tendency to sceptical doubt, but not without underlying tendency by the underlying tendency to sensual lust. Two persons are without underlying tendency by the underlying tendency to

sceptical doubt and without underlying tendency by the underlying tendency to sensual lust.

Whoever is without underlying tendency by the underlying tendency to sensual lust, is he by the underlying tendency to lust for existence... etc. without underlying tendency by the underlying tendency to ignorance?

A non-returner is without underlying tendency by the underlying tendency to sensual lust, but not without underlying tendency by the underlying tendency to ignorance. A Worthy One is without underlying tendency by the underlying tendency to sensual lust and without underlying tendency by the underlying tendency to ignorance.

Or else, whoever is without underlying tendency by the underlying tendency to ignorance, is he without underlying tendency by the underlying tendency to sensual lust? Yes.

100. Whoever is without underlying tendency by the underlying tendency to aversion, is he without underlying tendency by the underlying tendency to conceit?

A non-returner is without underlying tendency by the underlying tendency to aversion, but not without underlying tendency by the underlying tendency to conceit. A Worthy One is without underlying tendency by the underlying tendency to aversion and without underlying tendency by the underlying tendency to conceit.

Or else, whoever is without underlying tendency by the underlying tendency to conceit, is he without underlying tendency by the underlying tendency to aversion? Yes.

Whoever is without underlying tendency by the underlying tendency to aversion, is he by the underlying tendency to wrong view... etc. without underlying tendency by the underlying tendency to sceptical doubt? Yes.

Or else, whoever is without underlying tendency by the underlying tendency to sceptical doubt, is he without underlying tendency by the underlying tendency to aversion?

Two persons are without underlying tendency by the underlying tendency to sceptical doubt, but not without underlying tendency by the underlying tendency to aversion. Two persons are without underlying tendency by the underlying tendency to sceptical doubt and without underlying tendency by the underlying tendency to aversion.

Whoever is without underlying tendency by the underlying tendency to aversion, is he by the underlying tendency to lust for existence... etc. without underlying tendency by the underlying tendency to ignorance?

A non-returner is without underlying tendency by the underlying tendency to aversion, but not without underlying tendency by the underlying tendency to ignorance. A Worthy One is without underlying tendency by the underlying tendency to aversion and without underlying tendency by the underlying tendency to ignorance.

Or else, whoever is without underlying tendency by the underlying tendency to ignorance, is he without underlying tendency by the underlying tendency to aversion? Yes.

101. Whoever is without underlying tendency by the underlying tendency to conceit, is he by the underlying tendency to wrong view... etc. without underlying tendency by the underlying tendency to sceptical doubt? Yes.

Or else, whoever is without underlying tendency by the underlying tendency to sceptical doubt, is he without underlying tendency by the underlying tendency to conceit?

Three persons are without underlying tendency by the underlying tendency to sceptical doubt, but not without underlying tendency by the underlying tendency to conceit. A Worthy One is without underlying tendency by the underlying tendency to sceptical doubt and without underlying tendency by the underlying tendency to conceit.

Whoever is without underlying tendency by the underlying tendency to conceit, is he by the underlying tendency to lust for existence... etc. without underlying tendency by the underlying tendency to ignorance? Yes.

Or else, whoever is without underlying tendency by the underlying tendency to ignorance, is he without underlying tendency by the underlying tendency to conceit? Yes.

102. Whoever is without underlying tendency by the underlying tendency to wrong view, is he without underlying tendency by the underlying tendency to sceptical doubt? Yes.

Or else, whoever is without underlying tendency by the underlying tendency to sceptical doubt, is he without underlying tendency by the underlying tendency to wrong view? Yes. Etc.

103. Whoever is without underlying tendency by the underlying tendency to sceptical doubt, is he by the underlying tendency to lust for existence... etc. without underlying tendency by the underlying tendency to ignorance?

Three persons are without underlying tendency by the underlying tendency to sceptical doubt, but not without underlying tendency by the underlying tendency to ignorance. A Worthy One is without underlying tendency by the underlying tendency to sceptical doubt and without underlying tendency by the underlying tendency to ignorance.

Or else, whoever is without underlying tendency by the underlying tendency to ignorance, is he without underlying tendency by the underlying tendency to sceptical doubt? Yes.

104. Whoever is without underlying tendency by the underlying tendency to lust for existence, is he without underlying tendency by the underlying tendency to ignorance? Yes.

Or else, whoever is without underlying tendency by the underlying tendency to ignorance, is he without underlying tendency by the underlying tendency to lust for existence? Yes. (The One-Root Section)

105. Whoever is without underlying tendency by the underlying tendency to sensual lust and by the underlying tendency to aversion, is he without underlying tendency by the underlying tendency to conceit?

A non-returner is without underlying tendency by the underlying tendency to sensual lust and by the underlying tendency to aversion, but not without underlying tendency by the underlying tendency to conceit. A Worthy One is without underlying tendency by the underlying tendency to sensual lust and by the underlying tendency to aversion and without underlying tendency by the underlying tendency to conceit.

Or else, whoever is without underlying tendency by the underlying tendency to conceit, is he without underlying tendency by the underlying tendency to sensual lust and by the underlying tendency to aversion? Yes.

Whoever is without underlying tendency by the underlying tendency to sensual lust and by the underlying tendency to aversion, is he by the underlying tendency to wrong view... etc. without underlying tendency by the underlying tendency to sceptical doubt? Yes.

Or else, whoever is without underlying tendency by the underlying tendency to sceptical doubt, is he without underlying tendency by the underlying tendency to sensual lust and by the underlying tendency to aversion?

Two persons are without underlying tendency by the underlying tendency to sceptical doubt, but not without underlying tendency by the underlying tendency to sensual lust and by the underlying tendency to aversion. Two persons are without underlying tendency by the underlying tendency to sceptical doubt and without underlying tendency by the underlying tendency to sensual lust and by the underlying tendency to aversion.

Whoever is without underlying tendency by the underlying tendency to sensual lust and by the underlying tendency to aversion, is he by the underlying tendency to lust for existence... etc. without underlying tendency by the underlying tendency to ignorance?

A non-returner is without underlying tendency by the underlying tendency to sensual lust and by the underlying tendency to aversion, but not without underlying tendency by the underlying tendency to ignorance. A Worthy One is without underlying tendency by the underlying tendency to sensual lust and by the underlying tendency to aversion and without underlying tendency by the underlying tendency to ignorance.

Or else, whoever is without underlying tendency by the underlying tendency to ignorance, is he without underlying tendency by the underlying tendency to sensual lust and by the underlying tendency to aversion? Yes. (The dyad-based)

106. Whoever is without underlying tendency by the underlying tendency to sensual lust and by the underlying tendency to aversion and by the underlying tendency to conceit, is he by the underlying tendency to wrong view... etc. without underlying tendency by the underlying tendency to sceptical doubt? Yes.

Or else, whoever is without underlying tendency by the underlying tendency to sceptical doubt, is he without underlying tendency by the underlying tendency to sensual lust and by the underlying tendency to aversion and by the underlying tendency to conceit?

Two persons are without underlying tendency by the underlying tendency to sceptical doubt, but not without underlying tendency by the underlying tendency to sensual lust and by the underlying tendency to aversion and by the underlying tendency to conceit. A non-returner is without underlying tendency by the underlying tendency to sceptical doubt and by the underlying tendency to sensual lust and by the underlying tendency to aversion, but not without underlying tendency by the underlying tendency to conceit. A Worthy One is without underlying tendency by the underlying tendency to sceptical doubt and without underlying tendency by the underlying tendency to sensual lust and by the underlying tendency to aversion and by the underlying tendency to conceit.

Whoever is without underlying tendency by the underlying tendency to sensual lust and by the underlying tendency to aversion and by the underlying tendency to conceit, is he by the underlying tendency to lust for existence... etc. without underlying tendency by the underlying tendency to ignorance? Yes.

Or else, whoever is without underlying tendency by the underlying tendency to ignorance, is he without underlying tendency by the underlying tendency to sensual lust and by the underlying tendency to aversion and by the underlying tendency to conceit? Yes. (The triad-based)

107. Whoever is without underlying tendency by the underlying tendency to sensual lust and by the underlying tendency to aversion and by the underlying tendency to conceit and by the underlying tendency to wrong view, is he without underlying tendency by the underlying tendency to sceptical doubt? Yes.

Or else, whoever is without underlying tendency by the underlying tendency to sceptical doubt, is he without underlying tendency by the underlying tendency to sensual lust and by the underlying tendency to aversion and by the underlying tendency to conceit and by the underlying tendency to wrong view?

Two persons are without underlying tendency by the underlying tendency to sceptical doubt and by the underlying tendency to wrong view, but not without underlying tendency by the underlying tendency to sensual lust and by the underlying tendency to aversion and by the underlying tendency to conceit. A non-returner is without underlying tendency by the underlying tendency to sceptical doubt and by the underlying tendency to sensual lust and by the underlying tendency to aversion and by the underlying tendency to wrong view, but not without underlying tendency by the underlying tendency to conceit. A Worthy One is without underlying tendency by the underlying tendency to sceptical doubt and without underlying tendency by the

underlying tendency to sensual lust and by the underlying tendency to aversion and by the underlying tendency to conceit and by the underlying tendency to wrong view... etc. (The tetrad-based.)

108. Whoever is without underlying tendency by the underlying tendency to sensual lust and by the underlying tendency to aversion and by the underlying tendency to conceit and by the underlying tendency to wrong view and by the underlying tendency to sceptical doubt, is he by the underlying tendency to lust for existence... etc. without underlying tendency by the underlying tendency to ignorance? Yes.

Or else, whoever is without underlying tendency by the underlying tendency to ignorance, is he without underlying tendency by the underlying tendency to sensual lust and by the underlying tendency to aversion and by the underlying tendency to conceit and by the underlying tendency to wrong view and by the underlying tendency to sceptical doubt? Yes. (The Pentad as Root)

109. Whoever is without underlying tendency by the underlying tendency to sensual lust and by the underlying tendency to aversion and by the underlying tendency to conceit and by the underlying tendency to wrong view and by the underlying tendency to sceptical doubt and by the underlying tendency to lust for existence, is he without underlying tendency by the underlying tendency to ignorance? Yes.

Or else, whoever is without underlying tendency by the underlying tendency to ignorance, is he without underlying tendency by the underlying tendency to sensual lust and by the underlying tendency to aversion and by the underlying tendency to conceit and by the underlying tendency to wrong view and by the underlying tendency to sceptical doubt and by the underlying tendency to lust for existence? Yes. (The Sixfold Root)

Reverse Place

110. From where one is without underlying tendency by the underlying tendency to sensual lust, is one from there without underlying tendency by the underlying tendency to aversion?

In unpleasant feeling, from there one is without underlying tendency by the underlying tendency to sensual lust, but not from there without underlying tendency by the underlying tendency to aversion. In the fine-material sphere element, in the immaterial sphere element, in what is not included, from there one is without underlying tendency by the underlying tendency to sensual lust and without underlying tendency by the underlying tendency to aversion.

Or else, from where one is without underlying tendency by the underlying tendency to aversion, is one from there without underlying tendency by the underlying tendency to sensual lust?

In the sensual element, in the two feelings, from there one is without underlying tendency by the underlying tendency to aversion, but not from there without underlying tendency by the underlying tendency to sensual lust. In the fine-material sphere element, in the immaterial sphere element, in what is not included, from there one is without underlying tendency by the underlying tendency to aversion and without underlying tendency by the underlying tendency to sensual lust.

From where one is without underlying tendency by the underlying tendency to sensual lust, is one from there without underlying tendency by the underlying tendency to conceit?

In the fine-material sphere element, in the immaterial sphere element, from there one is without underlying tendency by the underlying tendency to sensual lust, but not from there without underlying tendency by the underlying tendency to conceit. In unpleasant feeling, in what is not included, from there one is without underlying tendency by the underlying tendency to sensual lust and without underlying tendency by the underlying tendency to conceit.

Or else, from where one is without underlying tendency by the underlying tendency to conceit, is one from there without underlying tendency by the underlying tendency to sensual lust? Yes.

From where one is without underlying tendency by the underlying tendency to sensual lust, is one from there by the underlying tendency to wrong view... etc. without underlying tendency by the underlying tendency to sceptical doubt?

In unpleasant feeling, in the fine-material sphere element, in the immaterial sphere element, from there one is without underlying tendency by the underlying tendency to sensual lust, but not from there without underlying tendency by the underlying tendency to sceptical doubt. In what is not included, from there one is without underlying tendency by the underlying tendency to sensual lust and without underlying tendency by the underlying tendency to sceptical doubt.

Or else, from where one is without underlying tendency by the underlying tendency to sceptical doubt, is one from there without underlying tendency by the underlying tendency to sensual lust? Yes.

From where one is without underlying tendency by the underlying tendency to sensual lust, is one from there without underlying tendency by the underlying tendency to lust for existence?

In the fine-material sphere element, in the immaterial sphere element, from there one is without underlying tendency by the underlying tendency to sensual lust, but not from there without underlying tendency by the underlying tendency to lust for existence. In unpleasant feeling, in what is not included, from there one is without underlying tendency by the underlying tendency to sensual lust and without underlying tendency by the underlying tendency to lust for existence.

Or else, from where one is without underlying tendency by the underlying tendency to lust for existence, is one from there without underlying tendency by the underlying tendency to sensual lust?

In the sensual element, in the two feelings, from there one is without underlying tendency by the underlying tendency to lust for existence, but not from there without underlying tendency by the underlying tendency to sensual lust. In unpleasant feeling, in what is not included, from there one is without underlying tendency by the underlying tendency to lust for existence and without underlying tendency by the underlying tendency to sensual lust.

From where one is without underlying tendency by the underlying tendency to sensual lust, is one from there without underlying tendency by the underlying tendency to ignorance?

In unpleasant feeling, in the fine-material sphere element, in the immaterial sphere element, from there one is without underlying tendency by the underlying tendency to sensual lust, but not from there without underlying tendency by the underlying tendency to ignorance. In what is not included, from there one is without underlying tendency by the underlying tendency to sensual lust and without underlying tendency by the underlying tendency to ignorance.

Or else, from where one is without underlying tendency by the underlying tendency to ignorance, is one from there without underlying tendency by the underlying tendency to sensual lust? Yes.

111. From where one is without underlying tendency by the underlying tendency to aversion, is one from there without underlying tendency by the underlying tendency to conceit?

In the sensual element, in the two feelings, in the fine-material sphere element, in the immaterial sphere element, from there one is without underlying tendency by the underlying tendency to aversion, but not from there without underlying tendency by the underlying tendency to conceit. In what is not included, from there one is without underlying tendency by the underlying tendency to aversion and without underlying tendency by the underlying tendency to conceit.

Or else, from where one is without underlying tendency by the underlying tendency to conceit, is one from there without underlying tendency by the underlying tendency to aversion?

In unpleasant feeling, from there one is without underlying tendency by the underlying tendency to conceit, but not from there without underlying tendency by the underlying tendency to aversion. In what is not included, from there one is without underlying tendency by the underlying tendency to conceit and without underlying tendency by the underlying tendency to aversion.

From where one is without underlying tendency by the underlying tendency to aversion, is one from there by the underlying tendency to wrong view... etc. without underlying tendency by the underlying tendency to sceptical doubt?

In the sensual element, in the two feelings, in the fine-material sphere element, in the immaterial sphere element, from there one is without underlying tendency by the underlying tendency to aversion, but not from there without underlying tendency by the underlying tendency to sceptical doubt. In what is not included, from there one is without underlying tendency by the underlying tendency to aversion and without underlying tendency by the underlying tendency to sceptical doubt.

Or else, from where one is without underlying tendency by the underlying tendency to sceptical doubt, is one from there without underlying tendency by the underlying tendency to aversion? Yes.

From where one is without underlying tendency by the underlying tendency to aversion, is one from there without underlying tendency by the underlying tendency to lust for existence?

In the fine-material sphere element, in the immaterial sphere element, from there one is without underlying tendency by the underlying tendency to aversion, but not from there without underlying tendency by the underlying tendency to lust for existence. In the sensual element, in the two feelings, in what is not included, from there one is without underlying tendency by the underlying tendency to aversion and without underlying tendency by the underlying tendency to lust for existence.

Or else, from where one is without underlying tendency by the underlying tendency to lust for existence, is one from there without underlying tendency by the underlying tendency to aversion?

In unpleasant feeling, from there one is without underlying tendency by the underlying tendency to lust for existence, but not from there without underlying tendency by the underlying tendency to aversion. In the sensual element, in the two feelings, in what is not included, from there one is without underlying tendency by the underlying tendency to lust for existence and without underlying tendency by the underlying tendency to aversion.

From where one is without underlying tendency by the underlying tendency to aversion, is one from there without underlying tendency by the underlying tendency to ignorance?

In the sensual element, in the two feelings, in the fine-material sphere element, in the immaterial sphere element, from there one is without underlying tendency by the underlying tendency to aversion, but not from there without underlying tendency by the underlying tendency to ignorance. In what is not included, from there one is without underlying tendency by the underlying tendency to aversion and without underlying tendency by the underlying tendency to ignorance.

Or else, from where one is without underlying tendency by the underlying tendency to ignorance, is one from there without underlying tendency by the underlying tendency to aversion? Yes.

112. From where one is without underlying tendency by the underlying tendency to conceit, is one from there by the underlying tendency to wrong view... etc. without underlying tendency by the underlying tendency to sceptical doubt?

In unpleasant feeling, from there one is without underlying tendency by the underlying tendency to conceit, but not from there without underlying tendency by the underlying tendency to sceptical doubt. In what is not included, from there one is without underlying tendency by the underlying tendency to conceit and without underlying tendency by the underlying tendency to sceptical doubt.

Or else, from where one is without underlying tendency by the underlying tendency to sceptical doubt, is one from there without underlying tendency by the underlying tendency to conceit? Yes.

From where one is without underlying tendency by the underlying tendency to conceit, is one from there without underlying tendency by the underlying tendency to lust for existence? Yes.

Or else, from where one is without underlying tendency by the underlying tendency to lust for existence, is one from there without underlying tendency by the underlying tendency to conceit?

In the sensual element, in the two feelings, from there one is without underlying tendency by the underlying tendency to lust for existence, but not from there without underlying tendency by the underlying tendency to conceit. In unpleasant feeling, in what is not included, from there one is without underlying tendency by the underlying tendency to lust for existence and without underlying tendency by the underlying tendency to conceit.

From where one is without underlying tendency by the underlying tendency to conceit, is one from there without underlying tendency by the underlying tendency to ignorance?

In unpleasant feeling, from there one is without underlying tendency by the underlying tendency to conceit, but not from there without underlying tendency by the underlying tendency to ignorance. In what is not included, from there one is without underlying tendency by the underlying tendency to conceit and without underlying tendency by the underlying tendency to ignorance.

Or else, from where one is without underlying tendency by the underlying tendency to ignorance, is one from there without underlying tendency by the underlying tendency to conceit? Yes.

113. From where one is without underlying tendency by the underlying tendency to wrong view, is one from there without underlying tendency by the underlying tendency to sceptical doubt? Yes.

Or else, from where one is without underlying tendency by the underlying tendency to sceptical doubt, is one from there without underlying tendency by the underlying tendency to wrong view? Yes. Etc.

114. From where one is without underlying tendency by the underlying tendency to sceptical doubt, is one from there without underlying tendency by the underlying tendency to lust for existence? Yes.

Or else, from where one is without underlying tendency by the underlying tendency to lust for existence, is one from there without underlying tendency by the underlying tendency to sceptical doubt?

In the sensual element, in the three feelings, from there one is without underlying tendency by the underlying tendency to lust for existence, but not from there without underlying tendency by the underlying tendency to sceptical doubt. In what is not included, from there one is without underlying tendency by the underlying tendency to lust for existence and without underlying tendency by the underlying tendency to sceptical doubt.

From where one is without underlying tendency by the underlying tendency to sceptical doubt, is one from there without underlying tendency by the underlying tendency to ignorance? Yes.

Or else, from where one is without underlying tendency by the underlying tendency to ignorance, is one from there without underlying tendency by the underlying tendency to sceptical doubt? Yes.

115. From where one is without underlying tendency by the underlying tendency to lust for existence, is one from there without underlying tendency by the underlying tendency to ignorance?

In the sensual element, in the three feelings, from there one is without underlying tendency by the underlying tendency to lust for existence, but not from there without underlying tendency by the underlying tendency to ignorance. In what is not included, from there one is without underlying tendency by the underlying tendency to lust for existence and without underlying tendency by the underlying tendency to ignorance.

Or else, from where one is without underlying tendency by the underlying tendency to ignorance, is one from there without underlying tendency by the underlying tendency to lust for existence? Yes. (The One-Root Section)

116. From where one is without underlying tendency by the underlying tendency to sensual lust and by the underlying tendency to aversion, is one from there without underlying tendency by the underlying tendency to conceit?

In the fine-material sphere element, in the immaterial sphere element, from there one is without underlying tendency by the underlying tendency to sensual lust and by the underlying tendency to aversion, but not from there without underlying tendency by the underlying tendency to conceit. In what is not included, from there one is without underlying tendency by the underlying tendency to sensual lust and by the underlying tendency to aversion and without underlying tendency by the underlying tendency to conceit.

Or else, from where one is without underlying tendency by the underlying tendency to conceit, is one from there without underlying tendency by the underlying tendency to sensual lust and by the underlying tendency to aversion?

In unpleasant feeling, from there one is without underlying tendency by the underlying tendency to conceit and by the underlying tendency to sensual lust, but not from there without underlying tendency by the underlying tendency to aversion. In what is not included, from there one is without underlying tendency by the underlying tendency to conceit and without underlying tendency by the underlying tendency to sensual lust and by the underlying tendency to aversion.

From where one is without underlying tendency by the underlying tendency to sensual lust and by the underlying tendency to aversion, is one from there by the underlying tendency to wrong view... etc. without underlying tendency by the underlying tendency to sceptical doubt?

In the fine-material sphere element, in the immaterial sphere element, from there one is without underlying tendency by the underlying tendency to sensual lust and by the underlying tendency to aversion, but not from there without underlying tendency by the underlying tendency to sceptical doubt. In what is not included, from there one is without underlying tendency by the underlying tendency to sensual lust and by the underlying tendency to aversion and without underlying tendency by the underlying tendency to sceptical doubt.

Or else, from where one is without underlying tendency by the underlying tendency to sceptical doubt, is one from there without underlying tendency by the underlying tendency to sensual lust and by the underlying tendency to aversion? Yes.

From where one is without underlying tendency by the underlying tendency to sensual lust and by the underlying tendency to aversion, is one from there without underlying tendency by the underlying tendency to lust for existence?

In the fine-material sphere element, in the immaterial sphere element, from there one is without underlying tendency by the underlying tendency to sensual lust and by the underlying tendency to aversion, but not from there without underlying tendency by the underlying tendency to lust for existence. In what is not included, from there one is without underlying tendency by the underlying tendency to sensual lust and by the underlying tendency to aversion and without underlying tendency by the underlying tendency to lust for existence.

Or else, from where one is without underlying tendency by the underlying tendency to lust for existence, is one from there without underlying tendency by the underlying tendency to sensual lust and by the underlying tendency to aversion?

In unpleasant feeling, from there one is without underlying tendency by the underlying tendency to lust for existence and by the underlying tendency to sensual lust, but not from there without underlying tendency by the underlying tendency to aversion. In the sensual element, in the two feelings, from there one is without underlying tendency by the underlying tendency to lust for existence and by the underlying tendency to aversion, but not from there without underlying tendency by the underlying tendency to sensual lust. In what is not included, from there one is without underlying tendency by the underlying tendency to lust for existence and without underlying tendency by the underlying tendency to sensual lust and by the underlying tendency to aversion.

From where one is without underlying tendency by the underlying tendency to sensual lust and by the underlying tendency to aversion, is one from there without underlying tendency by the underlying tendency to ignorance?

In the fine-material sphere element, in the immaterial sphere element, from there one is without underlying tendency by the underlying tendency to sensual lust and by the underlying tendency to aversion, but not from there without underlying tendency by the underlying tendency to ignorance. In what is not included, from there one is without underlying tendency by the underlying tendency to sensual lust and by the underlying tendency to aversion and without underlying tendency by the underlying tendency to ignorance.

Or else, from where one is without underlying tendency by the underlying tendency to ignorance, is one from there without underlying tendency by the underlying tendency to sensual lust and by the underlying tendency to aversion? Yes. (The dyad-based)

117. From where one is without underlying tendency by the underlying tendency to sensual lust and by the underlying tendency to aversion and by the underlying tendency to conceit, is one from there by the underlying tendency to wrong view... etc. without underlying tendency by the underlying tendency to sceptical doubt? Yes.

Or else, from where one is without underlying tendency by the underlying tendency to sceptical doubt, is one from there without underlying tendency by the underlying tendency to sensual lust and by the underlying tendency to aversion and by the underlying tendency to conceit? Yes.

From where one is without underlying tendency by the underlying tendency to sensual lust and by the underlying tendency to aversion and by the underlying tendency to conceit, is one from there without underlying tendency by the underlying tendency to lust for existence? Yes.

Or else, from where one is without underlying tendency by the underlying tendency to lust for existence, is one from there without underlying tendency by the underlying tendency to sensual lust and by the underlying tendency to aversion and by the underlying tendency to conceit?

In unpleasant feeling, from there one is without underlying tendency by the underlying tendency to lust for existence and by the underlying tendency to sensual lust and by the underlying tendency to conceit, but not from there without underlying tendency by the underlying tendency to aversion. In the sensual element, in the two feelings, from there one is without underlying tendency by the underlying tendency to lust for existence and by the underlying tendency to aversion, but not from there without underlying tendency by the underlying tendency to sensual lust and by the underlying tendency to conceit. In what is not included, from there one is without underlying tendency by the underlying tendency to lust for existence and without underlying tendency by the underlying tendency to sensual lust and by the underlying tendency to aversion and by the underlying tendency to conceit.

From where one is without underlying tendency by the underlying tendency to sensual lust and by the underlying tendency to aversion and by the underlying tendency to conceit, is one from there without underlying tendency by the underlying tendency to ignorance? Yes.

Or else, from where one is without underlying tendency by the underlying tendency to ignorance, is one from there without underlying tendency by the underlying tendency to sensual lust and by the underlying tendency to aversion and by the underlying tendency to conceit? Yes. (The triad-based)

118. From where one is without underlying tendency by the underlying tendency to sensual lust and by the underlying tendency to aversion and by the underlying tendency to conceit and by the underlying tendency to wrong view, is one from there without underlying tendency by the underlying tendency to sceptical doubt? Yes.

Or else, from where one is without underlying tendency by the underlying tendency to sceptical doubt, is one from there without underlying tendency by the underlying tendency to sensual lust and by the underlying tendency to aversion and by the underlying tendency to conceit and by the underlying tendency to wrong view? Yes. Etc. (The tetrad-based.)

119. From where one is without underlying tendency by the underlying tendency to sensual lust and by the underlying tendency to aversion and by the underlying tendency to conceit and by the underlying tendency to wrong view and by the underlying tendency to sceptical doubt, is one from there without underlying tendency by the underlying tendency to lust for existence? Yes.

Or else, from where one is without underlying tendency by the underlying tendency to lust for existence, is one from there without underlying tendency by the underlying tendency to sensual lust and by the underlying tendency to aversion and by the underlying tendency to conceit and by the underlying tendency to wrong view and by the underlying tendency to sceptical doubt?

In unpleasant feeling, from there one is without underlying tendency by the underlying tendency to lust for existence and by the underlying tendency to sensual lust and by the underlying tendency to conceit, but not from there without underlying tendency by the underlying tendency to aversion and by the underlying tendency to wrong view and by the underlying tendency to sceptical doubt. In the sensual element, in the two feelings, from there one is without underlying tendency by the underlying tendency to lust for existence and by the underlying tendency to aversion, but not from there without underlying tendency by the underlying tendency to sensual lust and by the underlying tendency to conceit and by the underlying tendency to wrong view and by the underlying tendency to sceptical doubt. In what is not included, from there one is without underlying tendency by the underlying tendency to lust for existence and without underlying tendency by the underlying tendency to sensual lust and by the underlying tendency to aversion and by the underlying tendency to conceit and by the underlying tendency to wrong view and by the underlying tendency to sceptical doubt... etc. (The Pentad as Root)

120. From where one is without underlying tendency by the underlying tendency to sensual lust and by the underlying tendency to aversion and by the underlying tendency to conceit and by the underlying tendency to wrong view and by the underlying tendency to sceptical doubt and by the underlying tendency to lust for existence, is one from there without underlying tendency by the underlying tendency to ignorance? Yes.

Or else, from where one is without underlying tendency by the underlying tendency to ignorance, is one from there without underlying tendency by the underlying tendency to sensual lust and by the underlying tendency to aversion and by the underlying tendency to conceit and by the underlying tendency to wrong view and by the underlying tendency to sceptical doubt and by the underlying tendency to lust for existence? Yes. (The Sixfold Root)

Reverse - Person - Place

121. Whoever from where is without underlying tendency by the underlying tendency to sensual lust, is he from there without underlying tendency by the underlying tendency to aversion?

Three persons in unpleasant feeling, they from there are without underlying tendency by the underlying tendency to sensual lust, but they are not from there without underlying tendency by the underlying tendency to aversion.

Those same persons in the fine-material sphere element, in the immaterial sphere element, in what is not included, they from there are without underlying tendency by the underlying tendency to sensual lust and without underlying tendency by the underlying tendency to aversion. Two persons everywhere are without underlying tendency by the underlying tendency to sensual lust and without underlying tendency by the underlying tendency to aversion.

Or else, whoever from where is without underlying tendency by the underlying tendency to aversion, is he from there without underlying tendency by the underlying tendency to sensual lust?

Three persons in the sensual element, in the two feelings, they from there are without underlying tendency by the underlying tendency to aversion, but they are not from there without underlying tendency by the underlying tendency to sensual lust. Those same persons in the fine-material sphere element, in the immaterial sphere element, in what is not included, they from there are without underlying tendency by the underlying tendency to aversion and without underlying tendency by the underlying tendency to sensual lust. Two persons everywhere are without underlying tendency by the underlying tendency to aversion and without underlying tendency by the underlying tendency to sensual lust.

Whoever from where is without underlying tendency by the underlying tendency to sensual lust, is he from there without underlying tendency by the underlying tendency to conceit?

Three persons in the fine-material sphere element, in the immaterial sphere element, they from there are without underlying tendency by the underlying tendency to sensual lust, but they are not from there without underlying tendency by the underlying tendency to conceit. Those same persons in unpleasant feeling, in what is not included, they from there are without underlying tendency by the underlying tendency to sensual lust and without underlying tendency by the underlying tendency to conceit. A non-returner in the sensual element, in the two feelings, in the fine-material sphere element, in the immaterial sphere element, he from there is without underlying tendency by the underlying tendency to sensual lust, but he is not from there without underlying tendency by the underlying tendency to conceit. That same person in unpleasant feeling, in what is not included, he from there is without underlying tendency by the underlying tendency to sensual lust and without underlying tendency by the underlying tendency to conceit. A Worthy One everywhere is without underlying tendency by the underlying tendency to sensual lust and without underlying tendency by the underlying tendency to conceit.

Or else, whoever from where is without underlying tendency by the underlying tendency to conceit, is he from there without underlying tendency by the underlying tendency to sensual lust? Yes.

Whoever from where is without underlying tendency by the underlying tendency to sensual lust, is he from there by the underlying tendency to wrong view... etc. without underlying tendency by the underlying tendency to sceptical doubt?

A worldling in unpleasant feeling, in the fine-material sphere element, in the immaterial sphere element, he from there is without underlying tendency by the underlying tendency to sensual lust, but he is not from there without underlying tendency by the underlying tendency to sceptical doubt. That same person in what is not included, he from there is without underlying tendency by the underlying tendency to sensual lust and without underlying tendency by the underlying tendency to sceptical doubt. Two persons everywhere are without underlying tendency by the underlying tendency to sensual lust and without underlying tendency by the underlying tendency to sceptical doubt.

Or else, whoever from where is without underlying tendency by the underlying tendency to sceptical doubt, is he from there without underlying tendency by the underlying tendency to sensual lust?

Two persons in the sensual element, in the two feelings, they from there are without underlying tendency by the underlying tendency to sceptical doubt, but they are not from there without underlying tendency by the underlying tendency to sensual lust. Those same persons in unpleasant feeling, in the fine-material sphere element, in the immaterial sphere element, in what is not included, they from there are without underlying tendency by the underlying tendency to sceptical doubt and without underlying tendency by the underlying tendency to sensual lust. Two persons everywhere are without underlying tendency by the underlying tendency to sceptical doubt and without underlying tendency by the underlying tendency to sensual lust.

Whoever from where is without underlying tendency by the underlying tendency to sensual lust, is he from there without underlying tendency by the underlying tendency to lust for existence?

Three persons in the fine-material sphere element, in the immaterial sphere element, they from there are without underlying tendency by the underlying tendency to sensual lust, but they are not from there without underlying tendency by the underlying tendency to lust for existence. Those same persons in unpleasant feeling, in what is not included, they from there are without underlying tendency by the underlying tendency to sensual lust and without underlying tendency by the underlying tendency to lust for existence. A non-returner in the fine-material sphere element, in the immaterial sphere element, he from there is without underlying tendency by the underlying tendency to sensual lust, but he is not from there without underlying tendency by the underlying tendency to lust for existence. That same person in the sensual element, in the three feelings, in what is not included, he from there is without underlying tendency by the underlying tendency to sensual lust and without underlying tendency by the underlying tendency to lust for existence. A Worthy One everywhere is without underlying tendency by the underlying tendency to sensual lust and without underlying tendency by the underlying tendency to lust

for existence.

Or else, whoever from where is without underlying tendency by the underlying tendency to lust for existence, is he from there without underlying tendency by the underlying tendency to sensual lust?

Three persons in the sensual element, in the two feelings, they from there are without underlying tendency by the underlying tendency to lust for existence, but they are not from there without underlying tendency by the underlying tendency to sensual lust. Those same persons in unpleasant feeling, in what is not included, they from there are without underlying tendency by the underlying tendency to lust for existence and without underlying tendency by the underlying tendency to sensual lust. A Worthy One everywhere is without underlying tendency by the underlying tendency to lust for existence and without underlying tendency by the underlying tendency to sensual lust.

Whoever from where is without underlying tendency by the underlying tendency to sensual lust, is he from there without underlying tendency by the underlying tendency to ignorance?

Three persons in unpleasant feeling, in the fine-material sphere element, in the immaterial sphere element, they from there are without underlying tendency by the underlying tendency to sensual lust, but they are not from there without underlying tendency by the underlying tendency to ignorance. Those same persons in what is not included, they from there are without underlying tendency by the underlying tendency to sensual lust and without underlying tendency by the underlying tendency to ignorance. A non-returner in the sensual element, in the three feelings, in the fine-material sphere element, in the immaterial sphere element, he from there is without underlying tendency by the underlying tendency to sensual lust, but he is not from there without underlying tendency by the underlying tendency to ignorance. That same person in what is not included, he from there is without underlying tendency by the underlying tendency to sensual lust and without underlying tendency by the underlying tendency to ignorance. A Worthy One everywhere is without underlying tendency by the underlying tendency to sensual lust and without underlying tendency by the underlying tendency to ignorance.

Or else, whoever from where is without underlying tendency by the underlying tendency to ignorance, is he from there without underlying tendency by the underlying tendency to sensual lust? Yes.

122. Whoever from where is without underlying tendency by the underlying tendency to aversion, is he from there without underlying tendency by the underlying tendency to conceit?

Three persons in the sensual element, in the two feelings, in the fine-material sphere element, in the immaterial sphere element, they from there are without underlying tendency by the underlying tendency to aversion, but they are not from there without underlying tendency by the underlying tendency to conceit. Those same persons in what is not included, they from there are without underlying tendency by the underlying tendency to aversion and without underlying tendency by the underlying tendency to conceit. A non-returner in the sensual element, in the two feelings, in the

fine-material sphere element, in the immaterial sphere element, he from there is without underlying tendency by the underlying tendency to aversion, but he is not from there without underlying tendency by the underlying tendency to conceit. That same person in unpleasant feeling, in what is not included, he from there is without underlying tendency by the underlying tendency to aversion and without underlying tendency by the underlying tendency to conceit. A Worthy One everywhere is without underlying tendency by the underlying tendency to aversion and without underlying tendency by the underlying tendency to conceit.

Or else, whoever from where is without underlying tendency by the underlying tendency to conceit, is he from there without underlying tendency by the underlying tendency to aversion?

Three persons in unpleasant feeling, they from there are without underlying tendency by the underlying tendency to conceit, but they are not from there without underlying tendency by the underlying tendency to aversion. Those same persons in what is not included, they from there are without underlying tendency by the underlying tendency to conceit and without underlying tendency by the underlying tendency to aversion. A Worthy One everywhere is without underlying tendency by the underlying tendency to conceit and without underlying tendency by the underlying tendency to aversion.

Whoever from where is without underlying tendency by the underlying tendency to aversion, is he from there by the underlying tendency to wrong view... etc. without underlying tendency by the underlying tendency to sceptical doubt?

A worldling in the sensual element, in the two feelings, in the fine-material sphere element, in the immaterial sphere element, he from there is without underlying tendency by the underlying tendency to aversion, but he is not from there without underlying tendency by the underlying tendency to sceptical doubt. That same person in what is not included, he from there is without underlying tendency by the underlying tendency to aversion and without underlying tendency by the underlying tendency to sceptical doubt. Two persons everywhere are without underlying tendency by the underlying tendency to aversion and without underlying tendency by the underlying tendency to sceptical doubt.

Or else, whoever from where is without underlying tendency by the underlying tendency to sceptical doubt, is he from there without underlying tendency by the underlying tendency to aversion?

Two persons in unpleasant feeling, they from there are without underlying tendency by the underlying tendency to sceptical doubt, but they are not from there without underlying tendency by the underlying tendency to aversion. Those same persons in the sensual element, in the two feelings, in the fine-material sphere element, in the immaterial sphere element, in what is not included, they from there are without underlying tendency by the underlying tendency to sceptical doubt and without underlying tendency by the underlying tendency to aversion. Two persons everywhere are without underlying tendency by the underlying tendency to sceptical doubt and without underlying tendency by the underlying tendency to aversion.

Whoever from where is without underlying tendency by the underlying tendency to aversion, is he from there without underlying tendency by the underlying tendency to lust for existence?

Three persons in the fine-material sphere element, in the immaterial sphere element, they from there are without underlying tendency by the underlying tendency to aversion, but they are not from there without underlying tendency by the underlying tendency to lust for existence. Those same persons in the sensual element, in the two feelings, in what is not included, they from there are without underlying tendency by the underlying tendency to aversion and without underlying tendency by the underlying tendency to lust for existence. A non-returner in the fine-material sphere element, in the immaterial sphere element, he from there is without underlying tendency by the underlying tendency to aversion, but he is not from there without underlying tendency by the underlying tendency to lust for existence. That same person in the sensual element, in the three feelings, in what is not included, he from there is without underlying tendency by the underlying tendency to aversion and without underlying tendency by the underlying tendency to lust for existence. A Worthy One everywhere is without underlying tendency by the underlying tendency to aversion and without underlying tendency by the underlying tendency to lust for existence.

Or else, whoever from where is without underlying tendency by the underlying tendency to lust for existence, is he from there without underlying tendency by the underlying tendency to aversion?

Three persons in unpleasant feeling, they from there are without underlying tendency by the underlying tendency to lust for existence, but they are not from there without underlying tendency by the underlying tendency to aversion. Those same persons in the sensual element, in the two feelings, in what is not included, they from there are without underlying tendency by the underlying tendency to lust for existence and without underlying tendency by the underlying tendency to aversion. A Worthy One everywhere is without underlying tendency by the underlying tendency to lust for existence and without underlying tendency by the underlying tendency to aversion.

Whoever from where is without underlying tendency by the underlying tendency to aversion, is he from there without underlying tendency by the underlying tendency to ignorance?

Three persons in the sensual element, in the two feelings, in the fine-material sphere element, in the immaterial sphere element, they from there are without underlying tendency by the underlying tendency to aversion, but they are not from there without underlying tendency by the underlying tendency to ignorance. Those same persons in what is not included, they from there are without underlying tendency by the underlying tendency to aversion and without underlying tendency by the underlying tendency to ignorance. A non-returner in the sensual element, in the three feelings, in the fine-material sphere element, in the immaterial sphere element, he from there is without underlying tendency by the underlying tendency to aversion, but he is not from there without underlying tendency by the underlying tendency to ignorance. That same person in what is not included, he from there is without underlying tendency by the underlying tendency to aversion and without underlying tendency by

the underlying tendency to ignorance. A Worthy One everywhere is without underlying tendency by the underlying tendency to aversion and without underlying tendency by the underlying tendency to ignorance.

Or else, whoever from where is without underlying tendency by the underlying tendency to ignorance, is he from there without underlying tendency by the underlying tendency to aversion? Yes.

123. Whoever from where is without underlying tendency by the underlying tendency to conceit, is he from there by the underlying tendency to wrong view... etc... without underlying tendency by the underlying tendency to sceptical doubt?

A worldling in unpleasant feeling, he from there is without underlying tendency by the underlying tendency to conceit, but he is not from there without underlying tendency by the underlying tendency to sceptical doubt. That same person in what is not included, he from there is without underlying tendency by the underlying tendency to conceit and without underlying tendency by the underlying tendency to sceptical doubt. A Worthy One everywhere is without underlying tendency by the underlying tendency to conceit and without underlying tendency by the underlying tendency to sceptical doubt.

Or else, whoever from where is without underlying tendency by the underlying tendency to sceptical doubt, is he from there without underlying tendency by the underlying tendency to conceit?

Three persons in the sensual element, in the two feelings, in the fine-material sphere element, in the immaterial sphere element, they from there are without underlying tendency by the underlying tendency to sceptical doubt, but they are not from there without underlying tendency by the underlying tendency to conceit. Those same persons in unpleasant feeling, in what is not included, they from there are without underlying tendency by the underlying tendency to sceptical doubt and without underlying tendency by the underlying tendency to conceit. A Worthy One everywhere is without underlying tendency by the underlying tendency to sceptical doubt and without underlying tendency by the underlying tendency to conceit.

Whoever from where is without underlying tendency by the underlying tendency to conceit, is he from there without underlying tendency by the underlying tendency to lust for existence? Yes.

Or else, whoever from where is without underlying tendency by the underlying tendency to lust for existence, is he from there without underlying tendency by the underlying tendency to conceit?

Four persons in the sensual element, in the two feelings, they from there are without underlying tendency by the underlying tendency to lust for existence, but they are not from there without underlying tendency by the underlying tendency to conceit. Those same persons in unpleasant feeling, in what is not included, they from there are without underlying tendency by the underlying tendency to lust for existence and without underlying tendency by the underlying tendency to conceit. A Worthy One everywhere is without underlying tendency by the underlying tendency to lust for existence and without underlying tendency by the underlying tendency to conceit.

Whoever from where is without underlying tendency by the underlying tendency to conceit, is he from there without underlying tendency by the underlying tendency to ignorance?

Four persons in unpleasant feeling, they from there are without underlying tendency by the underlying tendency to conceit, but they are not from there without underlying tendency by the underlying tendency to ignorance. Those same persons in what is not included, they from there are without underlying tendency by the underlying tendency to conceit and without underlying tendency by the underlying tendency to ignorance. A Worthy One everywhere is without underlying tendency by the underlying tendency to conceit and without underlying tendency by the underlying tendency to ignorance.

Or else, whoever from where is without underlying tendency by the underlying tendency to ignorance, is he from there without underlying tendency by the underlying tendency to conceit? Yes.

124. Whoever from where is without underlying tendency by the underlying tendency to wrong view, is he from there without underlying tendency by the underlying tendency to sceptical doubt? Yes.

Or else, whoever from where is without underlying tendency by the underlying tendency to sceptical doubt, is he from there without underlying tendency by the underlying tendency to wrong view? Yes. Etc.

125. Whoever from where is without underlying tendency by the underlying tendency to sceptical doubt, is he from there without underlying tendency by the underlying tendency to lust for existence?

Three persons in the fine-material sphere element, in the immaterial sphere element, they from there are without underlying tendency by the underlying tendency to sceptical doubt, but they are not from there without underlying tendency by the underlying tendency to lust for existence. Those same persons in the sensual element, in the three feelings, in what is not included, they from there are without underlying tendency by the underlying tendency to sceptical doubt and without underlying tendency by the underlying tendency to lust for existence. A Worthy One everywhere is without underlying tendency by the underlying tendency to sceptical doubt and without underlying tendency by the underlying tendency to lust for existence.

Or else, whoever from where is without underlying tendency by the underlying tendency to lust for existence, is he from there without underlying tendency by the underlying tendency to sceptical doubt?

A worldling in the sensual element, in the three feelings, he from there is without underlying tendency by the underlying tendency to lust for existence, but he is not from there without underlying tendency by the underlying tendency to sceptical doubt. That same person in what is not included, he from there is without underlying tendency by the underlying tendency to lust for existence and without underlying

tendency by the underlying tendency to sceptical doubt. A Worthy One everywhere is without underlying tendency by the underlying tendency to lust for existence and without underlying tendency by the underlying tendency to sceptical doubt.

Whoever from where is without underlying tendency by the underlying tendency to sceptical doubt, is he from there without underlying tendency by the underlying tendency to ignorance?

Three persons in the sensual element, in the three feelings, in the fine-material sphere element, in the immaterial sphere element, they from there are without underlying tendency by the underlying tendency to sceptical doubt, but they are not from there without underlying tendency by the underlying tendency to ignorance. Those same persons in what is not included, they from there are without underlying tendency by the underlying tendency to sceptical doubt and without underlying tendency by the underlying tendency to ignorance. A Worthy One everywhere is without underlying tendency by the underlying tendency to sceptical doubt and without underlying tendency by the underlying tendency to ignorance.

Or else, whoever from where is without underlying tendency by the underlying tendency to ignorance, is he from there without underlying tendency by the underlying tendency to sceptical doubt? Yes.

126. Whoever from where is without underlying tendency by the underlying tendency to lust for existence, is he from there without underlying tendency by the underlying tendency to ignorance?

Four persons in the sensual element, in the three feelings, they from there are without underlying tendency by the underlying tendency to lust for existence, but they are not from there without underlying tendency by the underlying tendency to ignorance. Those same persons in what is not included, they from there are without underlying tendency by the underlying tendency to lust for existence and without underlying tendency by the underlying tendency to ignorance. A Worthy One everywhere is without underlying tendency by the underlying tendency to lust for existence and without underlying tendency by the underlying tendency to ignorance.

Or else, whoever from where is without underlying tendency by the underlying tendency to ignorance, is he from there without underlying tendency by the underlying tendency to lust for existence? Yes. (The One-Root Section)

127. Whoever from where is without underlying tendency by the underlying tendency to sensual lust and by the underlying tendency to aversion, is he from there without underlying tendency by the underlying tendency to conceit?

Three persons in the fine-material sphere element, in the immaterial sphere element, they from there are without underlying tendency by the underlying tendency to sensual lust and by the underlying tendency to aversion, but they are not from there without underlying tendency by the underlying tendency to conceit. Those same persons in what is not included, they from there are without underlying tendency by the underlying tendency to sensual lust and by the underlying tendency to aversion and without underlying tendency by the underlying tendency to conceit. A non-returner in the sensual element, in the two feelings, in the fine-material sphere element, in the immaterial sphere element, he from there is without underlying

tendency by the underlying tendency to sensual lust and by the underlying tendency to aversion, but he is not from there without underlying tendency by the underlying tendency to conceit. That same person in unpleasant feeling, in what is not included, he from there is without underlying tendency by the underlying tendency to sensual lust and by the underlying tendency to aversion and without underlying tendency by the underlying tendency to conceit. A Worthy One everywhere is without underlying tendency by the underlying tendency to sensual lust and by the underlying tendency to aversion and without underlying tendency by the underlying tendency to conceit.

Or else, whoever from where is without underlying tendency by the underlying tendency to conceit, is he from there without underlying tendency by the underlying tendency to sensual lust and by the underlying tendency to aversion?

Three persons in unpleasant feeling, they from there are without underlying tendency by the underlying tendency to conceit and by the underlying tendency to sensual lust, but they are not from there without underlying tendency by the underlying tendency to aversion. Those same persons in what is not included, they from there are without underlying tendency by the underlying tendency to conceit and without underlying tendency by the underlying tendency to sensual lust and by the underlying tendency to aversion. A Worthy One everywhere is without underlying tendency by the underlying tendency to conceit and without underlying tendency by the underlying tendency to sensual lust and by the underlying tendency to aversion.

Whoever from where is without underlying tendency by the underlying tendency to sensual lust and by the underlying tendency to aversion, is he from there by the underlying tendency to wrong view... etc. without underlying tendency by the underlying tendency to sceptical doubt?

A worldling in the fine-material sphere element, in the immaterial sphere element, he from there is without underlying tendency by the underlying tendency to sensual lust and by the underlying tendency to aversion, but he is not from there without underlying tendency by the underlying tendency to sceptical doubt. That same person in what is not included, he from there is without underlying tendency by the underlying tendency to sensual lust and by the underlying tendency to aversion and without underlying tendency by the underlying tendency to sceptical doubt. Two persons everywhere are without underlying tendency by the underlying tendency to sensual lust and by the underlying tendency to aversion and without underlying tendency by the underlying tendency to sceptical doubt.

Or else, whoever from where is without underlying tendency by the underlying tendency to sceptical doubt, is he from there without underlying tendency by the underlying tendency to sensual lust and by the underlying tendency to aversion?

Two persons in unpleasant feeling, they from there are without underlying tendency by the underlying tendency to sceptical doubt and by the underlying tendency to sensual lust, but they are not from there without underlying tendency by the underlying tendency to aversion. Those same persons in the sensual element, in the two feelings, they from there are without underlying tendency by the underlying tendency to sceptical doubt and by the underlying tendency to aversion, but they are not from there without underlying tendency by the underlying tendency to sensual

lust. Those same persons in the fine-material sphere element, in the immaterial sphere element, in what is not included, they from there are without underlying tendency by the underlying tendency to sceptical doubt and without underlying tendency by the underlying tendency to sensual lust and by the underlying tendency to aversion. Two persons everywhere are without underlying tendency by the underlying tendency to sceptical doubt and without underlying tendency by the underlying tendency to sensual lust and by the underlying tendency to aversion.

Whoever from where is without underlying tendency by the underlying tendency to sensual lust and by the underlying tendency to aversion, is he from there without underlying tendency by the underlying tendency to lust for existence?

Three persons in the fine-material sphere element, in the immaterial sphere element, they from there are without underlying tendency by the underlying tendency to sensual lust and by the underlying tendency to aversion, but they are not from there without underlying tendency by the underlying tendency to lust for existence. Those same persons in what is not included, they from there are without underlying tendency by the underlying tendency to sensual lust and by the underlying tendency to aversion and without underlying tendency by the underlying tendency to lust for existence. A non-returner in the fine-material sphere element, in the immaterial sphere element, he from there is without underlying tendency by the underlying tendency to sensual lust and by the underlying tendency to aversion, but he is not from there without underlying tendency by the underlying tendency to lust for existence. That same person in the sensual element, in the three feelings, in what is not included, he from there is without underlying tendency by the underlying tendency to sensual lust and by the underlying tendency to aversion and without underlying tendency by the underlying tendency to lust for existence. A Worthy One everywhere is without underlying tendency by the underlying tendency to sensual lust and by the underlying tendency to aversion and without underlying tendency by the underlying tendency to lust for existence.

Or else, whoever from where is without underlying tendency by the underlying tendency to lust for existence, is he from there without underlying tendency by the underlying tendency to sensual lust and by the underlying tendency to aversion?

Three persons in unpleasant feeling, they from there are without underlying tendency by the underlying tendency to lust for existence and by the underlying tendency to sensual lust, but they are not from there without underlying tendency by the underlying tendency to aversion. Those same persons in the sensual element, in the two feelings, they from there are without underlying tendency by the underlying tendency to lust for existence and by the underlying tendency to aversion, but they are not from there without underlying tendency by the underlying tendency to sensual lust. Those same persons in what is not included, they from there are without underlying tendency by the underlying tendency to lust for existence and without underlying tendency by the underlying tendency to sensual lust and by the underlying tendency to aversion. A Worthy One everywhere is without underlying tendency by the underlying tendency to lust for existence and without underlying tendency by the underlying tendency to sensual lust and by the underlying tendency to aversion.

Whoever from where is without underlying tendency by the underlying tendency to sensual lust and by the underlying tendency to aversion, is he from there without underlying tendency by the underlying tendency to ignorance?

Three persons in the fine-material sphere element, in the immaterial sphere element, they from there are without underlying tendency by the underlying tendency to sensual lust and by the underlying tendency to aversion, but they are not from there without underlying tendency by the underlying tendency to ignorance. Those same persons in what is not included, they from there are without underlying tendency by the underlying tendency to sensual lust and by the underlying tendency to aversion and without underlying tendency by the underlying tendency to ignorance. A non-returner in the sensual element, in the three feelings, in the fine-material sphere element, in the immaterial sphere element, he from there is without underlying tendency by the underlying tendency to sensual lust and by the underlying tendency to aversion, but he is not from there without underlying tendency by the underlying tendency to ignorance. That same person in what is not included, he from there is without underlying tendency by the underlying tendency to sensual lust and by the underlying tendency to aversion and without underlying tendency by the underlying tendency to ignorance. A Worthy One everywhere is without underlying tendency by the underlying tendency to sensual lust and by the underlying tendency to aversion and without underlying tendency by the underlying tendency to ignorance.

Or else, whoever from where is without underlying tendency by the underlying tendency to ignorance, is he from there without underlying tendency by the underlying tendency to sensual lust and by the underlying tendency to aversion? Yes. (The dyad-based)

128. Whoever from where is without underlying tendency by the underlying tendency to sensual lust and by the underlying tendency to aversion and by the underlying tendency to conceit, is he from there by the underlying tendency to wrong view... etc. without underlying tendency by the underlying tendency to sceptical doubt? Yes.

Or else, whoever from where is without underlying tendency by the underlying tendency to sceptical doubt, is he from there without underlying tendency by the underlying tendency to sensual lust and by the underlying tendency to aversion and by the underlying tendency to conceit?

Two persons in unpleasant feeling, they from there are without underlying tendency by the underlying tendency to sceptical doubt and by the underlying tendency to sensual lust and by the underlying tendency to conceit, but they are not from there without underlying tendency by the underlying tendency to aversion. Those same persons in the sensual element, in the two feelings, they from there are without underlying tendency by the underlying tendency to sceptical doubt and by the underlying tendency to aversion, but they are not from there without underlying tendency by the underlying tendency to sensual lust and by the underlying tendency to conceit. Those same persons in the fine-material sphere element, in the immaterial sphere element, they from there are without underlying tendency by the underlying tendency to sceptical doubt and by the underlying tendency to sensual lust and by the underlying tendency to aversion, but they are not from there without underlying

tendency by the underlying tendency to conceit. Those same persons in what is not included, they from there are without underlying tendency by the underlying tendency to sceptical doubt and without underlying tendency by the underlying tendency to sensual lust and by the underlying tendency to aversion and by the underlying tendency to conceit. A non-returner in the sensual element, in the two feelings, in the fine-material sphere element, in the immaterial sphere element, he from there is without underlying tendency by the underlying tendency to sceptical doubt and by the underlying tendency to sensual lust and by the underlying tendency to aversion, but he is not from there without underlying tendency by the underlying tendency to conceit. That same person in unpleasant feeling, in what is not included, he from there is without underlying tendency by the underlying tendency to sceptical doubt and without underlying tendency by the underlying tendency to sensual lust and by the underlying tendency to aversion and by the underlying tendency to conceit. A Worthy One everywhere is without underlying tendency by the underlying tendency to sceptical doubt and without underlying tendency by the underlying tendency to sensual lust and by the underlying tendency to aversion and by the underlying tendency to conceit.

Whoever from where is without underlying tendency by the underlying tendency to sensual lust and by the underlying tendency to aversion and by the underlying tendency to conceit, is he from there without underlying tendency by the underlying tendency to lust for existence? Yes.

Or else, whoever from where is without underlying tendency by the underlying tendency to lust for existence, is he from there without underlying tendency by the underlying tendency to sensual lust and by the underlying tendency to aversion and by the underlying tendency to conceit?

Three persons in unpleasant feeling, they from there are without underlying tendency by the underlying tendency to lust for existence and by the underlying tendency to sensual lust and by the underlying tendency to conceit, but they are not from there without underlying tendency by the underlying tendency to aversion. Those same persons in the sensual element, in the two feelings, they from there are without underlying tendency by the underlying tendency to lust for existence and by the underlying tendency to aversion, but they are not from there without underlying tendency by the underlying tendency to sensual lust and by the underlying tendency to conceit. Those same persons in what is not included, they from there are without underlying tendency by the underlying tendency to lust for existence and without underlying tendency by the underlying tendency to sensual lust and by the underlying tendency to aversion and by the underlying tendency to conceit. A non-returner in the sensual element, in the two feelings, he from there is without underlying tendency by the underlying tendency to lust for existence and by the underlying tendency to sensual lust and by the underlying tendency to aversion, but he is not from there without underlying tendency by the underlying tendency to conceit. That same person in unpleasant feeling, in what is not included, he from there is without underlying tendency by the underlying tendency to lust for existence and without underlying tendency by the underlying tendency to sensual lust and by the underlying tendency to aversion and by the underlying tendency to conceit. A Worthy One everywhere is without underlying tendency by the underlying tendency to lust for

existence and without underlying tendency by the underlying tendency to sensual lust and by the underlying tendency to aversion and by the underlying tendency to conceit.

Whoever from where is without underlying tendency by the underlying tendency to sensual lust and by the underlying tendency to aversion and by the underlying tendency to conceit, is he from there without underlying tendency by the underlying tendency to ignorance?

A non-returner in unpleasant feeling, he from there is without underlying tendency by the underlying tendency to sensual lust and by the underlying tendency to aversion and by the underlying tendency to conceit, but he is not from there without underlying tendency by the underlying tendency to ignorance. That same person in what is not included, he from there is without underlying tendency by the underlying tendency to sensual lust and by the underlying tendency to aversion and by the underlying tendency to conceit and without underlying tendency by the underlying tendency to ignorance. A Worthy One everywhere is without underlying tendency by the underlying tendency to sensual lust and by the underlying tendency to aversion and by the underlying tendency to conceit and without underlying tendency by the underlying tendency to ignorance.

Or else, whoever from where is without underlying tendency by the underlying tendency to ignorance, is he from there without underlying tendency by the underlying tendency to sensual lust and by the underlying tendency to aversion and by the underlying tendency to conceit? Yes. (The triad-based)

129. Whoever from where is without underlying tendency by the underlying tendency to sensual lust and by the underlying tendency to aversion and by the underlying tendency to conceit and by the underlying tendency to wrong view, is he from there without underlying tendency by the underlying tendency to sceptical doubt? Yes.

Or else, whoever from where is without underlying tendency by the underlying tendency to sceptical doubt, is he from there without underlying tendency by the underlying tendency to sensual lust and by the underlying tendency to aversion and by the underlying tendency to conceit and by the underlying tendency to wrong view?

Two persons in unpleasant feeling, they from there are without underlying tendency by the underlying tendency to sceptical doubt and by the underlying tendency to sensual lust and by the underlying tendency to conceit and by the underlying tendency to wrong view, but they are not from there without underlying tendency by the underlying tendency to aversion. Those same persons in the sensual element, in the two feelings, they from there are without underlying tendency by the underlying tendency to sceptical doubt and by the underlying tendency to aversion and by the underlying tendency to wrong view, but they are not from there without underlying tendency by the underlying tendency to sensual lust and by the underlying tendency to conceit. Those same persons in the fine-material sphere element, in the immaterial sphere element, they from there are without underlying tendency by the underlying tendency to sceptical doubt and by the underlying tendency to sensual lust and by the underlying tendency to aversion and by the underlying tendency to wrong view, but they are not from there without underlying tendency by the underlying tendency

to conceit. Those same persons in what is not included, they from there are without underlying tendency by the underlying tendency to sceptical doubt and without underlying tendency by the underlying tendency to sensual lust and by the underlying tendency to aversion and by the underlying tendency to conceit and by the underlying tendency to wrong view. A non-returner in the sensual element, in the two feelings, in the fine-material sphere element, in the immaterial sphere element, he from there is without underlying tendency by the underlying tendency to sceptical doubt and by the underlying tendency to sensual lust and by the underlying tendency to aversion and by the underlying tendency to wrong view, but he is not from there without underlying tendency by the underlying tendency to conceit. That same person in unpleasant feeling, in what is not included, he from there is without underlying tendency by the underlying tendency to sceptical doubt and without underlying tendency by the underlying tendency to sensual lust and by the underlying tendency to aversion and by the underlying tendency to conceit and by the underlying tendency to wrong view. A Worthy One everywhere is without underlying tendency by the underlying tendency to sceptical doubt and without underlying tendency by the underlying tendency to sensual lust and by the underlying tendency to aversion and by the underlying tendency to conceit and by the underlying tendency to wrong view... etc.

130. Whoever from where is without underlying tendency by the underlying tendency to sensual lust and by the underlying tendency to aversion and by the underlying tendency to conceit and by the underlying tendency to wrong view and by the underlying tendency to sceptical doubt, is he from there without underlying tendency by the underlying tendency to lust for existence? Yes.

Or else, whoever from where is without underlying tendency by the underlying tendency to lust for existence, is he from there without underlying tendency by the underlying tendency to sensual lust and by the underlying tendency to aversion and by the underlying tendency to conceit and by the underlying tendency to wrong view and by the underlying tendency to sceptical doubt?

A worldling in unpleasant feeling, he from there is without underlying tendency by the underlying tendency to lust for existence and by the underlying tendency to sensual lust and by the underlying tendency to conceit, but he is not from there without underlying tendency by the underlying tendency to aversion and by the underlying tendency to wrong view and by the underlying tendency to sceptical doubt. That same person in the sensual element, in the two feelings, he from there is without underlying tendency by the underlying tendency to lust for existence and by the underlying tendency to aversion, but he is not from there without underlying tendency by the underlying tendency to sensual lust and by the underlying tendency to conceit and by the underlying tendency to wrong view and by the underlying tendency to sceptical doubt. That same person in what is not included, he from there is without underlying tendency by the underlying tendency to lust for existence and without underlying tendency by the underlying tendency to sensual lust and by the underlying tendency to aversion and by the underlying tendency to conceit and by the underlying tendency to wrong view and by the underlying tendency to sceptical doubt. Two persons in unpleasant feeling, they from there are without underlying tendency by the underlying tendency to lust for existence and by the underlying

tendency to sensual lust and by the underlying tendency to conceit and by the underlying tendency to wrong view and by the underlying tendency to sceptical doubt, but they are not from there without underlying tendency by the underlying tendency to aversion. Those same persons in the sensual element, in the two feelings, they from there are without underlying tendency by the underlying tendency to lust for existence and by the underlying tendency to aversion and by the underlying tendency to wrong view and by the underlying tendency to sceptical doubt, but they are not from there without underlying tendency by the underlying tendency to sensual lust and by the underlying tendency to conceit. Those same persons in what is not included, they from there are without underlying tendency by the underlying tendency to lust for existence and without underlying tendency by the underlying tendency to sensual lust and by the underlying tendency to aversion and by the underlying tendency to conceit and by the underlying tendency to wrong view and by the underlying tendency to sceptical doubt. A non-returner in the sensual element, in the two feelings, he from there is without underlying tendency by the underlying tendency to lust for existence and by the underlying tendency to sensual lust and by the underlying tendency to aversion and by the underlying tendency to wrong view and by the underlying tendency to sceptical doubt, but he is not from there without underlying tendency by the underlying tendency to conceit. That same person in unpleasant feeling, in what is included in the noble, he from there is without underlying tendency by the underlying tendency to lust for existence and without underlying tendency by the underlying tendency to sensual lust and by the underlying tendency to aversion and by the underlying tendency to conceit and by the underlying tendency to wrong view and by the underlying tendency to sceptical doubt. A Worthy One everywhere is without underlying tendency by the underlying tendency to lust for existence and without underlying tendency by the underlying tendency to sensual lust and by the underlying tendency to aversion and by the underlying tendency to conceit and by the underlying tendency to wrong view and by the underlying tendency to sceptical doubt.

Whoever from where is without underlying tendency by the underlying tendency to sensual lust and by the underlying tendency to aversion and by the underlying tendency to conceit and by the underlying tendency to wrong view and by the underlying tendency to sceptical doubt, is he from there without underlying tendency by the underlying tendency to ignorance?

A non-returner in unpleasant feeling, he from there is without underlying tendency by the underlying tendency to sensual lust and by the underlying tendency to aversion and by the underlying tendency to conceit and by the underlying tendency to wrong view and by the underlying tendency to sceptical doubt, but he is not from there without underlying tendency by the underlying tendency to ignorance. That same person in what is not included, he from there is without underlying tendency by the underlying tendency to sensual lust and by the underlying tendency to aversion and by the underlying tendency to conceit and by the underlying tendency to wrong view and by the underlying tendency to sceptical doubt and without underlying tendency by the underlying tendency to ignorance. A Worthy One everywhere is without underlying tendency by the underlying tendency to sensual lust and by the underlying

tendency to aversion and by the underlying tendency to conceit and by the underlying tendency to wrong view and by the underlying tendency to sceptical doubt and without underlying tendency by the underlying tendency to ignorance.

Or else, whoever from where is without underlying tendency by the underlying tendency to ignorance, is he from there without underlying tendency by the underlying tendency to sensual lust and by the underlying tendency to aversion and by the underlying tendency to conceit and by the underlying tendency to wrong view and by the underlying tendency to sceptical doubt? Yes. (The Pentad as Root)

131. Whoever from where is without underlying tendency by the underlying tendency to sensual lust and by the underlying tendency to aversion and by the underlying tendency to conceit and by the underlying tendency to wrong view and by the underlying tendency to sceptical doubt and by the underlying tendency to lust for existence, is he from there without underlying tendency by the underlying tendency to ignorance?

A non-returner in unpleasant feeling, he from there is without underlying tendency by the underlying tendency to sensual lust and by the underlying tendency to aversion and by the underlying tendency to conceit and by the underlying tendency to wrong view and by the underlying tendency to sceptical doubt and by the underlying tendency to lust for existence, but he is not from there without underlying tendency by the underlying tendency to ignorance. That same person in what is not included, he from there is without underlying tendency by the underlying tendency to sensual lust and by the underlying tendency to aversion and by the underlying tendency to conceit and by the underlying tendency to wrong view and by the underlying tendency to sceptical doubt and by the underlying tendency to lust for existence and without underlying tendency by the underlying tendency to ignorance. A Worthy One everywhere is without underlying tendency by the underlying tendency to sensual lust and by the underlying tendency to aversion and by the underlying tendency to conceit and by the underlying tendency to wrong view and by the underlying tendency to sceptical doubt and by the underlying tendency to lust for existence and without underlying tendency by the underlying tendency to ignorance.

Or else, whoever from where is without underlying tendency by the underlying tendency to ignorance, is he from there without underlying tendency by the underlying tendency to sensual lust and by the underlying tendency to aversion and by the underlying tendency to conceit and by the underlying tendency to wrong view and by the underlying tendency to sceptical doubt and by the underlying tendency to lust for existence? Yes. (The Sixfold Root)

In the Section on With Underlying Tendencies, in reverse order.

The Section on With Underlying Tendencies.

3. The Section on Abandoning

Conformity Person

132. Whoever abandons the underlying tendency to sensual lust, does he abandon the underlying tendency to aversion? Yes.

Or else, whoever abandons the underlying tendency to aversion, does he abandon the underlying tendency to sensual lust? Yes.

Whoever abandons the underlying tendency to sensual lust, does he abandon the underlying tendency to conceit?

He abandons the co-existent.

Or else, whoever abandons the underlying tendency to conceit, does he abandon the underlying tendency to sensual lust? No.

Whoever abandons the underlying tendency to sensual lust, does he abandon the underlying tendency to wrong view... etc. does he abandon the underlying tendency to sceptical doubt? No.

Or else, whoever abandons the underlying tendency to sceptical doubt, does he abandon the underlying tendency to sensual lust?

He abandons the co-existent.

Whoever abandons the underlying tendency to sensual lust, does he abandon the underlying tendency to lust for existence... etc. does he abandon the underlying tendency to ignorance?

He abandons the co-existent.

Or else, whoever abandons the underlying tendency to ignorance, does he abandon the underlying tendency to sensual lust? No.

133. Whoever abandons the underlying tendency to aversion, does he abandon the underlying tendency to conceit?

He abandons the co-existent.

Or else, whoever abandons the underlying tendency to conceit, does he abandon the underlying tendency to aversion? No.

Whoever abandons the underlying tendency to aversion, does he abandon the underlying tendency to wrong view... etc. does he abandon the underlying tendency to sceptical doubt? No.

Or else, whoever abandons the underlying tendency to sceptical doubt, does he abandon the underlying tendency to aversion?

He abandons the co-existent.

Whoever abandons the underlying tendency to aversion, does he abandon the underlying tendency to lust for existence... etc. does he abandon the underlying tendency to ignorance?

He abandons the co-existent.

Or else, whoever abandons the underlying tendency to ignorance, does he abandon the underlying tendency to aversion? No.

134. Whoever abandons the underlying tendency to conceit, does he abandon the underlying tendency to wrong view... etc. does he abandon the underlying tendency to sceptical doubt? No.

Or else, whoever abandons the underlying tendency to sceptical doubt, does he abandon the underlying tendency to conceit?

He abandons the co-existent.

Whoever abandons the underlying tendency to conceit, does he abandon the underlying tendency to lust for existence... etc. does he abandon the underlying tendency to ignorance? Yes.

Or else, whoever abandons the underlying tendency to ignorance, does he abandon the underlying tendency to conceit? Yes.

135. Whoever abandons the underlying tendency to wrong view, does he abandon the underlying tendency to sceptical doubt? Yes.

Or else, whoever abandons the underlying tendency to sceptical doubt, does he abandon the underlying tendency to wrong view? Yes. Etc.

136. Whoever abandons the underlying tendency to sceptical doubt, does he abandon the underlying tendency to lust for existence... etc... does he abandon the underlying tendency to ignorance?

He abandons the co-existent.

Or else, whoever abandons the underlying tendency to ignorance, does he abandon the underlying tendency to sceptical doubt? No.

137. Whoever abandons the underlying tendency to lust for existence, does he abandon the underlying tendency to ignorance? Yes.

Or else, whoever abandons the underlying tendency to ignorance, does he abandon the underlying tendency to lust for existence? Yes. (The One-Root Section)

138. Whoever abandons the underlying tendency to sensual lust and the underlying tendency to aversion, does he abandon the underlying tendency to conceit?

He abandons the co-existent.

Or else, whoever abandons the underlying tendency to conceit, does he abandon the underlying tendency to sensual lust and the underlying tendency to aversion? No.

Whoever abandons the underlying tendency to sensual lust and the underlying tendency to aversion, does he abandon the underlying tendency to wrong view... etc. does he abandon the underlying tendency to sceptical doubt? No.

Or else, whoever abandons the underlying tendency to sceptical doubt, does he abandon the underlying tendency to sensual lust and the underlying tendency to aversion?

He abandons the co-existent.

Whoever abandons the underlying tendency to sensual lust and the underlying tendency to aversion, does he abandon the underlying tendency to lust for existence... etc. does he abandon the underlying tendency to ignorance?

He abandons the co-existent.

Or else, whoever abandons the underlying tendency to ignorance, does he abandon the underlying tendency to sensual lust and the underlying tendency to aversion? No. (The dyad-based)

139. Whoever abandons the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit, does he abandon the underlying tendency to wrong view... etc. does he abandon the underlying tendency to sceptical doubt? There is not.

Or else, whoever abandons the underlying tendency to sceptical doubt, does he abandon the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit?

He abandons the co-existent.

Whoever abandons the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit, does he abandon the underlying tendency to lust for existence... etc. does he abandon the underlying tendency to ignorance? There is not.

Or else, whoever abandons the underlying tendency to ignorance, does he abandon the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit?

He abandons the underlying tendency to conceit. (The triad-based)

140. Whoever abandons the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view, does he abandon the underlying tendency to sceptical doubt? There is not.

Or else, whoever abandons the underlying tendency to sceptical doubt, does he abandon the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view?

He abandons the underlying tendency to wrong view; he abandons the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit as co-existent, etc. (The tetrad-based.)

141. Whoever abandons the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt, does he abandon the underlying tendency to lust for existence... etc... does he abandon the underlying tendency to ignorance? There is not.

Or else, whoever abandons the underlying tendency to ignorance, does he abandon the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt?

He abandons the underlying tendency to conceit. (The Pentad as Root)

142. Whoever abandons the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt and the underlying tendency to lust for existence, does he abandon the underlying tendency to ignorance? There is not.

Or else, whoever abandons the underlying tendency to ignorance, does he abandon the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt and the underlying tendency to lust for existence?

He abandons the underlying tendency to conceit and the underlying tendency to lust for existence. (The Sixfold Root)

Conformity Place

143. From where one abandons the underlying tendency to sensual lust, does one from there abandon the underlying tendency to aversion? No.

Or else, from where one abandons the underlying tendency to aversion, does one from there abandon the underlying tendency to sensual lust? No.

From where one abandons the underlying tendency to sensual lust, does one from there abandon the underlying tendency to conceit? Yes.

Or else, from where one abandons the underlying tendency to conceit, does one from there abandon the underlying tendency to sensual lust?

In the fine-material sphere element, in the immaterial sphere element, from there one abandons the underlying tendency to conceit, but not from there does one abandon the underlying tendency to sensual lust. In the sensual element, in the two feelings, from there one abandons both the underlying tendency to conceit and the underlying tendency to sensual lust.

From where one abandons the underlying tendency to sensual lust, does one from there abandon the underlying tendency to wrong view... etc... does he abandon the underlying tendency to sceptical doubt? Yes.

Or else, from where one abandons the underlying tendency to sceptical doubt, does one from there abandon the underlying tendency to sensual lust?

In unpleasant feeling, in the fine-material sphere element, in the immaterial sphere element, from there one abandons the underlying tendency to sceptical doubt, but not from there does one abandon the underlying tendency to sensual lust. In the sensual element, in the two feelings, from there one abandons both the underlying tendency to sceptical doubt and the underlying tendency to sensual lust.

From where one abandons the underlying tendency to sensual lust, does one from there abandon the underlying tendency to lust for existence? No.

Or else, from where one abandons the underlying tendency to lust for existence, does one from there abandon the underlying tendency to sensual lust? No.

From where one abandons the underlying tendency to sensual lust, does one from there abandon the underlying tendency to ignorance? Yes.

Or else, from where one abandons the underlying tendency to ignorance, does one from there abandon the underlying tendency to sensual lust?

In unpleasant feeling, in the fine-material sphere element, in the immaterial sphere element, from there one abandons the underlying tendency to ignorance, but not from there does one abandon the underlying tendency to sensual lust. In the sensual element, in the two feelings, from there one abandons both the underlying tendency to ignorance and the underlying tendency to sensual lust.

144. From where one abandons the underlying tendency to aversion, does one from there abandon the underlying tendency to conceit? No.

Or else, from where one abandons the underlying tendency to conceit, does one from there abandon the underlying tendency to aversion? No.

From where one abandons the underlying tendency to aversion, does one from there abandon the underlying tendency to wrong view... etc... does he abandon the underlying tendency to sceptical doubt? Yes.

Or else, from where one abandons the underlying tendency to sceptical doubt, does one from there abandon the underlying tendency to aversion?

In the sensual element, in the two feelings, in the fine-material sphere element, in the immaterial sphere element, from there one abandons the underlying tendency to sceptical doubt, but not from there does one abandon the underlying tendency to aversion. In unpleasant feeling, from there one abandons both the underlying tendency to sceptical doubt and the underlying tendency to aversion.

From where one abandons the underlying tendency to aversion, does one from there abandon the underlying tendency to lust for existence? No.

Or else, from where one abandons the underlying tendency to lust for existence, does one from there abandon the underlying tendency to aversion? No.

From where one abandons the underlying tendency to aversion, does one from there abandon the underlying tendency to ignorance? Yes.

Or else, from where one abandons the underlying tendency to ignorance, does one from there abandon the underlying tendency to aversion?

In the sensual element, in the two feelings, in the fine-material sphere element, in the immaterial sphere element, from there one abandons the underlying tendency to ignorance, but not from there does one abandon the underlying tendency to aversion. In unpleasant feeling, from there one abandons both the underlying tendency to ignorance and the underlying tendency to aversion.

145. From where one abandons the underlying tendency to conceit, does one from there abandon the underlying tendency to wrong view... etc... does he abandon the underlying tendency to sceptical doubt? Yes.

Or else, from where one abandons the underlying tendency to sceptical doubt, does one from there abandon the underlying tendency to conceit?

In unpleasant feeling, from there one abandons the underlying tendency to sceptical doubt, but not from there does one abandon the underlying tendency to conceit. In the sensual element, in the two feelings, in the fine-material sphere element, in the immaterial sphere element, from there one abandons both the underlying tendency to sceptical doubt and the underlying tendency to conceit.

From where one abandons the underlying tendency to conceit, does one from there abandon the underlying tendency to lust for existence?

In the sensual element, in the two feelings, from there one abandons the underlying tendency to conceit, but not from there does one abandon the underlying tendency to lust for existence. In the fine-material sphere element, in the immaterial sphere element, from there one abandons both the underlying tendency to conceit and the underlying tendency to lust for existence.

Or else, from where one abandons the underlying tendency to lust for existence, does one from there abandon the underlying tendency to conceit? Yes.

From where one abandons the underlying tendency to conceit, does one from there abandon the underlying tendency to ignorance? Yes.

Or else, from where one abandons the underlying tendency to ignorance, does one from there abandon the underlying tendency to conceit?

In unpleasant feeling, from there one abandons the underlying tendency to ignorance, but not from there does one abandon the underlying tendency to conceit. In the sensual element, in the two feelings, in the fine-material sphere element, in the immaterial sphere element, from there one abandons both the underlying tendency to ignorance and the underlying tendency to conceit.

146. From where one abandons the underlying tendency to wrong view, does one from there abandon the underlying tendency to sceptical doubt? Yes.

Or else, from where one abandons the underlying tendency to sceptical doubt, does one from there abandon the underlying tendency to wrong view? Yes. Etc.

147. From where one abandons the underlying tendency to sceptical doubt, does one from there abandon the underlying tendency to lust for existence?

In the sensual element, in the three feelings, from there one abandons the underlying tendency to sceptical doubt, but not from there does one abandon the underlying tendency to lust for existence. In the fine-material sphere element, in the immaterial sphere element, from there one abandons both the underlying tendency to sceptical doubt and the underlying tendency to lust for existence.

Or else, from where one abandons the underlying tendency to lust for existence, does one from there abandon the underlying tendency to sceptical doubt? Yes.

From where one abandons the underlying tendency to sceptical doubt, does one from there abandon the underlying tendency to ignorance? Yes.

Or else, from where one abandons the underlying tendency to ignorance, does one from there abandon the underlying tendency to sceptical doubt? Yes.

148. From where one abandons the underlying tendency to lust for existence, does one from there abandon the underlying tendency to ignorance? Yes.

Or else, from where one abandons the underlying tendency to ignorance, does one from there abandon the underlying tendency to lust for existence?

In the sensual element, in the three feelings, from there one abandons the underlying tendency to ignorance, but not from there does one abandon the underlying tendency to lust for existence. In the fine-material sphere element, in the immaterial sphere element, from there one abandons both the underlying tendency to ignorance and the underlying tendency to lust for existence. (The One-Root Section)

149. From where one abandons the underlying tendency to sensual lust and the underlying tendency to aversion, does one from there abandon the underlying tendency to conceit? There is not.

Or else, from where one abandons the underlying tendency to conceit, does one from there abandon the underlying tendency to sensual lust and the underlying tendency to aversion?

In the fine-material sphere element, in the immaterial sphere element, from there one abandons the underlying tendency to conceit, but not from there does one abandon the underlying tendency to sensual lust and the underlying tendency to aversion. In the sensual element, in the two feelings, from there one abandons both the underlying tendency to conceit and the underlying tendency to sensual lust, but not from there does one abandon the underlying tendency to aversion.

From where one abandons the underlying tendency to sensual lust and the underlying tendency to aversion, does one from there abandon the underlying tendency to wrong view... etc... does he abandon the underlying tendency to sceptical doubt? There is not.

Or else, from where one abandons the underlying tendency to sceptical doubt, does one from there abandon the underlying tendency to sensual lust and the underlying tendency to aversion?

In the fine-material sphere element, in the immaterial sphere element, from there one abandons the underlying tendency to sceptical doubt, but not from there does one abandon the underlying tendency to sensual lust and the underlying tendency to aversion. In the sensual element, in the two feelings, from there one abandons both the underlying tendency to sceptical doubt and the underlying tendency to sensual lust, but not from there does one abandon the underlying tendency to aversion. In unpleasant feeling, from there one abandons both the underlying tendency to sceptical doubt and the underlying tendency to aversion, but not from there does one abandon the underlying tendency to sensual lust.

From where one abandons the underlying tendency to sensual lust and the underlying tendency to aversion, does one from there abandon the underlying tendency to lust for existence? There is not.

Or else, from where one abandons the underlying tendency to lust for existence, does one from there abandon the underlying tendency to sensual lust and the underlying tendency to aversion? No.

From where one abandons the underlying tendency to sensual lust and the underlying tendency to aversion, does one from there abandon the underlying tendency to ignorance? There is not.

Or else, from where one abandons the underlying tendency to ignorance, does one from there abandon the underlying tendency to sensual lust and the underlying tendency to aversion?

In the fine-material sphere element, in the immaterial sphere element, from there one abandons the underlying tendency to ignorance, but not from there does one abandon the underlying tendency to sensual lust and the underlying tendency to aversion. In the sensual element, in the two feelings, from there one abandons both the underlying tendency to ignorance and the underlying tendency to sensual lust, but not from there does one abandon the underlying tendency to aversion. In unpleasant feeling, from there one abandons both the underlying tendency to ignorance and the underlying tendency to aversion, but not from there does one abandon the underlying tendency to sensual lust. (The dyad-based)

150. From where one abandons the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit, does one from there abandon the underlying tendency to wrong view... etc... does he abandon the underlying tendency to sceptical doubt? There is not.

Or else, from where one abandons the underlying tendency to sceptical doubt, does one from there abandon the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit?

In the fine-material sphere element, in the immaterial sphere element, from there one abandons both the underlying tendency to sceptical doubt and the underlying tendency to conceit, but not from there does one abandon the underlying tendency to sensual lust and the underlying tendency to aversion. In the sensual element, in the two feelings, from there one abandons the underlying tendency to sceptical doubt and the underlying tendency to sensual lust and the underlying tendency to conceit, but not from there does one abandon the underlying tendency to aversion. In unpleasant feeling, from there one abandons both the underlying tendency to sceptical doubt and the underlying tendency to aversion, but not from there does one abandon the underlying tendency to sensual lust and the underlying tendency to conceit.

From where one abandons the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit, does one from there abandon the underlying tendency to lust for existence? There is not.

Or else, from where one abandons the underlying tendency to lust for existence, does one from there abandon the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit?

He abandons the underlying tendency to conceit.

From where one abandons the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit, does one from there abandon the underlying tendency to ignorance? There is not.

Or else, from where one abandons the underlying tendency to ignorance, does one from there abandon the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit?

In the fine-material sphere element, in the immaterial sphere element, from there one abandons both the underlying tendency to ignorance and the underlying tendency to conceit, but not from there does one abandon the underlying tendency to sensual lust and the underlying tendency to aversion. In the sensual element, in the two feelings, from there one abandons the underlying tendency to ignorance and the underlying tendency to sensual lust and the underlying tendency to conceit, but not from there does one abandon the underlying tendency to aversion. In unpleasant feeling, from there one abandons both the underlying tendency to ignorance and the underlying tendency to aversion, but not from there does one abandon the underlying tendency to sensual lust and the underlying tendency to conceit. (The triad-based)

151. From where one abandons the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view, does one from there abandon the underlying tendency to sceptical doubt? There is not.

Or else, from where one abandons the underlying tendency to sceptical doubt, does one from there abandon the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view?

In the fine-material sphere element, in the immaterial sphere element, from there one abandons the underlying tendency to sceptical doubt and the underlying tendency to conceit and the underlying tendency to wrong view, but not from there does one abandon the underlying tendency to sensual lust and the underlying tendency to aversion. In the sensual element, in the two feelings, from there one abandons the underlying tendency to sceptical doubt and the underlying tendency to sensual lust and the underlying tendency to conceit and the underlying tendency to wrong view, but not from there does one abandon the underlying tendency to aversion. In unpleasant feeling, from there one abandons the underlying tendency to sceptical doubt and the underlying tendency to aversion and the underlying tendency to wrong view, but not from there does one abandon the underlying tendency to sensual lust and the underlying tendency to conceit, etc. (The tetrad-based.)

152. From where one abandons the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt,

does one from there abandon the underlying tendency to lust for existence? There is not.

Or else, from where one abandons the underlying tendency to lust for existence, does one from there abandon the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt?

One abandons the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt.

From where one abandons the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt, does one from there abandon the underlying tendency to ignorance? There is not.

Or else, from where one abandons the underlying tendency to ignorance, does one from there abandon the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt?

In the fine-material sphere element, in the immaterial sphere element, from there one abandons the underlying tendency to ignorance and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt, but not from there does one abandon the underlying tendency to sensual lust and the underlying tendency to aversion. In the sensual element, in the two feelings, from there one abandons the underlying tendency to ignorance and the underlying tendency to sensual lust and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt, but not from there does one abandon the underlying tendency to aversion. In unpleasant feeling, from there one abandons the underlying tendency to ignorance and the underlying tendency to aversion and the underlying tendency to wrong view and the underlying tendency to sceptical doubt, but not from there does one abandon the underlying tendency to sensual lust and the underlying tendency to conceit. (The Pentad as Root)

153. From where one abandons the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt and the underlying tendency to lust for existence, does one from there abandon the underlying tendency to ignorance? There is not.

Or else, from where one abandons the underlying tendency to ignorance, does one from there abandon the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt and the underlying tendency to lust for existence?

In the fine-material sphere element, in the immaterial sphere element, from there one abandons the underlying tendency to ignorance and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt and the underlying tendency to lust for existence, but not from there

does one abandon the underlying tendency to sensual lust and the underlying tendency to aversion. In the sensual element, in the two feelings, from there one abandons the underlying tendency to ignorance and the underlying tendency to sensual lust and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt, but not from there does one abandon the underlying tendency to aversion and the underlying tendency to lust for existence. In unpleasant feeling, from there one abandons the underlying tendency to ignorance and the underlying tendency to aversion and the underlying tendency to wrong view and the underlying tendency to sceptical doubt, but not from there does one abandon the underlying tendency to sensual lust and the underlying tendency to conceit and the underlying tendency to lust for existence. (The Sixfold Root)

Conformity - Person - Place

154. Whoever from where abandons the underlying tendency to sensual lust, does he from there abandon the underlying tendency to aversion? No.

Or else, whoever from where abandons the underlying tendency to aversion, does he from there abandon the underlying tendency to sensual lust? No.

Whoever from where abandons the underlying tendency to sensual lust, does he from there abandon the underlying tendency to conceit?

He abandons the co-existent.

Or else, whoever from where abandons the underlying tendency to conceit, does he from there abandon the underlying tendency to sensual lust? No.

Whoever from where abandons the underlying tendency to sensual lust, does he from there abandon the underlying tendency to wrong view... etc... does he abandon the underlying tendency to sceptical doubt? No.

Or else, whoever from where abandons the underlying tendency to sceptical doubt, does he from there abandon the underlying tendency to sensual lust?

The eighth-path-attainer in unpleasant feeling, in the fine-material sphere element, in the immaterial sphere element, he from there abandons the underlying tendency to sceptical doubt, but he does not from there abandon the underlying tendency to sensual lust. That same person in the sensual element, in the two feelings, he from there abandons the underlying tendency to sceptical doubt; he abandons the underlying tendency to sensual lust as co-existent.

Whoever from where abandons the underlying tendency to sensual lust, does he from there abandon the underlying tendency to lust for existence? No.

Or else, whoever from where abandons the underlying tendency to lust for existence, does he from there abandon the underlying tendency to sensual lust? No.

Whoever from where abandons the underlying tendency to sensual lust, does he from there abandon the underlying tendency to ignorance?

He abandons the co-existent.

Or else, whoever from where abandons the underlying tendency to ignorance, does he from there abandon the underlying tendency to sensual lust? No.

155. Whoever from where abandons the underlying tendency to aversion, does he from there abandon the underlying tendency to conceit? No.

Or else, whoever from where abandons the underlying tendency to conceit, does he from there abandon the underlying tendency to aversion? No.

Whoever from where abandons the underlying tendency to aversion, does he from there abandon the underlying tendency to wrong view... etc. does he abandon the underlying tendency to sceptical doubt? No.

Or else, whoever from where abandons the underlying tendency to sceptical doubt, does he from there abandon the underlying tendency to aversion?

The eighth-path-attainer in the sensual element, in the two feelings, in the fine-material sphere element, in the immaterial sphere element, he from there abandons the underlying tendency to sceptical doubt, but he does not from there abandon the underlying tendency to aversion. That same person in unpleasant feeling, he from there abandons the underlying tendency to sceptical doubt; he abandons the underlying tendency to aversion as co-existent.

Whoever from where abandons the underlying tendency to aversion, does he from there abandon the underlying tendency to lust for existence? No.

Or else, whoever from where abandons the underlying tendency to lust for existence, does he from there abandon the underlying tendency to aversion? No.

Whoever from where abandons the underlying tendency to aversion, does he from there abandon the underlying tendency to ignorance?

He abandons the co-existent.

Or else, whoever from where abandons the underlying tendency to ignorance, does he from there abandon the underlying tendency to aversion? No.

156. Whoever from where abandons the underlying tendency to conceit, does he from there abandon the underlying tendency to wrong view... etc. does he abandon the underlying tendency to sceptical doubt? No.

Or else, whoever from where abandons the underlying tendency to sceptical doubt, does he from there abandon the underlying tendency to conceit?

The eighth-path-attainer in unpleasant feeling, he from there abandons the underlying tendency to sceptical doubt, but he does not from there abandon the underlying tendency to conceit. That same person in the sensual element, in the two feelings, in the fine-material sphere element, in the immaterial sphere element, he from there abandons the underlying tendency to sceptical doubt; he abandons the underlying tendency to conceit as co-existent.

Whoever from where abandons the underlying tendency to conceit, does he from there abandon the underlying tendency to lust for existence?

The possessor of the highest path in the sensual element, in the two feelings, he from there abandons the underlying tendency to conceit, but he does not from there abandon the underlying tendency to lust for existence. That same person in the fine-material sphere element, in the immaterial sphere element, he from there abandons both the underlying tendency to conceit and the underlying tendency to lust for existence.

Or else, whoever from where abandons the underlying tendency to lust for existence, does he from there abandon the underlying tendency to conceit? Yes.

Whoever from where abandons the underlying tendency to conceit, does he from there abandon the underlying tendency to ignorance? Yes.

Or else, whoever from where abandons the underlying tendency to ignorance, does he from there abandon the underlying tendency to conceit?

The possessor of the highest path in unpleasant feeling, he from there abandons the underlying tendency to ignorance, but he does not from there abandon the underlying tendency to conceit. That same person in the sensual element, in the two feelings, in the fine-material sphere element, in the immaterial sphere element, he from there abandons both the underlying tendency to ignorance and the underlying tendency to conceit.

157. Whoever from where abandons the underlying tendency to wrong view, does he from there abandon the underlying tendency to sceptical doubt? Yes.

Or else, whoever from where abandons the underlying tendency to sceptical doubt, does he from there abandon the underlying tendency to wrong view? Yes. Etc.

158. Whoever from where abandons the underlying tendency to sceptical doubt, does he from there abandon the underlying tendency to lust for existence?

The eighth-path-attainer in the sensual element, in the three feelings, he from there abandons the underlying tendency to sceptical doubt, but he does not from there abandon the underlying tendency to lust for existence. That same person in the fine-material sphere element, in the immaterial sphere element, he from there abandons the underlying tendency to sceptical doubt; he abandons the underlying tendency to lust for existence as co-existent.

Or else, whoever from where abandons the underlying tendency to lust for existence, does he from there abandon the underlying tendency to sceptical doubt? No.

Whoever from where abandons the underlying tendency to sceptical doubt, does he from there abandon the underlying tendency to ignorance?

He abandons the co-existent.

Or else, whoever from where abandons the underlying tendency to ignorance, does he from there abandon the underlying tendency to sceptical doubt? No.

159. Whoever from where abandons the underlying tendency to lust for existence, does he from there abandon the underlying tendency to ignorance? Yes.

Or else, whoever from where abandons the underlying tendency to ignorance, does he from there abandon the underlying tendency to lust for existence?

The possessor of the highest path in the sensual element, in the three feelings, he from there abandons the underlying tendency to ignorance, but he does not from there abandon the underlying tendency to lust for existence. That same person in the fine-material sphere element, in the immaterial sphere element, he from there abandons both the underlying tendency to ignorance and the underlying tendency to lust for existence. (The One-Root Section)

160. Whoever from where abandons the underlying tendency to sensual lust and the underlying tendency to aversion, does he from there abandon the underlying tendency to conceit? There is not.

Or else, whoever from where abandons the underlying tendency to conceit, does he from there abandon the underlying tendency to sensual lust and the underlying tendency to aversion? No.

Whoever from where abandons the underlying tendency to sensual lust and the underlying tendency to aversion, does he from there abandon the underlying tendency to wrong view... etc... does he abandon the underlying tendency to sceptical doubt? There is not.

Or else, whoever from where abandons the underlying tendency to sceptical doubt, does he from there abandon the underlying tendency to sensual lust and the underlying tendency to aversion?

The eighth-path-attainer in the fine-material sphere element, in the immaterial sphere element, he from there abandons the underlying tendency to sceptical doubt, but he does not from there abandon the underlying tendency to sensual lust and the underlying tendency to aversion. That same person in the sensual element, in the two feelings, he from there abandons the underlying tendency to sceptical doubt; he abandons the underlying tendency to sensual lust as co-existent, but he does not from there abandon the underlying tendency to aversion. That same person in unpleasant feeling, he from there abandons the underlying tendency to sceptical doubt; he abandons the underlying tendency to aversion as co-existent, but he does not from there abandon the underlying tendency to sensual lust.

Whoever from where abandons the underlying tendency to sensual lust and the underlying tendency to aversion, does he from there abandon the underlying tendency to lust for existence? There is not.

Or else, whoever from where abandons the underlying tendency to lust for existence, does he from there abandon the underlying tendency to sensual lust and the underlying tendency to aversion? No.

Whoever from where abandons the underlying tendency to sensual lust and the underlying tendency to aversion, does he from there abandon the underlying tendency to ignorance? There is not.

Or else, whoever from where abandons the underlying tendency to ignorance, does he from there abandon the underlying tendency to sensual lust and the underlying tendency to aversion? No. (The dyad-based)

161. Whoever from where abandons the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit, does he from there abandon the underlying tendency to wrong view... etc... does he abandon the underlying tendency to sceptical doubt? There is not.

Or else, whoever from where abandons the underlying tendency to sceptical doubt, does he from there abandon the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit?

The eighth-path-attainer in the fine-material sphere element, in the immaterial sphere element, he from there abandons the underlying tendency to sceptical doubt; he abandons the underlying tendency to conceit as co-existent, but he does not from there abandon the underlying tendency to sensual lust and the underlying tendency to aversion. That same person in the sensual element, in the two feelings, he from there abandons the underlying tendency to sceptical doubt; he abandons the underlying tendency to sensual lust and the underlying tendency to conceit as co-existent, but he does not from there abandon the underlying tendency to aversion. That same person in unpleasant feeling, he from there abandons the underlying tendency to sceptical doubt; he abandons the underlying tendency to aversion as co-existent, but he does not from there abandon the underlying tendency to sensual lust and the underlying tendency to conceit.

Whoever from where abandons the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit, does he from there abandon the underlying tendency to lust for existence? There is not.

Or else, whoever from where abandons the underlying tendency to lust for existence, does he from there abandon the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit?

He abandons the underlying tendency to conceit.

Whoever from where abandons the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit, does he from there abandon the underlying tendency to ignorance? There is not.

Or else, whoever from where abandons the underlying tendency to ignorance, does he from there abandon the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit?

The possessor of the highest path in unpleasant feeling, he from there abandons the underlying tendency to ignorance, but he does not from there abandon the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit. That same person in the sensual element, in the two feelings, in the fine-material sphere element, in the immaterial sphere element, he from there abandons both the underlying tendency to ignorance and the underlying tendency to conceit, but he does not from there abandon the underlying tendency to sensual lust and the underlying tendency to aversion. (The triad-based)

162. Whoever from where abandons the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view, does he from there abandon the underlying tendency to sceptical doubt? There is not.

Or else, whoever from where abandons the underlying tendency to sceptical doubt, does he from there abandon the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view?

The eighth-path-attainer in the fine-material sphere element, in the immaterial sphere element, he from there abandons the underlying tendency to sceptical doubt and the underlying tendency to wrong view; he abandons the underlying tendency to conceit as co-existent, but he does not from there abandon the underlying tendency to sensual lust and the underlying tendency to aversion. That same person in the sensual element, in the two feelings, he from there abandons the underlying tendency to sceptical doubt and the underlying tendency to wrong view; he abandons the underlying tendency to sensual lust and the underlying tendency to conceit as co-existent, but he does not from there abandon the underlying tendency to aversion. That same person in unpleasant feeling, he from there abandons the underlying tendency to sceptical doubt and the underlying tendency to wrong view; he abandons the underlying tendency to aversion as co-existent, but he does not from there abandon the underlying tendency to sensual lust and the underlying tendency to conceit, etc. (The tetrad-based.)

163. Whoever from where abandons the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt, does he from there abandon the underlying tendency to lust for existence? There is not.

Or else, whoever from where abandons the underlying tendency to lust for existence, does he from there abandon the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt?

He abandons the underlying tendency to conceit.

Whoever from where abandons the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt, does he from there abandon the underlying tendency to ignorance? There is not.

Or else, whoever from where abandons the underlying tendency to ignorance, does he from there abandon the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt?

The possessor of the highest path in unpleasant feeling, he from there abandons the underlying tendency to ignorance, but he does not from there abandon the underlying tendency to sensual lust and the underlying tendency to aversion and the

underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt. That same person in the sensual element, in the two feelings, in the fine-material sphere element, in the immaterial sphere element, he from there abandons both the underlying tendency to ignorance and the underlying tendency to conceit, but he does not from there abandon the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to wrong view and the underlying tendency to sceptical doubt. (The Pentad as Root)

164. Whoever from where abandons the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt and the underlying tendency to lust for existence, does he from there abandon the underlying tendency to ignorance? There is not.

Or else, whoever from where abandons the underlying tendency to ignorance, does he from there abandon the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt and the underlying tendency to lust for existence?

The possessor of the highest path in unpleasant feeling, he from there abandons the underlying tendency to ignorance, but he does not from there abandon the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt and the underlying tendency to lust for existence. That same person in the sensual element, in the two feelings, he from there abandons both the underlying tendency to ignorance and the underlying tendency to conceit, but he does not from there abandon the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to wrong view and the underlying tendency to sceptical doubt and the underlying tendency to lust for existence. That same person in the fine-material sphere element, in the immaterial sphere element, he from there abandons the underlying tendency to ignorance and the underlying tendency to conceit and the underlying tendency to lust for existence, but he does not from there abandon the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to wrong view and the underlying tendency to sceptical doubt. (The Sixfold Root)

In the Section on Abandoning, in forward order.

3. The Section on Abandoning

Reverse Person

165. Whoever does not abandon the underlying tendency to sensual lust, does he not abandon the underlying tendency to aversion? Yes.

Or else, whoever does not abandon the underlying tendency to aversion, does he not abandon the underlying tendency to sensual lust? Yes.

Whoever does not abandon the underlying tendency to sensual lust, does he not abandon the underlying tendency to conceit?

The possessor of the highest path does not abandon the underlying tendency to sensual lust, but it is not that he does not abandon the underlying tendency to conceit. Setting aside the two possessors of the path, the remaining persons do not abandon the underlying tendency to sensual lust and do not abandon the underlying tendency to conceit.

Or else, whoever does not abandon the underlying tendency to conceit, does he not abandon the underlying tendency to sensual lust?

The possessor of the path of non-returning does not abandon the underlying tendency to conceit, but it is not that he does not abandon the underlying tendency to sensual lust. Setting aside the two possessors of the path, the remaining persons do not abandon the underlying tendency to conceit and do not abandon the underlying tendency to sensual lust.

Whoever does not abandon the underlying tendency to sensual lust, does he not abandon the underlying tendency to wrong view... etc. the underlying tendency to sceptical doubt?

The eighth-path-attainer does not abandon the underlying tendency to sensual lust, but it is not that he does not abandon the underlying tendency to sceptical doubt. Setting aside the possessor of the path of non-returning and the eighth-path-attainer, the remaining persons do not abandon the underlying tendency to sensual lust and do not abandon the underlying tendency to sceptical doubt.

Or else, whoever does not abandon the underlying tendency to sceptical doubt, does he not abandon the underlying tendency to sensual lust?

The possessor of the path of non-returning does not abandon the underlying tendency to sceptical doubt, but it is not that he does not abandon the underlying tendency to sensual lust. Setting aside the possessor of the path of non-returning and the eighth-path-attainer, the remaining persons do not abandon the underlying tendency to sceptical doubt and do not abandon the underlying tendency to sensual lust.

Whoever does not abandon the underlying tendency to sensual lust, does he not abandon the underlying tendency to lust for existence... etc. the underlying tendency to ignorance?

The possessor of the highest path does not abandon the underlying tendency to sensual lust, but it is not that he does not abandon the underlying tendency to ignorance. Setting aside the two possessors of the path, the remaining persons do not abandon the underlying tendency to sensual lust and do not abandon the underlying tendency to ignorance.

Or else, whoever does not abandon the underlying tendency to ignorance, does he not abandon the underlying tendency to sensual lust?

The possessor of the path of non-returning does not abandon the underlying tendency to ignorance, but it is not that he does not abandon the underlying tendency to sensual lust. Setting aside the two possessors of the path, the remaining

persons do not abandon the underlying tendency to ignorance and do not abandon the underlying tendency to sensual lust.

166. Whoever does not abandon the underlying tendency to aversion, does he not abandon the underlying tendency to conceit?

The possessor of the highest path does not abandon the underlying tendency to aversion, but it is not that he does not abandon the underlying tendency to conceit. Setting aside the two possessors of the path, the remaining persons do not abandon the underlying tendency to aversion and do not abandon the underlying tendency to conceit.

Or else, whoever does not abandon the underlying tendency to conceit, does he not abandon the underlying tendency to aversion?

The possessor of the path of non-returning does not abandon the underlying tendency to conceit, but it is not that he does not abandon the underlying tendency to aversion. Setting aside the two possessors of the path, the remaining persons do not abandon the underlying tendency to conceit and do not abandon the underlying tendency to aversion.

Whoever does not abandon the underlying tendency to aversion, does he not abandon the underlying tendency to wrong view... etc. the underlying tendency to sceptical doubt?

The eighth-path-attainer does not abandon the underlying tendency to aversion, but it is not that he does not abandon the underlying tendency to sceptical doubt. Setting aside the possessor of the path of non-returning and the eighth-path-attainer, the remaining persons do not abandon the underlying tendency to aversion and do not abandon the underlying tendency to sceptical doubt.

Or else, whoever does not abandon the underlying tendency to sceptical doubt, does he not abandon the underlying tendency to aversion?

The possessor of the path of non-returning does not abandon the underlying tendency to sceptical doubt, but it is not that he does not abandon the underlying tendency to aversion. Setting aside the possessor of the path of non-returning and the eighth-path-attainer, the remaining persons do not abandon the underlying tendency to sceptical doubt and do not abandon the underlying tendency to aversion.

Whoever does not abandon the underlying tendency to aversion, does he not abandon the underlying tendency to lust for existence... etc. the underlying tendency to ignorance?

The possessor of the highest path does not abandon the underlying tendency to aversion, but it is not that he does not abandon the underlying tendency to ignorance. Setting aside the two possessors of the path, the remaining persons do not abandon the underlying tendency to aversion and do not abandon the underlying tendency to ignorance.

Or else, whoever does not abandon the underlying tendency to ignorance, does he not abandon the underlying tendency to aversion?

The possessor of the path of non-returning does not abandon the underlying tendency to ignorance, but it is not that he does not abandon the underlying tendency to aversion. Setting aside the two possessors of the path, the remaining persons do not abandon the underlying tendency to ignorance and do not abandon the underlying tendency to aversion.

167. Whoever does not abandon the underlying tendency to conceit, does he not abandon the underlying tendency to wrong view... etc. the underlying tendency to sceptical doubt?

The eighth-path-attainer does not abandon the underlying tendency to conceit, but it is not that he does not abandon the underlying tendency to sceptical doubt. Setting aside the possessor of the highest path and the eighth-path-attainer, the remaining persons do not abandon the underlying tendency to conceit and do not abandon the underlying tendency to sceptical doubt.

Or else, whoever does not abandon the underlying tendency to sceptical doubt, does he not abandon the underlying tendency to conceit?

The possessor of the highest path does not abandon the underlying tendency to sceptical doubt, but it is not that he does not abandon the underlying tendency to conceit. Setting aside the possessor of the highest path and the eighth-path-attainer, the remaining persons do not abandon the underlying tendency to sceptical doubt and do not abandon the underlying tendency to conceit.

Whoever does not abandon the underlying tendency to conceit, does he not abandon the underlying tendency to lust for existence... etc. the underlying tendency to ignorance? Yes.

Or else, whoever does not abandon the underlying tendency to ignorance, does he not abandon the underlying tendency to conceit? Yes.

168. Whoever does not abandon the underlying tendency to wrong view, does he not abandon the underlying tendency to sceptical doubt? Yes.

Or else, whoever does not abandon the underlying tendency to sceptical doubt, does he not abandon the underlying tendency to wrong view? Yes. Etc.

169. Whoever does not abandon the underlying tendency to sceptical doubt, does he not abandon the underlying tendency to lust for existence... etc... the underlying tendency to ignorance?

The possessor of the highest path does not abandon the underlying tendency to sceptical doubt, but it is not that he does not abandon the underlying tendency to ignorance. Setting aside the possessor of the highest path and the eighth-path-attainer, the remaining persons do not abandon the underlying tendency to sceptical doubt and do not abandon the underlying tendency to ignorance.

Or else, whoever does not abandon the underlying tendency to ignorance, does he not abandon the underlying tendency to sceptical doubt?

The eighth-path-attainer does not abandon the underlying tendency to ignorance, but it is not that he does not abandon the underlying tendency to sceptical doubt. Setting aside the possessor of the highest path and the eighth-path-attainer, the remaining persons do not abandon the underlying tendency to ignorance and do not abandon the underlying tendency to sceptical doubt.

170. Whoever does not abandon the underlying tendency to lust for existence, does he not abandon the underlying tendency to ignorance? Yes.

Or else, whoever does not abandon the underlying tendency to ignorance, does he not abandon the underlying tendency to lust for existence? Yes. (The One-Root Section)

171. Whoever does not abandon the underlying tendency to sensual lust and the underlying tendency to aversion, does he not abandon the underlying tendency to conceit?

The possessor of the highest path does not abandon the underlying tendency to sensual lust and the underlying tendency to aversion, but it is not that he does not abandon the underlying tendency to conceit. Setting aside the two possessors of the path, the remaining persons do not abandon the underlying tendency to sensual lust and the underlying tendency to aversion and do not abandon the underlying tendency to conceit.

Or else, whoever does not abandon the underlying tendency to conceit, does he not abandon the underlying tendency to sensual lust and the underlying tendency to aversion?

The possessor of the path of non-returning does not abandon the underlying tendency to conceit, but it is not that he does not abandon the underlying tendency to sensual lust and the underlying tendency to aversion. Setting aside the two possessors of the path, the remaining persons do not abandon the underlying tendency to conceit and do not abandon the underlying tendency to sensual lust and the underlying tendency to aversion.

Whoever does not abandon the underlying tendency to sensual lust and the underlying tendency to aversion, does he not abandon the underlying tendency to wrong view... etc. the underlying tendency to sceptical doubt?

The eighth-path-attainer does not abandon the underlying tendency to sensual lust and the underlying tendency to aversion, but it is not that he does not abandon the underlying tendency to sceptical doubt. Setting aside the possessor of the path of non-returning and the eighth-path-attainer, the remaining persons do not abandon the underlying tendency to sensual lust and the underlying tendency to aversion and do not abandon the underlying tendency to sceptical doubt.

Or else, whoever does not abandon the underlying tendency to sceptical doubt, does he not abandon the underlying tendency to sensual lust and the underlying tendency to aversion?

The possessor of the path of non-returning does not abandon the underlying tendency to sceptical doubt, but it is not that he does not abandon the underlying tendency to sensual lust and the underlying tendency to aversion. Setting aside the possessor of the path of non-returning and the eighth-path-attainer, the remaining persons do not abandon the underlying tendency to sceptical doubt and do not abandon the underlying tendency to sensual lust and the underlying tendency to aversion.

Whoever does not abandon the underlying tendency to sensual lust and the underlying tendency to aversion, does he not abandon the underlying tendency to lust for existence... etc. the underlying tendency to ignorance?

The possessor of the highest path does not abandon the underlying tendency to sensual lust and the underlying tendency to aversion, but it is not that he does not abandon the underlying tendency to ignorance. Setting aside the two possessors of the path, the remaining persons do not abandon the underlying tendency to sensual lust and the underlying tendency to aversion and do not abandon the underlying tendency to ignorance.

Or else, whoever does not abandon the underlying tendency to ignorance, does he not abandon the underlying tendency to sensual lust and the underlying tendency to aversion?

The possessor of the path of non-returning does not abandon the underlying tendency to ignorance, but it is not that he does not abandon the underlying tendency to sensual lust and the underlying tendency to aversion. Setting aside the two possessors of the path, the remaining persons do not abandon the underlying tendency to ignorance and do not abandon the underlying tendency to sensual lust and the underlying tendency to aversion. (The dyad-based)

172. Whoever does not abandon the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit, does he not abandon the underlying tendency to wrong view... etc... the underlying tendency to sceptical doubt?

The eighth-path-attainer does not abandon the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit, but it is not that he does not abandon the underlying tendency to sceptical doubt. Setting aside the two possessors of the path and the eighth-path-attainer, the remaining persons do not abandon the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and do not abandon the underlying tendency to sceptical doubt.

Or else, whoever does not abandon the underlying tendency to sceptical doubt, does he not abandon the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit?

The possessor of the path of non-returning does not abandon the underlying tendency to sceptical doubt and the underlying tendency to conceit, but it is not that he does not abandon the underlying tendency to sensual lust and the underlying tendency to aversion. The possessor of the highest path does not abandon the

underlying tendency to sceptical doubt and the underlying tendency to sensual lust and the underlying tendency to aversion, but it is not that he does not abandon the underlying tendency to conceit. Setting aside the two possessors of the path and the eighth-path-attainer, the remaining persons do not abandon the underlying tendency to sceptical doubt and do not abandon the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit.

Whoever does not abandon the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit, does he not abandon the underlying tendency to lust for existence... etc... the underlying tendency to ignorance? Yes.

Or else, whoever does not abandon the underlying tendency to ignorance, does he not abandon the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit?

The possessor of the path of non-returning does not abandon the underlying tendency to ignorance and the underlying tendency to conceit, but it is not that he does not abandon the underlying tendency to sensual lust and the underlying tendency to aversion. Setting aside the two possessors of the path, the remaining persons do not abandon the underlying tendency to ignorance and do not abandon the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit. (The triad-based)

173. Whoever does not abandon the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view, does he not abandon the underlying tendency to sceptical doubt? Yes.

Or else, whoever does not abandon the underlying tendency to sceptical doubt, does he not abandon the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view?

The possessor of the path of non-returning does not abandon the underlying tendency to sceptical doubt and the underlying tendency to conceit and the underlying tendency to wrong view, but it is not that he does not abandon the underlying tendency to sensual lust and the underlying tendency to aversion. The possessor of the highest path does not abandon the underlying tendency to sceptical doubt and the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to wrong view, but it is not that he does not abandon the underlying tendency to conceit. Setting aside the two possessors of the path and the eighth-path-attainer, the remaining persons do not abandon the underlying tendency to sceptical doubt and do not abandon the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view, etc. (The tetrad-based.)

174. Whoever does not abandon the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt,

does he not abandon the underlying tendency to lust for existence... etc... the underlying tendency to ignorance? Yes.

Or else, whoever does not abandon the underlying tendency to ignorance, does he not abandon the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt?

The eighth-path-attainer does not abandon the underlying tendency to ignorance and the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit, but it is not that he does not abandon the underlying tendency to wrong view and the underlying tendency to sceptical doubt. The possessor of the path of non-returning does not abandon the underlying tendency to ignorance and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt, but it is not that he does not abandon the underlying tendency to sensual lust and the underlying tendency to aversion. Setting aside the two possessors of the path and the eighth-path-attainer, the remaining persons do not abandon the underlying tendency to ignorance and do not abandon the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt. (The Pentad as Root)

175. Whoever does not abandon the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt and the underlying tendency to lust for existence, does he not abandon the underlying tendency to ignorance? Yes.

Or else, whoever does not abandon the underlying tendency to ignorance, does he not abandon the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt and the underlying tendency to lust for existence?

The eighth-path-attainer does not abandon the underlying tendency to ignorance and the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to lust for existence, but it is not that he does not abandon the underlying tendency to wrong view and the underlying tendency to sceptical doubt. The possessor of the path of non-returning does not abandon the underlying tendency to ignorance and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt and the underlying tendency to lust for existence, but it is not that he does not abandon the underlying tendency to sensual lust and the underlying tendency to aversion. Setting aside the two possessors of the path and the eighth-path-attainer, the remaining persons do not abandon the underlying tendency to ignorance and do not abandon the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt and the underlying tendency to lust for existence. (The Sixfold Root)

Reverse Place

176. From where one does not abandon the underlying tendency to sensual lust, does one from there not abandon the underlying tendency to aversion?

In unpleasant feeling, from there one does not abandon the underlying tendency to sensual lust, but it is not that from there one does not abandon the underlying tendency to aversion. In the fine-material sphere element, in the immaterial sphere element, in what is not included, from there one does not abandon the underlying tendency to sensual lust and does not abandon the underlying tendency to aversion.

Or else, from where one does not abandon the underlying tendency to aversion, does one from there not abandon the underlying tendency to sensual lust?

In the sensual element, in the two feelings, from there one does not abandon the underlying tendency to aversion, but it is not that from there one does not abandon the underlying tendency to sensual lust. In the fine-material sphere element, in the immaterial sphere element, in what is not included, from there one does not abandon the underlying tendency to aversion and does not abandon the underlying tendency to sensual lust.

From where one does not abandon the underlying tendency to sensual lust, does one from there not abandon the underlying tendency to conceit?

In the fine-material sphere element, in the immaterial sphere element, from there one does not abandon the underlying tendency to sensual lust, but it is not that from there one does not abandon the underlying tendency to conceit. In unpleasant feeling, in what is not included, from there one does not abandon the underlying tendency to sensual lust and does not abandon the underlying tendency to conceit.

Or else, from where one does not abandon the underlying tendency to conceit, does one from there not abandon the underlying tendency to sensual lust? Yes.

From where one does not abandon the underlying tendency to sensual lust, does one from there not abandon the underlying tendency to wrong view... etc... the underlying tendency to sceptical doubt?

In unpleasant feeling, in the fine-material sphere element, in the immaterial sphere element, from there one does not abandon the underlying tendency to sensual lust, but it is not that from there one does not abandon the underlying tendency to sceptical doubt. In what is not included, from there one does not abandon the underlying tendency to sensual lust and does not abandon the underlying tendency to sceptical doubt.

Or else, from where one does not abandon the underlying tendency to sceptical doubt, does one from there not abandon the underlying tendency to sensual lust? Yes.

From where one does not abandon the underlying tendency to sensual lust, does one from there not abandon the underlying tendency to lust for existence?

In the fine-material sphere element, in the immaterial sphere element, from there one does not abandon the underlying tendency to sensual lust, but it is not that from there one does not abandon the underlying tendency to lust for existence. In unpleasant feeling, in what is not included, from there one does not abandon the underlying tendency to sensual lust and does not abandon the underlying tendency to lust for existence.

Or else, from where one does not abandon the underlying tendency to lust for existence, does one from there not abandon the underlying tendency to sensual lust?

In the sensual element, in the two feelings, from there one does not abandon the underlying tendency to lust for existence, but it is not that from there one does not abandon the underlying tendency to sensual lust. In unpleasant feeling, in what is not included, from there one does not abandon the underlying tendency to lust for existence and does not abandon the underlying tendency to sensual lust.

From where one does not abandon the underlying tendency to sensual lust, does one from there not abandon the underlying tendency to ignorance?

In unpleasant feeling, in the fine-material sphere element, in the immaterial sphere element, from there one does not abandon the underlying tendency to sensual lust, but it is not that from there one does not abandon the underlying tendency to ignorance. In what is not included, from there one does not abandon the underlying tendency to sensual lust and does not abandon the underlying tendency to ignorance.

Or else, from where one does not abandon the underlying tendency to ignorance, does one from there not abandon the underlying tendency to sensual lust? Yes.

177. From where one does not abandon the underlying tendency to aversion, does one from there not abandon the underlying tendency to conceit?

In the sensual element, in the two feelings, in the fine-material sphere element, in the immaterial sphere element, from there one does not abandon the underlying tendency to aversion, but it is not that from there one does not abandon the underlying tendency to conceit. In what is not included, from there one does not abandon the underlying tendency to aversion and does not abandon the underlying tendency to conceit.

Or else, from where one does not abandon the underlying tendency to conceit, does one from there not abandon the underlying tendency to aversion?

In unpleasant feeling, from there one does not abandon the underlying tendency to conceit, but it is not that from there one does not abandon the underlying tendency to aversion. In what is not included, from there one does not abandon the underlying tendency to conceit and does not abandon the underlying tendency to aversion.

From where one does not abandon the underlying tendency to aversion, does one from there not abandon the underlying tendency to wrong view... etc... the underlying tendency to sceptical doubt?

In the sensual element, in the two feelings, in the fine-material sphere element, in the immaterial sphere element, from there one does not abandon the underlying tendency to aversion, but it is not that from there one does not abandon the

underlying tendency to sceptical doubt. In what is not included, from there one does not abandon the underlying tendency to aversion and does not abandon the underlying tendency to sceptical doubt.

Or else, from where one does not abandon the underlying tendency to sceptical doubt, does one from there not abandon the underlying tendency to aversion? Yes.

From where one does not abandon the underlying tendency to aversion, does one from there not abandon the underlying tendency to lust for existence?

In the fine-material sphere element, in the immaterial sphere element, from there one does not abandon the underlying tendency to aversion, but it is not that from there one does not abandon the underlying tendency to lust for existence. In the sensual element, in the two feelings, in what is not included, from there one does not abandon the underlying tendency to aversion and does not abandon the underlying tendency to lust for existence.

Or else, from where one does not abandon the underlying tendency to lust for existence, does one from there not abandon the underlying tendency to aversion?

In unpleasant feeling, from there one does not abandon the underlying tendency to lust for existence, but it is not that from there one does not abandon the underlying tendency to aversion. In the sensual element, in the two feelings, in what is not included, from there one does not abandon the underlying tendency to lust for existence and does not abandon the underlying tendency to aversion.

From where one does not abandon the underlying tendency to aversion, does one from there not abandon the underlying tendency to ignorance?

In the sensual element, in the two feelings, in the fine-material sphere element, in the immaterial sphere element, from there one does not abandon the underlying tendency to aversion, but it is not that from there one does not abandon the underlying tendency to ignorance. In what is not included, from there one does not abandon the underlying tendency to aversion and does not abandon the underlying tendency to ignorance.

Or else, from where one does not abandon the underlying tendency to ignorance, does one from there not abandon the underlying tendency to aversion? Yes.

178. From where one does not abandon the underlying tendency to conceit, does one from there not abandon the underlying tendency to wrong view... etc... the underlying tendency to sceptical doubt?

In unpleasant feeling, from there one does not abandon the underlying tendency to conceit, but it is not that from there one does not abandon the underlying tendency to sceptical doubt. In what is not included, from there one does not abandon the underlying tendency to conceit and does not abandon the underlying tendency to sceptical doubt. Or else, from where one does not abandon the underlying tendency to sceptical doubt, does one from there not abandon the underlying tendency to conceit? Yes.

From where one does not abandon the underlying tendency to conceit, does one from there not abandon the underlying tendency to lust for existence? Yes.

Or else, from where one does not abandon the underlying tendency to lust for existence, does one from there not abandon the underlying tendency to conceit?

In the sensual element, in the two feelings, from there one does not abandon the underlying tendency to lust for existence, but it is not that from there one does not abandon the underlying tendency to conceit. In unpleasant feeling, in what is not included, from there one does not abandon the underlying tendency to lust for existence and does not abandon the underlying tendency to conceit.

From where one does not abandon the underlying tendency to conceit, does one from there not abandon the underlying tendency to ignorance?

In unpleasant feeling, from there one does not abandon the underlying tendency to conceit, but it is not that from there one does not abandon the underlying tendency to ignorance. In what is not included, from there one does not abandon the underlying tendency to conceit and does not abandon the underlying tendency to ignorance.

Or else, from where one does not abandon the underlying tendency to ignorance, does one from there not abandon the underlying tendency to conceit? Yes.

179. From where one does not abandon the underlying tendency to wrong view, does one from there not abandon the underlying tendency to sceptical doubt? Yes.

Or else, from where one does not abandon the underlying tendency to sceptical doubt, does one from there not abandon the underlying tendency to wrong view? Yes.

180. From where one does not abandon the underlying tendency to sceptical doubt, does one from there not abandon the underlying tendency to lust for existence? Yes.

Or else, from where one does not abandon the underlying tendency to lust for existence, does one from there not abandon the underlying tendency to sceptical doubt?

In the sensual element, in the three feelings, from there one does not abandon the underlying tendency to lust for existence, but it is not that from there one does not abandon the underlying tendency to sceptical doubt; in what is not included, from there one does not abandon the underlying tendency to lust for existence and does not abandon the underlying tendency to sceptical doubt.

From where one does not abandon the underlying tendency to sceptical doubt, does one from there not abandon the underlying tendency to ignorance? Yes.

Or else, from where one does not abandon the underlying tendency to ignorance, does one from there not abandon the underlying tendency to sceptical doubt? Yes.

181. From where one does not abandon the underlying tendency to lust for existence, does one from there not abandon the underlying tendency to ignorance?

In the sensual element, in the three feelings, from there one does not abandon the underlying tendency to lust for existence, but it is not that from there one does not abandon the underlying tendency to ignorance. In what is not included, from there one does not abandon the underlying tendency to lust for existence and does not abandon the underlying tendency to ignorance.

Or else, from where one does not abandon the underlying tendency to ignorance, does one from there not abandon the underlying tendency to lust for existence? Yes. (The One-Root Section)

182. From where one does not abandon the underlying tendency to sensual lust and the underlying tendency to aversion, does one from there not abandon the underlying tendency to conceit?

In the fine-material sphere element, in the immaterial sphere element, from there one does not abandon the underlying tendency to sensual lust and the underlying tendency to aversion, but it is not that from there one does not abandon the underlying tendency to conceit. In what is not included, from there one does not abandon the underlying tendency to sensual lust and the underlying tendency to aversion and does not abandon the underlying tendency to conceit.

Or else, from where one does not abandon the underlying tendency to conceit, does one from there not abandon the underlying tendency to sensual lust and the underlying tendency to aversion?

In unpleasant feeling, from there one does not abandon the underlying tendency to conceit and the underlying tendency to sensual lust, but it is not that from there one does not abandon the underlying tendency to aversion. In what is not included, from there one does not abandon the underlying tendency to conceit and does not abandon the underlying tendency to sensual lust and the underlying tendency to aversion.

From where one does not abandon the underlying tendency to sensual lust and the underlying tendency to aversion, does one from there not abandon the underlying tendency to wrong view... etc... the underlying tendency to sceptical doubt?

In the fine-material sphere element, in the immaterial sphere element, from there one does not abandon the underlying tendency to sensual lust and the underlying tendency to aversion, but it is not that from there one does not abandon the underlying tendency to sceptical doubt. In what is not included, from there one does not abandon the underlying tendency to sensual lust and the underlying tendency to aversion and does not abandon the underlying tendency to sceptical doubt. Or else, from where one does not abandon the underlying tendency to sceptical doubt, does one from there not abandon the underlying tendency to sensual lust and the underlying tendency to aversion? Yes.

From where one does not abandon the underlying tendency to sensual lust and the underlying tendency to aversion, does one from there not abandon the underlying tendency to lust for existence?

In the fine-material sphere element, in the immaterial sphere element, from there one does not abandon the underlying tendency to sensual lust and the underlying tendency to aversion, but it is not that from there one does not abandon the underlying tendency to lust for existence. In what is not included, from there one does not abandon the underlying tendency to sensual lust and the underlying tendency to aversion and does not abandon the underlying tendency to lust for existence.

Or else, from where one does not abandon the underlying tendency to lust for existence, does one from there not abandon the underlying tendency to sensual lust and the underlying tendency to aversion?

In unpleasant feeling, from there one does not abandon the underlying tendency to lust for existence and the underlying tendency to sensual lust, but it is not that from there one does not abandon the underlying tendency to aversion. In the sensual element, in the two feelings, from there one does not abandon the underlying tendency to lust for existence and the underlying tendency to aversion, but it is not that from there one does not abandon the underlying tendency to sensual lust. In what is not included, from there one does not abandon the underlying tendency to lust for existence and does not abandon the underlying tendency to sensual lust and the underlying tendency to aversion.

From where one does not abandon the underlying tendency to sensual lust and the underlying tendency to aversion, does one from there not abandon the underlying tendency to ignorance?

In the fine-material sphere element, in the immaterial sphere element, from there one does not abandon the underlying tendency to sensual lust and the underlying tendency to aversion, but it is not that from there one does not abandon the underlying tendency to ignorance. In what is not included, from there one does not abandon the underlying tendency to sensual lust and the underlying tendency to aversion and does not abandon the underlying tendency to ignorance.

Or else, from where one does not abandon the underlying tendency to ignorance, does one from there not abandon the underlying tendency to sensual lust and the underlying tendency to aversion? Yes. (The dyad-based)

183. From where one does not abandon the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit, does one from there not abandon the underlying tendency to wrong view... etc... the underlying tendency to sceptical doubt? Yes.

Or else, from where one does not abandon the underlying tendency to sceptical doubt, does one from there not abandon the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit? Yes.

From where one does not abandon the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit, does one from there not abandon the underlying tendency to lust for existence? Yes.

Or else, from where one does not abandon the underlying tendency to lust for existence, does one from there not abandon the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit?

In unpleasant feeling, from there one does not abandon the underlying tendency to lust for existence and the underlying tendency to sensual lust and the underlying tendency to conceit, but it is not that from there one does not abandon the underlying tendency to aversion. In the sensual element, in the two feelings, from there one does not abandon the underlying tendency to lust for existence and the underlying tendency to aversion, but it is not that from there one does not abandon

the underlying tendency to sensual lust and the underlying tendency to conceit. In what is not included, from there one does not abandon the underlying tendency to lust for existence and does not abandon the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit.

From where one does not abandon the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit, does one from there not abandon the underlying tendency to ignorance? Yes.

Or else, from where one does not abandon the underlying tendency to ignorance, does one from there not abandon the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit? Yes. (The triad-based)

184. From where one does not abandon the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view, does one from there not abandon the underlying tendency to sceptical doubt? Yes.

Or else, from where one does not abandon the underlying tendency to sceptical doubt, does one from there not abandon the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view? Yes. Etc. (The tetrad-based.)

185. From where one does not abandon the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt, does one from there not abandon the underlying tendency to lust for existence? Yes.

Or else, from where one does not abandon the underlying tendency to lust for existence, does one from there not abandon the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt?

In unpleasant feeling, from there one does not abandon the underlying tendency to lust for existence and the underlying tendency to sensual lust and the underlying tendency to conceit, but it is not that from there one does not abandon the underlying tendency to aversion and the underlying tendency to wrong view and the underlying tendency to sceptical doubt. In the sensual element, in the two feelings, from there one does not abandon the underlying tendency to lust for existence and the underlying tendency to aversion, but it is not that from there one does not abandon the underlying tendency to sensual lust and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt. In what is not included, from there one does not abandon the underlying tendency to lust for existence and does not abandon the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt.

From where one does not abandon the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the

underlying tendency to wrong view and the underlying tendency to sceptical doubt, does one from there not abandon the underlying tendency to ignorance? Yes.

Or else, from where one does not abandon the underlying tendency to ignorance, does one from there not abandon the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt? Yes. (The Pentad as Root)

186. From where one does not abandon the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt and the underlying tendency to lust for existence, does one from there not abandon the underlying tendency to ignorance? Yes.

Or else, from where one does not abandon the underlying tendency to ignorance, does one from there not abandon the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt and the underlying tendency to lust for existence? Yes. (The Sixfold Root)

Reverse - Person - Place

187. Whoever from where does not abandon the underlying tendency to sensual lust, does he from there not abandon the underlying tendency to aversion?

The possessor of the path of non-returning in unpleasant feeling, he from there does not abandon the underlying tendency to sensual lust, but it is not that he from there does not abandon the underlying tendency to aversion. That same person in the fine-material sphere element, in the immaterial sphere element, in what is not included, he from there does not abandon the underlying tendency to sensual lust and does not abandon the underlying tendency to aversion. Setting aside the possessor of the path of non-returning, the remaining persons everywhere do not abandon the underlying tendency to sensual lust and do not abandon the underlying tendency to aversion.

Or else, whoever from where does not abandon the underlying tendency to aversion, does he from there not abandon the underlying tendency to sensual lust?

The possessor of the path of non-returning in the sensual element, in the two feelings, he from there does not abandon the underlying tendency to aversion, but it is not that he from there does not abandon the underlying tendency to sensual lust. That same person in the fine-material sphere element, in the immaterial sphere element, in what is not included, he from there does not abandon the underlying tendency to aversion and does not abandon the underlying tendency to sensual lust. Setting aside the possessor of the path of non-returning, the remaining persons everywhere do not abandon the underlying tendency to aversion and do not abandon the underlying tendency to sensual lust.

Whoever from where does not abandon the underlying tendency to sensual lust, does he from there not abandon the underlying tendency to conceit?

The possessor of the highest path in the sensual element, in the two feelings, in the fine-material sphere element, in the immaterial sphere element, he from there does not abandon the underlying tendency to sensual lust, but it is not that he from there does not abandon the underlying tendency to conceit. That same person in unpleasant feeling, in what is not included, he from there does not abandon the underlying tendency to sensual lust and does not abandon the underlying tendency to conceit. Setting aside the two possessors of the path, the remaining persons everywhere do not abandon the underlying tendency to sensual lust and do not abandon the underlying tendency to conceit.

Or else, whoever from where does not abandon the underlying tendency to conceit, does he from there not abandon the underlying tendency to sensual lust?

The possessor of the path of non-returning in the sensual element, in the two feelings, he from there does not abandon the underlying tendency to conceit, but it is not that he from there does not abandon the underlying tendency to sensual lust. That same person in unpleasant feeling, in the fine-material sphere element, in the immaterial sphere element, in what is not included, he from there does not abandon the underlying tendency to conceit and does not abandon the underlying tendency to sensual lust. Setting aside the two possessors of the path, the remaining persons everywhere do not abandon the underlying tendency to conceit and do not abandon the underlying tendency to sensual lust.

Whoever from where does not abandon the underlying tendency to sensual lust, does he from there not abandon the underlying tendency to wrong view... etc... the underlying tendency to sceptical doubt?

The eighth-path-attainer in the sensual element, in the three feelings, in the fine-material sphere element, in the immaterial sphere element, he from there does not abandon the underlying tendency to sensual lust, but it is not that he from there does not abandon the underlying tendency to sceptical doubt. That same person in what is not included, he from there does not abandon the underlying tendency to sensual lust and does not abandon the underlying tendency to sceptical doubt. Setting aside the possessor of the path of non-returning and the eighth-path-attainer, the remaining persons everywhere do not abandon the underlying tendency to sensual lust and do not abandon the underlying tendency to sceptical doubt.

Or else, whoever from where does not abandon the underlying tendency to sceptical doubt, does he from there not abandon the underlying tendency to sensual lust?

The possessor of the path of non-returning in the sensual element, in the two feelings, he from there does not abandon the underlying tendency to sceptical doubt, but it is not that he from there does not abandon the underlying tendency to sensual lust. That same person in unpleasant feeling, in the fine-material sphere element, in the immaterial sphere element, in what is not included, he from there does not abandon the underlying tendency to sceptical doubt and does not abandon the underlying tendency to sensual lust. Setting aside the possessor of the path of non-returning and the eighth-path-attainer, the remaining persons everywhere do not abandon the underlying tendency to sceptical doubt and do not abandon the underlying tendency to sensual lust.

Whoever from where does not abandon the underlying tendency to sensual lust, does he from there not abandon the underlying tendency to lust for existence?

The possessor of the highest path in the fine-material sphere element, in the immaterial sphere element, he from there does not abandon the underlying tendency to sensual lust, but it is not that he from there does not abandon the underlying tendency to lust for existence. That same person in the sensual element, in the three feelings, in what is not included, he from there does not abandon the underlying tendency to sensual lust and does not abandon the underlying tendency to lust for existence. Setting aside the two possessors of the path, the remaining persons everywhere do not abandon the underlying tendency to sensual lust and do not abandon the underlying tendency to lust for existence.

Or else, whoever from where does not abandon the underlying tendency to lust for existence, does he from there not abandon the underlying tendency to sensual lust?

The possessor of the path of non-returning in the sensual element, in the two feelings, he from there does not abandon the underlying tendency to lust for existence, but it is not that he from there does not abandon the underlying tendency to sensual lust. That same person in unpleasant feeling, in the fine-material sphere element, in the immaterial sphere element, in what is not included, he from there does not abandon the underlying tendency to lust for existence and does not abandon the underlying tendency to sensual lust. Setting aside the two possessors of the path, the remaining persons everywhere do not abandon the underlying tendency to lust for existence and do not abandon the underlying tendency to sensual lust.

Whoever from where does not abandon the underlying tendency to sensual lust, does he from there not abandon the underlying tendency to ignorance?

The possessor of the highest path in the sensual element, in the three feelings, in the fine-material sphere element, in the immaterial sphere element, he from there does not abandon the underlying tendency to sensual lust, but it is not that he from there does not abandon the underlying tendency to ignorance. That same person in what is not included, he from there does not abandon the underlying tendency to sensual lust and does not abandon the underlying tendency to ignorance. Setting aside the two possessors of the path, the remaining persons everywhere do not abandon the underlying tendency to sensual lust and do not abandon the underlying tendency to ignorance.

Or else, whoever from where does not abandon the underlying tendency to ignorance, does he from there not abandon the underlying tendency to sensual lust?

The possessor of the path of non-returning in the sensual element, in the two feelings, he from there does not abandon the underlying tendency to ignorance, but it is not that he from there does not abandon the underlying tendency to sensual lust. That same person in unpleasant feeling, in the fine-material sphere element, in the immaterial sphere element, in what is not included, he from there does not abandon the underlying tendency to ignorance and does not abandon the underlying tendency to sensual lust. Setting aside the two possessors of the path, the remaining persons everywhere do not abandon the underlying tendency to ignorance and do not abandon the underlying tendency to sensual lust.

188. Whoever from where does not abandon the underlying tendency to aversion, does he from there not abandon the underlying tendency to conceit?

The possessor of the highest path in the sensual element, in the two feelings, in the fine-material sphere element, in the immaterial sphere element, he from there does not abandon the underlying tendency to aversion, but it is not that he from there does not abandon the underlying tendency to conceit. That same person in unpleasant feeling, in what is not included, he from there does not abandon the underlying tendency to aversion and does not abandon the underlying tendency to conceit. Setting aside the two possessors of the path, the remaining persons everywhere do not abandon the underlying tendency to aversion and do not abandon the underlying tendency to conceit.

Or else, whoever from where does not abandon the underlying tendency to conceit, does he from there not abandon the underlying tendency to aversion?

The possessor of the path of non-returning in unpleasant feeling, he from there does not abandon the underlying tendency to conceit, but it is not that he from there does not abandon the underlying tendency to aversion. That same person in the sensual element, in the two feelings, in the fine-material sphere element, in the immaterial sphere element, in what is not included, he from there does not abandon the underlying tendency to conceit and does not abandon the underlying tendency to aversion. Setting aside the two possessors of the path, the remaining persons everywhere do not abandon the underlying tendency to conceit and do not abandon the underlying tendency to aversion.

Whoever from where does not abandon the underlying tendency to aversion, does he from there not abandon the underlying tendency to wrong view... etc. the underlying tendency to sceptical doubt?

The eighth-path-attainer in the sensual element, in the three feelings, in the fine-material sphere element, in the immaterial sphere element, he from there does not abandon the underlying tendency to aversion, but it is not that he from there does not abandon the underlying tendency to sceptical doubt. That same person in what is not included, he from there does not abandon the underlying tendency to aversion and does not abandon the underlying tendency to sceptical doubt. Setting aside the possessor of the path of non-returning and the eighth-path-attainer, the remaining persons everywhere do not abandon the underlying tendency to aversion and do not abandon the underlying tendency to sceptical doubt.

Or else, whoever from where does not abandon the underlying tendency to sceptical doubt, does he from there not abandon the underlying tendency to aversion?

The possessor of the path of non-returning in unpleasant feeling, he from there does not abandon the underlying tendency to sceptical doubt, but it is not that he from there does not abandon the underlying tendency to aversion. That same person in the sensual element, in the two feelings, in the fine-material sphere element, in the immaterial sphere element, in what is not included, he from there does not abandon the underlying tendency to sceptical doubt and does not abandon the underlying tendency to aversion. Setting aside the possessor of the path of non-returning and

the eighth-path-attainer, the remaining persons everywhere do not abandon the underlying tendency to sceptical doubt and do not abandon the underlying tendency to aversion.

Whoever from where does not abandon the underlying tendency to aversion, does he from there not abandon the underlying tendency to lust for existence?

The possessor of the highest path in the fine-material sphere element, in the immaterial sphere element, he from there does not abandon the underlying tendency to aversion, but it is not that he from there does not abandon the underlying tendency to lust for existence. That same person in the sensual element, in the three feelings, in what is not included, he from there does not abandon the underlying tendency to aversion and does not abandon the underlying tendency to lust for existence. Setting aside the two possessors of the path, the remaining persons everywhere do not abandon the underlying tendency to aversion and do not abandon the underlying tendency to lust for existence.

Or else, whoever from where does not abandon the underlying tendency to lust for existence, does he from there not abandon the underlying tendency to aversion?

The possessor of the path of non-returning in unpleasant feeling, he from there does not abandon the underlying tendency to lust for existence, but it is not that he from there does not abandon the underlying tendency to aversion. That same person in the sensual element, in the two feelings, in the fine-material sphere element, in the immaterial sphere element, in what is not included, he from there does not abandon the underlying tendency to lust for existence and does not abandon the underlying tendency to aversion. Setting aside the two possessors of the path, the remaining persons everywhere do not abandon the underlying tendency to lust for existence and do not abandon the underlying tendency to aversion.

Whoever from where does not abandon the underlying tendency to aversion, does he from there not abandon the underlying tendency to ignorance?

The possessor of the highest path in the sensual element, in the three feelings, in the fine-material sphere element, in the immaterial sphere element, he from there does not abandon the underlying tendency to aversion, but it is not that he from there does not abandon the underlying tendency to ignorance. That same person in what is not included, he from there does not abandon the underlying tendency to aversion and does not abandon the underlying tendency to ignorance. Setting aside the two possessors of the path, the remaining persons everywhere do not abandon the underlying tendency to aversion and do not abandon the underlying tendency to ignorance.

Or else, whoever from where does not abandon the underlying tendency to ignorance, does he from there not abandon the underlying tendency to aversion?

The possessor of the path of non-returning in unpleasant feeling, he from there does not abandon the underlying tendency to ignorance, but it is not that he from there does not abandon the underlying tendency to aversion. That same person in the sensual element, in the two feelings, in the fine-material sphere element, in the immaterial sphere element, in what is not included, he from there does not abandon the underlying tendency to ignorance and does not abandon the underlying tendency

to aversion. Setting aside the two possessors of the path, the remaining persons everywhere do not abandon the underlying tendency to ignorance and do not abandon the underlying tendency to aversion.

189. Whoever from where does not abandon the underlying tendency to conceit, does he from there not abandon the underlying tendency to wrong view... etc... the underlying tendency to sceptical doubt?

The eighth-path-attainer in the sensual element, in the three feelings, in the fine-material sphere element, in the immaterial sphere element, he from there does not abandon the underlying tendency to conceit, but it is not that he from there does not abandon the underlying tendency to sceptical doubt. That same person in what is not included, he from there does not abandon the underlying tendency to conceit and does not abandon the underlying tendency to sceptical doubt. Setting aside the possessor of the highest path and the eighth-path-attainer, the remaining persons everywhere do not abandon the underlying tendency to conceit and do not abandon the underlying tendency to sceptical doubt.

Or else, whoever from where does not abandon the underlying tendency to sceptical doubt, does he from there not abandon the underlying tendency to conceit?

The possessor of the highest path in the sensual element, in the two feelings, in the fine-material sphere element, in the immaterial sphere element, he from there does not abandon the underlying tendency to sceptical doubt, but it is not that he from there does not abandon the underlying tendency to conceit. That same person in unpleasant feeling, in what is not included, he from there does not abandon the underlying tendency to sceptical doubt and does not abandon the underlying tendency to conceit. Setting aside the possessor of the highest path and the eighth-path-attainer, the remaining persons everywhere do not abandon the underlying tendency to sceptical doubt and do not abandon the underlying tendency to conceit.

Whoever from where does not abandon the underlying tendency to conceit, does he from there not abandon the underlying tendency to lust for existence? Yes.

Or else, whoever from where does not abandon the underlying tendency to lust for existence, does he from there not abandon the underlying tendency to conceit?

The possessor of the highest path in the sensual element, in the two feelings, he from there does not abandon the underlying tendency to lust for existence, but it is not that he from there does not abandon the underlying tendency to conceit. That same person in unpleasant feeling, in what is not included, he from there does not abandon the underlying tendency to lust for existence and does not abandon the underlying tendency to conceit. Setting aside the possessor of the highest path, the remaining persons everywhere do not abandon the underlying tendency to lust for existence and do not abandon the underlying tendency to conceit.

Whoever from where does not abandon the underlying tendency to conceit, does he from there not abandon the underlying tendency to ignorance?

The possessor of the highest path in unpleasant feeling, he from there does not abandon the underlying tendency to conceit, but it is not that he from there does not abandon the underlying tendency to ignorance. That same person in what is not

included, he from there does not abandon the underlying tendency to conceit and does not abandon the underlying tendency to ignorance. Setting aside the possessor of the highest path, the remaining persons everywhere do not abandon the underlying tendency to conceit and do not abandon the underlying tendency to ignorance.

Or else, whoever from where does not abandon the underlying tendency to ignorance, does he from there not abandon the underlying tendency to conceit? Yes.

190. Whoever from where does not abandon the underlying tendency to wrong view, does he from there not abandon the underlying tendency to sceptical doubt? Yes.

Or else, whoever from where does not abandon the underlying tendency to sceptical doubt, does he from there not abandon the underlying tendency to wrong view? Yes. Etc.

191. Whoever from where does not abandon the underlying tendency to sceptical doubt, does he from there not abandon the underlying tendency to lust for existence?

The possessor of the highest path in the fine-material sphere element, in the immaterial sphere element, he from there does not abandon the underlying tendency to sceptical doubt, but it is not that he from there does not abandon the underlying tendency to lust for existence. That same person in the sensual element, in the three feelings, in what is not included, he from there does not abandon the underlying tendency to sceptical doubt and does not abandon the underlying tendency to lust for existence. Setting aside the possessor of the highest path and the eighth-path-attainer, the remaining persons everywhere do not abandon the underlying tendency to sceptical doubt and do not abandon the underlying tendency to lust for existence.

Or else, whoever from where does not abandon the underlying tendency to lust for existence, does he from there not abandon the underlying tendency to sceptical doubt?

The eighth-path-attainer in the sensual element, in the three feelings, in the fine-material sphere element, in the immaterial sphere element, he from there does not abandon the underlying tendency to lust for existence, but it is not that he from there does not abandon the underlying tendency to sceptical doubt. That same person in what is not included, he from there does not abandon the underlying tendency to lust for existence and does not abandon the underlying tendency to sceptical doubt. Setting aside the possessor of the highest path and the eighth-path-attainer, the remaining persons everywhere do not abandon the underlying tendency to lust for existence and do not abandon the underlying tendency to sceptical doubt.

Whoever from where does not abandon the underlying tendency to sceptical doubt, does he from there not abandon the underlying tendency to ignorance?

The possessor of the highest path in the sensual element, in the three feelings, in the fine-material sphere element, in the immaterial sphere element, he from there does not abandon the underlying tendency to sceptical doubt, but it is not that he from there does not abandon the underlying tendency to ignorance. That same person in what is not included, he from there does not abandon the underlying tendency to sceptical doubt and does not abandon the underlying tendency to ignorance. Setting

aside the possessor of the highest path and the eighth-path-attainer, the remaining persons everywhere do not abandon the underlying tendency to sceptical doubt and do not abandon the underlying tendency to ignorance.

Or else, whoever from where does not abandon the underlying tendency to ignorance, does he from there not abandon the underlying tendency to sceptical doubt?

The eighth-path-attainer in the sensual element, in the three feelings, in the fine-material sphere element, in the immaterial sphere element, he from there does not abandon the underlying tendency to ignorance, but it is not that he from there does not abandon the underlying tendency to sceptical doubt. That same person in what is not included, he from there does not abandon the underlying tendency to ignorance and does not abandon the underlying tendency to sceptical doubt. Setting aside the possessor of the highest path and the eighth-path-attainer, the remaining persons everywhere do not abandon the underlying tendency to ignorance and do not abandon the underlying tendency to sceptical doubt.

192. Whoever from where does not abandon the underlying tendency to lust for existence, does he from there not abandon the underlying tendency to ignorance?

The possessor of the highest path in the sensual element, in the three feelings, he from there does not abandon the underlying tendency to lust for existence, but it is not that he from there does not abandon the underlying tendency to ignorance. That same person in what is not included, he from there does not abandon the underlying tendency to lust for existence and does not abandon the underlying tendency to ignorance. Setting aside the possessor of the highest path, the remaining persons everywhere do not abandon the underlying tendency to lust for existence and do not abandon the underlying tendency to ignorance.

Or else, whoever from where does not abandon the underlying tendency to ignorance, does he from there not abandon the underlying tendency to lust for existence? Yes.
(The One-Root Section)

193. Whoever from where does not abandon the underlying tendency to sensual lust and the underlying tendency to aversion, does he from there not abandon the underlying tendency to conceit?

The possessor of the highest path in the sensual element, in the two feelings, in the fine-material sphere element, in the immaterial sphere element, he from there does not abandon the underlying tendency to sensual lust and the underlying tendency to aversion, but it is not that he from there does not abandon the underlying tendency to conceit. That same person in unpleasant feeling, in what is not included, he from there does not abandon the underlying tendency to sensual lust and the underlying tendency to aversion and does not abandon the underlying tendency to conceit. Setting aside the two possessors of the path, the remaining persons everywhere do not abandon the underlying tendency to sensual lust and the underlying tendency to aversion and do not abandon the underlying tendency to conceit.

Or else, whoever from where does not abandon the underlying tendency to conceit, does he from there not abandon the underlying tendency to sensual lust and the underlying tendency to aversion?

The possessor of the path of non-returning in unpleasant feeling, he from there does not abandon the underlying tendency to conceit and the underlying tendency to sensual lust, but it is not that he from there does not abandon the underlying tendency to aversion. That same person in the sensual element, in the two feelings, he from there does not abandon the underlying tendency to conceit and the underlying tendency to aversion, but it is not that he from there does not abandon the underlying tendency to sensual lust. That same person in the fine-material sphere element, in the immaterial sphere element, in what is not included, he from there does not abandon the underlying tendency to conceit and does not abandon the underlying tendency to sensual lust and the underlying tendency to aversion. Setting aside the two possessors of the path, the remaining persons everywhere do not abandon the underlying tendency to conceit and do not abandon the underlying tendency to sensual lust and the underlying tendency to aversion.

Whoever from where does not abandon the underlying tendency to sensual lust and the underlying tendency to aversion, does he from there not abandon the underlying tendency to wrong view... etc... the underlying tendency to sceptical doubt?

The eighth-path-attainer in the sensual element, in the three feelings, in the fine-material sphere element, in the immaterial sphere element, he from there does not abandon the underlying tendency to sensual lust and the underlying tendency to aversion, but it is not that he from there does not abandon the underlying tendency to sceptical doubt. That same person in what is not included, he from there does not abandon the underlying tendency to sensual lust and the underlying tendency to aversion, and does not abandon the underlying tendency to sceptical doubt. Setting aside the possessor of the path of non-returning and the eighth-path-attainer, the remaining persons everywhere do not abandon the underlying tendency to sensual lust and the underlying tendency to aversion and do not abandon the underlying tendency to sceptical doubt.

Or else, whoever from where does not abandon the underlying tendency to sceptical doubt, does he from there not abandon the underlying tendency to sensual lust and the underlying tendency to aversion?

The possessor of the path of non-returning in unpleasant feeling, he from there does not abandon the underlying tendency to sceptical doubt and the underlying tendency to sensual lust, but it is not that he from there does not abandon the underlying tendency to aversion. That same person in the sensual element, in the two feelings, he from there does not abandon the underlying tendency to sceptical doubt and the underlying tendency to aversion, but it is not that he from there does not abandon the underlying tendency to sensual lust. That same person in the fine-material sphere element, in the immaterial sphere element, in what is not included, he from there does not abandon the underlying tendency to sceptical doubt and does not abandon the underlying tendency to sensual lust and the underlying tendency to aversion. Setting aside the possessor of the path of non-returning and the eighth-path-attainer, the remaining persons everywhere do not abandon the underlying tendency to sceptical doubt and do not abandon the underlying tendency to sensual lust and the underlying tendency to aversion.

Whoever from where does not abandon the underlying tendency to sensual lust and the underlying tendency to aversion, does he from there not abandon the underlying tendency to lust for existence?

The possessor of the highest path in the fine-material sphere element, in the immaterial sphere element, he from there does not abandon the underlying tendency to sensual lust and the underlying tendency to aversion, but it is not that he from there does not abandon the underlying tendency to lust for existence. That same person in the sensual element, in the three feelings, in what is not included, he from there does not abandon the underlying tendency to sensual lust and the underlying tendency to aversion and does not abandon the underlying tendency to lust for existence. Setting aside the two possessors of the path, the remaining persons everywhere do not abandon the underlying tendency to sensual lust and the underlying tendency to aversion and do not abandon the underlying tendency to lust for existence.

Or else, whoever from where does not abandon the underlying tendency to lust for existence, does he from there not abandon the underlying tendency to sensual lust and the underlying tendency to aversion?

The possessor of the path of non-returning in unpleasant feeling, he from there does not abandon the underlying tendency to lust for existence and the underlying tendency to sensual lust, but it is not that he from there does not abandon the underlying tendency to aversion. That same person in the sensual element, in the two feelings, he from there does not abandon the underlying tendency to lust for existence and the underlying tendency to aversion, but it is not that he from there does not abandon the underlying tendency to sensual lust. That same person in the fine-material sphere element, in the immaterial sphere element, in what is not included, he from there does not abandon the underlying tendency to lust for existence and does not abandon the underlying tendency to sensual lust and the underlying tendency to aversion. Setting aside the two possessors of the path, the remaining persons everywhere do not abandon the underlying tendency to lust for existence and do not abandon the underlying tendency to sensual lust and the underlying tendency to aversion.

Whoever from where does not abandon the underlying tendency to sensual lust and the underlying tendency to aversion, does he from there not abandon the underlying tendency to ignorance?

The possessor of the highest path in the sensual element, in the three feelings, in the fine-material sphere element, in the immaterial sphere element, he from there does not abandon the underlying tendency to sensual lust and the underlying tendency to aversion, but it is not that he from there does not abandon the underlying tendency to ignorance. That same person in what is not included, he from there does not abandon the underlying tendency to sensual lust and the underlying tendency to aversion and does not abandon the underlying tendency to ignorance. Setting aside the two possessors of the path, the remaining persons everywhere do not abandon the underlying tendency to sensual lust and the underlying tendency to aversion and do not abandon the underlying tendency to ignorance.

Or else, whoever from where does not abandon the underlying tendency to ignorance,

does he from there not abandon the underlying tendency to sensual lust and the underlying tendency to aversion?

The possessor of the path of non-returning in unpleasant feeling, he from there does not abandon the underlying tendency to ignorance and the underlying tendency to sensual lust, but it is not that he from there does not abandon the underlying tendency to aversion. That same person in the sensual element, in the two feelings, he from there does not abandon the underlying tendency to ignorance and the underlying tendency to aversion, but it is not that he from there does not abandon the underlying tendency to sensual lust. That same person in the fine-material sphere element, in the immaterial sphere element, in what is not included, he from there does not abandon the underlying tendency to ignorance and does not abandon the underlying tendency to sensual lust and the underlying tendency to aversion. Setting aside the two possessors of the path, the remaining persons everywhere do not abandon the underlying tendency to ignorance and do not abandon the underlying tendency to sensual lust and the underlying tendency to aversion. (The dyad-based)

194. Whoever from where does not abandon the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit, does he from there not abandon the underlying tendency to wrong view... etc... the underlying tendency to sceptical doubt?

The eighth-path-attainer in the sensual element, in the three feelings, in the fine-material sphere element, in the immaterial sphere element, he from there does not abandon the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit, but it is not that he from there does not abandon the underlying tendency to sceptical doubt. That same person in what is not included, he from there does not abandon the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and does not abandon the underlying tendency to sceptical doubt. Setting aside the two possessors of the path and the eighth-path-attainer, the remaining persons everywhere do not abandon the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and do not abandon the underlying tendency to sceptical doubt.

Or else, whoever from where does not abandon the underlying tendency to sceptical doubt, does he from there not abandon the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit?

The possessor of the path of non-returning in unpleasant feeling, he from there does not abandon the underlying tendency to sceptical doubt and the underlying tendency to sensual lust and the underlying tendency to conceit, but it is not that he from there does not abandon the underlying tendency to aversion. That same person in the sensual element, in the two feelings, he from there does not abandon the underlying tendency to sceptical doubt and the underlying tendency to aversion and the underlying tendency to conceit, but it is not that he from there does not abandon the underlying tendency to sensual lust. That same person in the fine-material sphere element, in the immaterial sphere element, in what is not included, he from there does not abandon the underlying tendency to sceptical doubt and does not abandon the underlying tendency to sensual lust and the underlying tendency to aversion and

the underlying tendency to conceit. The possessor of the highest path in the sensual element, in the two feelings, in the fine-material sphere element, in the immaterial sphere element, he from there does not abandon the underlying tendency to sceptical doubt and the underlying tendency to sensual lust and the underlying tendency to aversion, but it is not that he from there does not abandon the underlying tendency to conceit. That same person in unpleasant feeling, in what is not included, he from there does not abandon the underlying tendency to sceptical doubt and does not abandon the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit. Setting aside the two possessors of the path and the eighth-path-attainer, the remaining persons everywhere do not abandon the underlying tendency to sceptical doubt and do not abandon the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit.

Whoever from where does not abandon the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit, does he from there not abandon the underlying tendency to lust for existence? Yes.

Or else, whoever from where does not abandon the underlying tendency to lust for existence, does he from there not abandon the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit?

The possessor of the path of non-returning in unpleasant feeling, he from there does not abandon the underlying tendency to lust for existence and the underlying tendency to sensual lust and the underlying tendency to conceit, but it is not that he from there does not abandon the underlying tendency to aversion. That same person in the sensual element, in the two feelings, he from there does not abandon the underlying tendency to lust for existence and the underlying tendency to aversion and the underlying tendency to conceit, but it is not that he from there does not abandon the underlying tendency to sensual lust. That same person in the fine-material sphere element, in the immaterial sphere element, in what is not included, he from there does not abandon the underlying tendency to lust for existence and does not abandon the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit. The possessor of the highest path in the sensual element, in the two feelings, he from there does not abandon the underlying tendency to lust for existence and the underlying tendency to sensual lust and the underlying tendency to aversion, but it is not that he from there does not abandon the underlying tendency to conceit. That same person in unpleasant feeling, in what is not included, he from there does not abandon the underlying tendency to lust for existence and does not abandon the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit. Setting aside the two possessors of the path, the remaining persons everywhere do not abandon the underlying tendency to lust for existence and do not abandon the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit.

Whoever from where does not abandon the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit, does he from there not abandon the underlying tendency to ignorance?

The possessor of the highest path in unpleasant feeling, he from there does not abandon the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit, but it is not that he from there does not abandon the underlying tendency to ignorance. That same person in what is not included, he from there does not abandon the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and does not abandon the underlying tendency to ignorance. Setting aside the two possessors of the path, the remaining persons everywhere do not abandon the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and do not abandon the underlying tendency to ignorance.

Or else, whoever from where does not abandon the underlying tendency to ignorance, does he from there not abandon the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit?

The possessor of the path of non-returning in unpleasant feeling, he from there does not abandon the underlying tendency to ignorance and the underlying tendency to sensual lust and the underlying tendency to conceit, but it is not that he from there does not abandon the underlying tendency to aversion. That same person in the sensual element, in the two feelings, he from there does not abandon the underlying tendency to ignorance and the underlying tendency to aversion and the underlying tendency to conceit, but it is not that he from there does not abandon the underlying tendency to sensual lust. That same person in the fine-material sphere element, in the immaterial sphere element, in what is not included, he from there does not abandon the underlying tendency to ignorance and does not abandon the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit. Setting aside the two possessors of the path, the remaining persons everywhere do not abandon the underlying tendency to ignorance and do not abandon the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit. (The triad-based)

195. Whoever from where does not abandon the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view, does he from there not abandon the underlying tendency to sceptical doubt? Yes.

Or else, whoever from where does not abandon the underlying tendency to sceptical doubt, does he from there not abandon the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view?

The possessor of the path of non-returning in unpleasant feeling, he from there does not abandon the underlying tendency to sceptical doubt and the underlying tendency to sensual lust and the underlying tendency to conceit and the underlying tendency to wrong view, but it is not that he from there does not abandon the underlying tendency to aversion. That same person in the sensual element, in the two feelings, he from there does not abandon the underlying tendency to sceptical doubt and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view, but it is not that he from there does not abandon

the underlying tendency to sensual lust. That same person in the fine-material sphere element, in the immaterial sphere element, in what is not included, he from there does not abandon the underlying tendency to sceptical doubt and does not abandon the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view. The possessor of the highest path in the sensual element, in the two feelings, in the fine-material sphere element, in the immaterial sphere element, he from there does not abandon the underlying tendency to sceptical doubt and the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to wrong view, but it is not that he from there does not abandon the underlying tendency to conceit. That same person in unpleasant feeling, in what is not included, he from there does not abandon the underlying tendency to sceptical doubt and does not abandon the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view. Setting aside the two possessors of the path and the eighth-path-attainer, the remaining persons everywhere do not abandon the underlying tendency to sceptical doubt and do not abandon the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view, etc. (The tetrad-based.)

196. Whoever from where does not abandon the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt, does he from there not abandon the underlying tendency to lust for existence? Yes.

Or else, whoever from where does not abandon the underlying tendency to lust for existence, does he from there not abandon the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt?

The eighth-path-attainer in the sensual element, in the three feelings, in the fine-material sphere element, in the immaterial sphere element, he from there does not abandon the underlying tendency to lust for existence and the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit, but it is not that he from there does not abandon the underlying tendency to wrong view and the underlying tendency to sceptical doubt. That same person in what is not included, he from there does not abandon the underlying tendency to lust for existence and does not abandon the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt. The possessor of the path of non-returning in unpleasant feeling, he from there does not abandon the underlying tendency to lust for existence and the underlying tendency to sensual lust and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt, but it is not that he from there does not abandon the underlying tendency to aversion. That same person in the sensual element, in the two feelings, he from there does not abandon the underlying tendency to lust for existence and the underlying tendency to aversion

and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt, but it is not that he from there does not abandon the underlying tendency to sensual lust. That same person in the fine-material sphere element, in the immaterial sphere element, in what is not included, he from there does not abandon the underlying tendency to lust for existence and does not abandon the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt. The possessor of the highest path in the sensual element, in the two feelings, he from there does not abandon the underlying tendency to lust for existence and the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to wrong view and the underlying tendency to sceptical doubt, but it is not that he from there does not abandon the underlying tendency to conceit. That same person in unpleasant feeling, in what is not included, he from there does not abandon the underlying tendency to lust for existence and does not abandon the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt. Setting aside the two possessors of the path and the eighth-path-attainer, the remaining persons everywhere do not abandon the underlying tendency to lust for existence and do not abandon the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt.

Whoever from where does not abandon the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt, does he from there not abandon the underlying tendency to ignorance?

The possessor of the highest path in unpleasant feeling, he from there does not abandon the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt, but it is not that he from there does not abandon the underlying tendency to ignorance. That same person in what is not included, he from there does not abandon the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt and does not abandon the underlying tendency to ignorance. Setting aside the two possessors of the path and the eighth-path-attainer, the remaining persons everywhere do not abandon the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt and do not abandon the underlying tendency to ignorance.

Or else, whoever from where does not abandon the underlying tendency to ignorance, does he from there not abandon the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt?

The eighth-path-attainer in the sensual element, in the three feelings, in the fine-

material sphere element, in the immaterial sphere element, he from there does not abandon the underlying tendency to ignorance and the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit, but it is not that he from there does not abandon the underlying tendency to wrong view and the underlying tendency to sceptical doubt. That same person in what is not included, he from there does not abandon the underlying tendency to ignorance and does not abandon the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt. The possessor of the path of non-returning in unpleasant feeling, he from there does not abandon the underlying tendency to ignorance and the underlying tendency to sensual lust and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt, but it is not that he from there does not abandon the underlying tendency to aversion. That same person in the sensual element, in the two feelings, he from there does not abandon the underlying tendency to ignorance and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt, but it is not that he from there does not abandon the underlying tendency to sensual lust. That same person in the fine-material sphere element, in the immaterial sphere element, in what is not included, he from there does not abandon the underlying tendency to ignorance and does not abandon the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt. Setting aside the two possessors of the path and the eighth-path-attainer, the remaining persons everywhere do not abandon the underlying tendency to ignorance and do not abandon the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt. (The Pentad as Root)

197. Whoever from where does not abandon the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt and the underlying tendency to lust for existence, does he from there not abandon the underlying tendency to ignorance?

The possessor of the highest path in unpleasant feeling, he from there does not abandon the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt and the underlying tendency to lust for existence, but it is not that he from there does not abandon the underlying tendency to ignorance. That same person in what is not included, he from there does not abandon the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt and the underlying tendency to lust for existence and does not abandon the underlying tendency to ignorance. Setting aside the two possessors of the path and the eighth-path-attainer, the remaining persons everywhere do not abandon the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying

tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt and the underlying tendency to lust for existence and do not abandon the underlying tendency to ignorance.

Or else, whoever from where does not abandon the underlying tendency to ignorance, does he from there not abandon the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt and the underlying tendency to lust for existence?

The eighth-path-attainer in the sensual element, in the three feelings, in the fine-material sphere element, in the immaterial sphere element, he from there does not abandon the underlying tendency to ignorance and the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to lust for existence, but it is not that he from there does not abandon the underlying tendency to wrong view and the underlying tendency to sceptical doubt. That same person in what is not included, he from there does not abandon the underlying tendency to ignorance and does not abandon the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt and the underlying tendency to lust for existence. The possessor of the path of non-returning in unpleasant feeling, he from there does not abandon the underlying tendency to ignorance and the underlying tendency to sensual lust and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt and the underlying tendency to lust for existence, but it is not that he from there does not abandon the underlying tendency to aversion. That same person in the sensual element, in the two feelings, he from there does not abandon the underlying tendency to ignorance and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt and the underlying tendency to lust for existence, but it is not that he from there does not abandon the underlying tendency to sensual lust. That same person in the fine-material sphere element, in the immaterial sphere element, in what is not included, he from there does not abandon the underlying tendency to ignorance and does not abandon the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt and the underlying tendency to lust for existence. Setting aside the two possessors of the path and the eighth-path-attainer, the remaining persons everywhere do not abandon the underlying tendency to ignorance and do not abandon the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt and the underlying tendency to lust for existence. (The Sixfold Root)

In the Section on Abandoning, in reverse order.

The Section on Abandoning.

4. The Section on Full Understanding

Conformity Person

198. Whoever fully understands the underlying tendency to sensual lust, does he fully understand the underlying tendency to aversion? Yes.

Or else, whoever fully understands the underlying tendency to aversion, does he fully understand the underlying tendency to sensual lust? Yes.

Whoever fully understands the underlying tendency to sensual lust, does he fully understand the underlying tendency to conceit?

He fully understands the co-existent.

Or else, whoever fully understands the underlying tendency to conceit, does he fully understand the underlying tendency to sensual lust? No.

Whoever fully understands the underlying tendency to sensual lust, does he fully understand the underlying tendency to wrong view... etc. the underlying tendency to sceptical doubt? No.

Or else, whoever fully understands the underlying tendency to sceptical doubt, does he fully understand the underlying tendency to sensual lust?

He fully understands the co-existent.

Whoever fully understands the underlying tendency to sensual lust, does he fully understand the underlying tendency to lust for existence... etc. the underlying tendency to ignorance?

He fully understands the co-existent.

Or else, whoever fully understands the underlying tendency to ignorance, does he fully understand the underlying tendency to sensual lust? No.

199. Whoever fully understands the underlying tendency to aversion, does he fully understand the underlying tendency to conceit?

He fully understands the co-existent.

Or else, whoever fully understands the underlying tendency to conceit, does he fully understand the underlying tendency to aversion? No.

Whoever fully understands the underlying tendency to aversion, does he fully understand the underlying tendency to wrong view... etc. the underlying tendency to sceptical doubt? No.

Or else, whoever fully understands the underlying tendency to sceptical doubt, does he fully understand the underlying tendency to aversion?

He fully understands the co-existent.

Whoever fully understands the underlying tendency to aversion, does he fully understand the underlying tendency to lust for existence... etc. the underlying tendency to ignorance?

He fully understands the co-existent.

Or else, whoever fully understands the underlying tendency to ignorance, does he fully understand the underlying tendency to aversion? No.

200. Whoever fully understands the underlying tendency to conceit, does he fully understand the underlying tendency to wrong view... etc. the underlying tendency to sceptical doubt? No.

Or else, whoever fully understands the underlying tendency to sceptical doubt, does he fully understand the underlying tendency to conceit?

He fully understands the co-existent.

Whoever fully understands the underlying tendency to conceit, does he fully understand the underlying tendency to lust for existence... etc. the underlying tendency to ignorance? Yes.

Or else, whoever fully understands the underlying tendency to ignorance, does he fully understand the underlying tendency to conceit? Yes.

201. Whoever fully understands the underlying tendency to wrong view, does he fully understand the underlying tendency to sceptical doubt? Yes.

Or else, whoever fully understands the underlying tendency to sceptical doubt, does he fully understand the underlying tendency to wrong view? Yes. Etc.

202. Whoever fully understands the underlying tendency to sceptical doubt, does he fully understand the underlying tendency to lust for existence... etc... the underlying tendency to ignorance?

He fully understands the co-existent.

Or else, whoever fully understands the underlying tendency to ignorance, does he fully understand the underlying tendency to sceptical doubt? No.

203. Whoever fully understands the underlying tendency to lust for existence, does he fully understand the underlying tendency to ignorance? Yes.

Or else, whoever fully understands the underlying tendency to ignorance, does he fully understand the underlying tendency to lust for existence? Yes. (The One-Root Section)

204. Whoever fully understands the underlying tendency to sensual lust and the underlying tendency to aversion, does he fully understand the underlying tendency to conceit?

He fully understands the co-existent.

Or else, whoever fully understands the underlying tendency to conceit, does he fully understand the underlying tendency to sensual lust and the underlying tendency to aversion? No.

Whoever fully understands the underlying tendency to sensual lust and the underlying tendency to aversion, does he fully understand the underlying tendency to wrong view... etc. the underlying tendency to sceptical doubt? No.

Or else, whoever fully understands the underlying tendency to sceptical doubt, does he fully understand the underlying tendency to sensual lust and the underlying tendency to aversion?

He fully understands the co-existent.

Whoever fully understands the underlying tendency to sensual lust and the underlying tendency to aversion, does he fully understand the underlying tendency to lust for existence... etc. the underlying tendency to ignorance?

He fully understands the co-existent.

Or else, whoever fully understands the underlying tendency to ignorance, does he fully understand the underlying tendency to sensual lust and the underlying tendency to aversion? No. (The dyad-based)

205. Whoever fully understands the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit, does he fully understand the underlying tendency to wrong view... etc. the underlying tendency to sceptical doubt? There is not.

Or else, whoever fully understands the underlying tendency to sceptical doubt, does he fully understand the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit?

He fully understands the co-existent.

Whoever fully understands the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit, does he fully understand the underlying tendency to lust for existence... etc. the underlying tendency to ignorance? There is not.

Or else, whoever fully understands the underlying tendency to ignorance, does he fully understand the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit?

He fully understands the underlying tendency to conceit. (The triad-based)

206. Whoever fully understands the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view, does he fully understand the underlying tendency to sceptical doubt? There is not.

Or else, whoever fully understands the underlying tendency to sceptical doubt, does he fully understand the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view?

He fully understands the underlying tendency to wrong view; he fully understands the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit as co-existent, etc. (The tetrad-based.)

207. Whoever fully understands the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt, does he fully understand the underlying tendency to lust for existence... etc... the underlying tendency to ignorance? There is not.

Or else, whoever fully understands the underlying tendency to ignorance, does he fully understand the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt?

He fully understands the underlying tendency to conceit. (The Pentad as Root)

208. Whoever fully understands the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt and the underlying tendency to lust for existence, does he fully understand the underlying tendency to ignorance? There is not.

Or else, whoever fully understands the underlying tendency to ignorance, does he fully understand the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt and the underlying tendency to lust for existence?

He fully understands the underlying tendency to conceit and the underlying tendency to lust for existence. (The Sixfold Root)

Conformity Place

209. From where one fully understands the underlying tendency to sensual lust, does one from there fully understand the underlying tendency to aversion? No.

Or else, from where one fully understands the underlying tendency to aversion, does one from there fully understand the underlying tendency to sensual lust? No.

From where one fully understands the underlying tendency to sensual lust, does one from there fully understand the underlying tendency to conceit? Yes.

Or else, from where one fully understands the underlying tendency to conceit, does one from there fully understand the underlying tendency to sensual lust?

In the fine-material sphere element, in the immaterial sphere element, from there one fully understands the underlying tendency to conceit, but not from there does one fully understand the underlying tendency to sensual lust. In the sensual element, in the two feelings, from there one fully understands both the underlying tendency to conceit and the underlying tendency to sensual lust.

From where one fully understands the underlying tendency to sensual lust, does one from there fully understand the underlying tendency to wrong view... etc... the underlying tendency to sceptical doubt? Yes.

Or else, from where one fully understands the underlying tendency to sceptical doubt, does one from there fully understand the underlying tendency to sensual lust?

In unpleasant feeling, in the fine-material sphere element, in the immaterial sphere element, from there one fully understands the underlying tendency to sceptical doubt, but not from there does one fully understand the underlying tendency to sensual lust. In the sensual element, in the two feelings, from there one fully understands both the underlying tendency to sceptical doubt and the underlying tendency to sensual lust.

From where one fully understands the underlying tendency to sensual lust, does one from there fully understand the underlying tendency to lust for existence? No.

Or else, from where one fully understands the underlying tendency to lust for existence, does one from there fully understand the underlying tendency to sensual lust? No.

From where one fully understands the underlying tendency to sensual lust, does one from there fully understand the underlying tendency to ignorance? Yes.

Or else, from where one fully understands the underlying tendency to ignorance, does one from there fully understand the underlying tendency to sensual lust?

In unpleasant feeling, in the fine-material sphere element, in the immaterial sphere element, from there one fully understands the underlying tendency to ignorance, but not from there does one fully understand the underlying tendency to sensual lust. In the sensual element, in the two feelings, from there one fully understands both the underlying tendency to ignorance and the underlying tendency to sensual lust.

210. From where one fully understands the underlying tendency to aversion, does one from there fully understand the underlying tendency to conceit? No.

Or else, from where one fully understands the underlying tendency to conceit, does one from there fully understand the underlying tendency to aversion? No.

From where one fully understands the underlying tendency to aversion, does one from there fully understand the underlying tendency to wrong view... etc... the underlying tendency to sceptical doubt? Yes.

Or else, from where one fully understands the underlying tendency to sceptical doubt, does one from there fully understand the underlying tendency to aversion?

In the sensual element, in the two feelings, in the fine-material sphere element, in the immaterial sphere element, from there one fully understands the underlying tendency to sceptical doubt, but not from there does one fully understand the underlying tendency to aversion. In unpleasant feeling, from there one fully understands both the underlying tendency to sceptical doubt and the underlying tendency to aversion.

From where one fully understands the underlying tendency to aversion, does one from there fully understand the underlying tendency to lust for existence? No.

Or else, from where one fully understands the underlying tendency to lust for existence, does one from there fully understand the underlying tendency to aversion? No.

From where one fully understands the underlying tendency to aversion, does one from there fully understand the underlying tendency to ignorance? Yes.

Or else, from where one fully understands the underlying tendency to ignorance, does one from there fully understand the underlying tendency to aversion?

In the sensual element, in the two feelings, in the fine-material sphere element, in the immaterial sphere element, from there one fully understands the underlying tendency to ignorance, but not from there does one fully understand the underlying tendency to aversion. In unpleasant feeling, from there one fully understands both the underlying tendency to ignorance and the underlying tendency to aversion.

211. From where one fully understands the underlying tendency to conceit, does one from there fully understand the underlying tendency to wrong view... etc... the underlying tendency to sceptical doubt? Yes.

Or else, from where one fully understands the underlying tendency to sceptical doubt, does one from there fully understand the underlying tendency to conceit?

In unpleasant feeling, from there one fully understands the underlying tendency to sceptical doubt, but not from there does one fully understand the underlying tendency to conceit. In the sensual element, in the two feelings, in the fine-material sphere element, in the immaterial sphere element, from there one fully understands both the underlying tendency to sceptical doubt and the underlying tendency to conceit.

From where one fully understands the underlying tendency to conceit, does one from there fully understand the underlying tendency to lust for existence?

In the sensual element, in the two feelings, from there one fully understands the underlying tendency to conceit, but not from there does one fully understand the underlying tendency to lust for existence. In the fine-material sphere element, in the immaterial sphere element, from there one fully understands both the underlying tendency to conceit and the underlying tendency to lust for existence.

Or else, from where one fully understands the underlying tendency to lust for existence, does one from there fully understand the underlying tendency to conceit? Yes.

From where one fully understands the underlying tendency to conceit, does one from there fully understand the underlying tendency to ignorance? Yes.

Or else, from where one fully understands the underlying tendency to ignorance, does one from there fully understand the underlying tendency to conceit?

In unpleasant feeling, from there one fully understands the underlying tendency to ignorance, but not from there does one fully understand the underlying tendency to conceit. In the sensual element, in the two feelings, in the fine-material sphere element, in the immaterial sphere element, from there one fully understands both the underlying tendency to ignorance and the underlying tendency to conceit.

212. From where one fully understands the underlying tendency to wrong view, does one from there fully understand the underlying tendency to sceptical doubt? Yes.

Or else, from where one fully understands the underlying tendency to sceptical doubt, does one from there fully understand the underlying tendency to wrong view? Yes.
Etc.

213. From where one fully understands the underlying tendency to sceptical doubt, does one from there fully understand the underlying tendency to lust for existence?

In the sensual element, in the three feelings, from there one fully understands the underlying tendency to sceptical doubt, but not from there does one fully understand the underlying tendency to lust for existence. In the fine-material sphere element, in the immaterial sphere element, from there one fully understands both the underlying tendency to sceptical doubt and the underlying tendency to lust for existence.

Or else, from where one fully understands the underlying tendency to lust for existence, does one from there fully understand the underlying tendency to sceptical doubt? Yes.

From where one fully understands the underlying tendency to sceptical doubt, does one from there fully understand the underlying tendency to ignorance? Yes.

Or else, from where one fully understands the underlying tendency to ignorance, does one from there fully understand the underlying tendency to sceptical doubt? Yes.

214. From where one fully understands the underlying tendency to lust for existence, does one from there fully understand the underlying tendency to ignorance? Yes.

Or else, from where one fully understands the underlying tendency to ignorance, does one from there fully understand the underlying tendency to lust for existence?

In the sensual element, in the three feelings, from there one fully understands the underlying tendency to ignorance, but not from there does one fully understand the underlying tendency to lust for existence. In the fine-material sphere element, in the immaterial sphere element, from there one fully understands both the underlying tendency to ignorance and the underlying tendency to lust for existence. (The One-Root Section)

215. From where one fully understands the underlying tendency to sensual lust and the underlying tendency to aversion, does one from there fully understand the underlying tendency to conceit? There is not.

Or else, from where one fully understands the underlying tendency to conceit, does one from there fully understand the underlying tendency to sensual lust and the underlying tendency to aversion?

In the fine-material sphere element, in the immaterial sphere element, from there one fully understands the underlying tendency to conceit, but not from there does one fully understand the underlying tendency to sensual lust and the underlying tendency to aversion. In the sensual element, in the two feelings, from there one fully understands both the underlying tendency to conceit and the underlying tendency to sensual lust, but not from there does one fully understand the underlying tendency to aversion.

From where one fully understands the underlying tendency to sensual lust and the underlying tendency to aversion, does one from there fully understand the underlying tendency to wrong view... etc... the underlying tendency to sceptical doubt? There is not.

Or else, from where one fully understands the underlying tendency to sceptical doubt, does one from there fully understand the underlying tendency to sensual lust and the underlying tendency to aversion?

In the fine-material sphere element, in the immaterial sphere element, from there one fully understands the underlying tendency to sceptical doubt, but not from there does one fully understand the underlying tendency to sensual lust and the underlying tendency to aversion. In the sensual element, in the two feelings, from there one fully understands both the underlying tendency to sceptical doubt and the underlying tendency to sensual lust, but not from there does one fully understand the underlying tendency to aversion. In unpleasant feeling, from there one fully understands both the underlying tendency to sceptical doubt and the underlying tendency to aversion, but not from there does one fully understand the underlying tendency to sensual lust.

From where one fully understands the underlying tendency to sensual lust and the underlying tendency to aversion, does one from there fully understand the underlying tendency to lust for existence? There is not.

Or else, from where one fully understands the underlying tendency to lust for existence, does one from there fully understand the underlying tendency to sensual lust and the underlying tendency to aversion? No.

From where one fully understands the underlying tendency to sensual lust and the underlying tendency to aversion, does one from there fully understand the underlying tendency to ignorance? There is not.

Or else, from where one fully understands the underlying tendency to ignorance, does one from there fully understand the underlying tendency to sensual lust and the underlying tendency to aversion?

In the fine-material sphere element, in the immaterial sphere element, from there one fully understands the underlying tendency to ignorance, but not from there does one fully understand the underlying tendency to sensual lust and the underlying tendency to aversion. In the sensual element, in the two feelings, from there one fully understands both the underlying tendency to ignorance and the underlying tendency to sensual lust, but not from there does one fully understand the underlying tendency to aversion. In unpleasant feeling, from there one fully understands both the underlying tendency to ignorance and the underlying tendency to aversion, but not from there does one fully understand the underlying tendency to sensual lust. (The dyad-based)

216. From where one fully understands the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit, does one from there fully understand the underlying tendency to wrong view... etc... the underlying tendency to sceptical doubt? There is not.

Or else, from where one fully understands the underlying tendency to sceptical doubt, does one from there fully understand the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit?

In the fine-material sphere element, in the immaterial sphere element, from there one fully understands both the underlying tendency to sceptical doubt and the underlying tendency to conceit, but not from there does one fully understand the underlying tendency to sensual lust and the underlying tendency to aversion. In the sensual element, in the two feelings, from there one fully understands the underlying tendency to sceptical doubt and the underlying tendency to sensual lust and the underlying tendency to conceit, but not from there does one fully understand the underlying tendency to aversion. In unpleasant feeling, from there one fully understands both the underlying tendency to sceptical doubt and the underlying tendency to aversion, but not from there does one fully understand the underlying tendency to sensual lust and the underlying tendency to conceit.

From where one fully understands the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit, does one from there fully understand the underlying tendency to lust for existence? There is not.

Or else, from where one fully understands the underlying tendency to lust for existence, does one from there fully understand the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit?

In the fine-material sphere element, in the immaterial sphere element, from there one fully understands both the underlying tendency to lust for existence and the underlying tendency to conceit, but not from there does one fully understand the underlying tendency to sensual lust and the underlying tendency to aversion.

From where one fully understands the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit, does one from there fully understand the underlying tendency to ignorance? There is not.

Or else, from where one fully understands the underlying tendency to ignorance, does one from there fully understand the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit?

In the fine-material sphere element, in the immaterial sphere element, from there one fully understands both the underlying tendency to ignorance and the underlying tendency to conceit, but not from there does one fully understand the underlying tendency to sensual lust and the underlying tendency to aversion. In the sensual element, in the two feelings, from there one fully understands the underlying tendency to ignorance and the underlying tendency to sensual lust and the underlying tendency to conceit, but not from there does one fully understand the underlying tendency to aversion. In unpleasant feeling, from there one fully understands both the underlying tendency to ignorance and the underlying tendency to aversion, but not from there does one fully understand the underlying tendency to sensual lust and the underlying tendency to conceit. (The triad-based)

217. From where one fully understands the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view, does one from there fully understand the underlying tendency to sceptical doubt? There is not.

Or else, from where one fully understands the underlying tendency to sceptical doubt, does one from there fully understand the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view?

In the fine-material sphere element, in the immaterial sphere element, from there one fully understands the underlying tendency to sceptical doubt and the underlying tendency to conceit and the underlying tendency to wrong view, but not from there does one fully understand the underlying tendency to sensual lust and the underlying tendency to aversion. In the sensual element, in the two feelings, from there one fully understands the underlying tendency to sceptical doubt and the underlying tendency to sensual lust and the underlying tendency to conceit and the underlying tendency to wrong view, but not from there does one fully understand the underlying tendency to aversion. In unpleasant feeling, from there one fully understands the underlying tendency to sceptical doubt and the underlying tendency to aversion and the underlying tendency to wrong view, but not from there does one fully understand the underlying tendency to sensual lust and the underlying tendency to conceit, etc. (The tetrad-based.)

218. From where one fully understands the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt, does one from there fully understand the underlying tendency to lust for existence? There is not.

Or else, from where one fully understands the underlying tendency to lust for existence, does one from there fully understand the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt?

In the fine-material sphere element, in the immaterial sphere element, from there one fully understands the underlying tendency to lust for existence and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt, but not from there does one fully understand the underlying tendency to sensual lust and the underlying tendency to aversion.

From where one fully understands the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt, does one from there fully understand the underlying tendency to ignorance? There is not.

Or else, from where one fully understands the underlying tendency to ignorance, does one from there fully understand the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the

underlying tendency to wrong view and the underlying tendency to sceptical doubt?

In the fine-material sphere element, in the immaterial sphere element, from there one fully understands the underlying tendency to ignorance and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt, but not from there does one fully understand the underlying tendency to sensual lust and the underlying tendency to aversion. In the sensual element, in the two feelings, from there one fully understands the underlying tendency to ignorance and the underlying tendency to sensual lust and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt, but not from there does one fully understand the underlying tendency to aversion. In unpleasant feeling, from there one fully understands the underlying tendency to ignorance and the underlying tendency to aversion and the underlying tendency to wrong view and the underlying tendency to sceptical doubt, but not from there does one fully understand the underlying tendency to sensual lust and the underlying tendency to conceit. (The Pentad as Root)

219. From where one fully understands the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt and the underlying tendency to lust for existence, does one from there fully understand the underlying tendency to ignorance? There is not.

Or else, from where one fully understands the underlying tendency to ignorance, does one from there fully understand the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt and the underlying tendency to lust for existence?

In the fine-material sphere element, in the immaterial sphere element, from there one fully understands the underlying tendency to ignorance and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt and the underlying tendency to lust for existence, but not from there does one fully understand the underlying tendency to sensual lust and the underlying tendency to aversion. In the sensual element, in the two feelings, from there one fully understands the underlying tendency to ignorance and the underlying tendency to sensual lust and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt, but not from there does one fully understand the underlying tendency to aversion and the underlying tendency to lust for existence. In unpleasant feeling, from there one fully understands the underlying tendency to ignorance and the underlying tendency to aversion and the underlying tendency to wrong view and the underlying tendency to sceptical doubt, but not from there does one fully understand the underlying tendency to sensual lust and the underlying tendency to conceit and the underlying tendency to lust for existence. (The Sixfold Root)

Conformity - Person - Place

220. Whoever from where fully understands the underlying tendency to sensual lust, does he from there fully understand the underlying tendency to aversion? No.

Or else, whoever from where fully understands the underlying tendency to aversion, does he from there fully understand the underlying tendency to sensual lust? No.

Whoever from where fully understands the underlying tendency to sensual lust, does he from there fully understand the underlying tendency to conceit?

He fully understands the co-existent.

Or else, whoever from where fully understands the underlying tendency to conceit, does he from there fully understand the underlying tendency to sensual lust? No.

Whoever from where fully understands the underlying tendency to sensual lust, does he from there fully understand the underlying tendency to wrong view... etc... the underlying tendency to sceptical doubt? No.

Or else, whoever from where fully understands the underlying tendency to sceptical doubt, does he from there fully understand the underlying tendency to sensual lust?

The eighth-path-attainer in unpleasant feeling, in the fine-material sphere element, in the immaterial sphere element, he from there fully understands the underlying tendency to sceptical doubt, but he does not from there fully understand the underlying tendency to sensual lust. That same person in the sensual element, in the two feelings, he from there fully understands the underlying tendency to sceptical doubt; he fully understands the underlying tendency to sensual lust as co-existent.

Whoever from where fully understands the underlying tendency to sensual lust, does he from there fully understand the underlying tendency to lust for existence? No.

Or else, whoever from where fully understands the underlying tendency to lust for existence, does he from there fully understand the underlying tendency to sensual lust? No.

Whoever from where fully understands the underlying tendency to sensual lust, does he from there fully understand the underlying tendency to ignorance?

He fully understands the co-existent.

Or else, whoever from where fully understands the underlying tendency to ignorance, does he from there fully understand the underlying tendency to sensual lust? No.

221. Whoever from where fully understands the underlying tendency to aversion, does he from there fully understand the underlying tendency to conceit? No.

Or else, whoever from where fully understands the underlying tendency to conceit, does he from there fully understand the underlying tendency to aversion? No.

Whoever from where fully understands the underlying tendency to aversion, does he from there fully understand the underlying tendency to wrong view... etc. the underlying tendency to sceptical doubt? No.

Or else, whoever from where fully understands the underlying tendency to sceptical doubt, does he from there fully understand the underlying tendency to aversion?

The eighth-path-attainer in the sensual element, in the two feelings, in the fine-material sphere element, in the immaterial sphere element, he from there fully understands the underlying tendency to sceptical doubt, but he does not from there fully understand the underlying tendency to aversion. That same person in unpleasant feeling, he from there fully understands the underlying tendency to sceptical doubt; he fully understands the underlying tendency to aversion as co-existent.

Whoever from where fully understands the underlying tendency to aversion, does he from there fully understand the underlying tendency to lust for existence? No.

Or else, whoever from where fully understands the underlying tendency to lust for existence, does he from there fully understand the underlying tendency to aversion? No.

Whoever from where fully understands the underlying tendency to aversion, does he from there fully understand the underlying tendency to ignorance?

He fully understands the co-existent.

Or else, whoever from where fully understands the underlying tendency to ignorance, does he from there fully understand the underlying tendency to aversion? No.

222. Whoever from where fully understands the underlying tendency to conceit, does he from there fully understand the underlying tendency to wrong view... etc. the underlying tendency to sceptical doubt? No.

Or else, whoever from where fully understands the underlying tendency to sceptical doubt, does he from there fully understand the underlying tendency to conceit?

The eighth-path-attainer in unpleasant feeling, he from there fully understands the underlying tendency to sceptical doubt, but he does not from there fully understand the underlying tendency to conceit. That same person in the sensual element, in the two feelings, in the fine-material sphere element, in the immaterial sphere element, he from there fully understands the underlying tendency to sceptical doubt; he fully understands the underlying tendency to conceit as co-existent.

Whoever from where fully understands the underlying tendency to conceit, does he from there fully understand the underlying tendency to lust for existence?

The possessor of the highest path in the sensual element, in the two feelings, he from there fully understands the underlying tendency to conceit, but he does not from there fully understand the underlying tendency to lust for existence. That same person in the fine-material sphere element, in the immaterial sphere element, he from there fully understands both the underlying tendency to conceit and the underlying tendency to lust for existence.

Or else, whoever from where fully understands the underlying tendency to lust for existence, does he from there fully understand the underlying tendency to conceit? Yes.

Whoever from where fully understands the underlying tendency to conceit, does he from there fully understand the underlying tendency to ignorance? Yes.

Or else, whoever from where fully understands the underlying tendency to ignorance, does he from there fully understand the underlying tendency to conceit?

The possessor of the highest path in unpleasant feeling, he from there fully understands the underlying tendency to ignorance, but he does not from there fully understand the underlying tendency to conceit. That same person in the sensual element, in the two feelings, in the fine-material sphere element, in the immaterial sphere element, he from there fully understands both the underlying tendency to ignorance and the underlying tendency to conceit.

223. Whoever from where fully understands the underlying tendency to wrong view, does he from there fully understand the underlying tendency to sceptical doubt? Yes.

Or else, whoever from where fully understands the underlying tendency to sceptical doubt, does he from there fully understand the underlying tendency to wrong view? Yes. Etc.

224. Whoever from where fully understands the underlying tendency to sceptical doubt, does he from there fully understand the underlying tendency to lust for existence?

The eighth-path-attainer in the sensual element, in the three feelings, he from there fully understands the underlying tendency to sceptical doubt, but he does not from there fully understand the underlying tendency to lust for existence. That same person in the fine-material sphere element, in the immaterial sphere element, he from there fully understands the underlying tendency to sceptical doubt; he fully understands the underlying tendency to lust for existence as co-existent.

Or else, whoever from where fully understands the underlying tendency to lust for existence, does he from there fully understand the underlying tendency to sceptical doubt? No.

Whoever from where fully understands the underlying tendency to sceptical doubt, does he from there fully understand the underlying tendency to ignorance?

He fully understands the co-existent.

Or else, whoever from where fully understands the underlying tendency to ignorance, does he from there fully understand the underlying tendency to sceptical doubt? No.

225. Whoever from where fully understands the underlying tendency to lust for existence, does he from there fully understand the underlying tendency to ignorance? Yes.

Or else, whoever from where fully understands the underlying tendency to ignorance, does he from there fully understand the underlying tendency to lust for existence?

The possessor of the highest path in the sensual element, in the three feelings, he from there fully understands the underlying tendency to ignorance, but he does not from there fully understand the underlying tendency to lust for existence. That same person in the fine-material sphere element, in the immaterial sphere element, he from there fully understands both the underlying tendency to ignorance and the underlying tendency to lust for existence. (The One-Root Section)

226. Whoever from where fully understands the underlying tendency to sensual lust and the underlying tendency to aversion, does he from there fully understand the underlying tendency to conceit? There is not.

Or else, whoever from where fully understands the underlying tendency to conceit, does he from there fully understand the underlying tendency to sensual lust and the underlying tendency to aversion? No.

Whoever from where fully understands the underlying tendency to sensual lust and the underlying tendency to aversion, does he from there fully understand the underlying tendency to wrong view... etc... the underlying tendency to sceptical doubt? There is not.

Or else, whoever from where fully understands the underlying tendency to sceptical doubt, does he from there fully understand the underlying tendency to sensual lust and the underlying tendency to aversion?

The eighth-path-attainer in the fine-material sphere element, in the immaterial sphere element, he from there fully understands the underlying tendency to sceptical doubt, but he does not from there fully understand the underlying tendency to sensual lust and the underlying tendency to aversion. That same person in the sensual element, in the two feelings, he from there fully understands the underlying tendency to sceptical doubt and fully understands the underlying tendency to sensual lust as co-existent, but he does not from there fully understand the underlying tendency to aversion. That same person in unpleasant feeling, he from there fully understands the underlying tendency to sceptical doubt and fully understands the underlying tendency to aversion as co-existent, but he does not from there fully understand the underlying tendency to sensual lust.

Whoever from where fully understands the underlying tendency to sensual lust and the underlying tendency to aversion, does he from there fully understand the underlying tendency to lust for existence? There is not.

Or else, whoever from where fully understands the underlying tendency to lust for existence, does he from there fully understand the underlying tendency to sensual lust and the underlying tendency to aversion? No.

Whoever from where fully understands the underlying tendency to sensual lust and the underlying tendency to aversion, does he from there fully understand the underlying tendency to ignorance? There is not.

Or else, whoever from where fully understands the underlying tendency to ignorance, does he from there fully understand the underlying tendency to sensual lust and the underlying tendency to aversion? No. (The dyad-based)

227. Whoever from where fully understands the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit, does he from there fully understand the underlying tendency to wrong view... etc... the underlying tendency to sceptical doubt? There is not.

Or else, whoever from where fully understands the underlying tendency to sceptical doubt, does he from there fully understand the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit?

The eighth-path-attainer in the fine-material sphere element, in the immaterial sphere element, he from there fully understands the underlying tendency to sceptical doubt and fully understands the underlying tendency to conceit as co-existent, but he does not from there fully understand the underlying tendency to sensual lust and the underlying tendency to aversion. That same person in the sensual element, in the two feelings, he from there fully understands the underlying tendency to sceptical doubt and fully understands the underlying tendency to sensual lust and the underlying tendency to conceit as co-existent, but he does not from there fully understand the underlying tendency to aversion. That same person in unpleasant feeling, he from there fully understands the underlying tendency to sceptical doubt and fully understands the underlying tendency to aversion as co-existent, but he does not from there fully understand the underlying tendency to sensual lust and the underlying tendency to conceit.

Whoever from where fully understands the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit, does he from there fully understand the underlying tendency to lust for existence? There is not.

Or else, whoever from where fully understands the underlying tendency to lust for existence, does he from there fully understand the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit?

He fully understands the underlying tendency to conceit.

Whoever from where fully understands the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit, does he from there fully understand the underlying tendency to ignorance? There is not.

Or else, whoever from where fully understands the underlying tendency to ignorance, does he from there fully understand the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit?

The possessor of the highest path in unpleasant feeling, he from there fully understands the underlying tendency to ignorance, but he does not from there fully understand the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit. That same person in the sensual element, in the two feelings, in the fine-material sphere element, in the immaterial sphere element, he from there fully understands both the underlying tendency to ignorance and the underlying tendency to conceit, but he does not from there fully understand the underlying tendency to sensual lust and the underlying tendency to aversion. (The triad-based)

228. Whoever from where fully understands the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view, does he from there fully understand the underlying tendency to sceptical doubt? There is not.

Or else, whoever from where fully understands the underlying tendency to sceptical doubt, does he from there fully understand the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view?

The eighth-path-attainer in the fine-material sphere element, in the immaterial sphere element, he from there fully understands the underlying tendency to sceptical doubt and the underlying tendency to wrong view; he fully understands the underlying tendency to conceit as co-existent, but he does not from there fully understand the underlying tendency to sensual lust and the underlying tendency to aversion. That same person in the sensual element, in the two feelings, he from there fully understands the underlying tendency to sceptical doubt and the underlying tendency to wrong view; he fully understands the underlying tendency to sensual lust and the underlying tendency to conceit as co-existent, but he does not from there fully understand the underlying tendency to aversion. That same person in unpleasant feeling, he from there fully understands the underlying tendency to sceptical doubt and the underlying tendency to wrong view; he fully understands the underlying tendency to aversion as co-existent, but he does not from there fully understand the underlying tendency to sensual lust and the underlying tendency to conceit, etc. (The tetrad-based.)

229. Whoever from where fully understands the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt, does he from there fully understand the underlying tendency to lust for existence? There is not.

Or else, whoever from where fully understands the underlying tendency to lust for existence, does he from there fully understand the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt?

He fully understands the underlying tendency to conceit.

Whoever from where fully understands the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt, does he from there fully understand the underlying tendency to ignorance? There is not.

Or else, whoever from where fully understands the underlying tendency to ignorance, does he from there fully understand the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt?

The possessor of the highest path in unpleasant feeling, he from there fully understands the underlying tendency to ignorance, but he does not from there fully understand the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt. That same person in the

sensual element, in the two feelings, in the fine-material sphere element, in the immaterial sphere element, he from there fully understands both the underlying tendency to ignorance and the underlying tendency to conceit, but he does not from there fully understand the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to wrong view and the underlying tendency to sceptical doubt. (The Pentad as Root)

230. Whoever from where fully understands the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt and the underlying tendency to lust for existence, does he from there fully understand the underlying tendency to ignorance? There is not.

Or else, whoever from where fully understands the underlying tendency to ignorance, does he from there fully understand the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt and the underlying tendency to lust for existence?

The possessor of the highest path in unpleasant feeling, he from there fully understands the underlying tendency to ignorance, but he does not from there fully understand the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt and the underlying tendency to lust for existence. That same person in the sensual element, in the two feelings, he from there fully understands both the underlying tendency to ignorance and the underlying tendency to conceit, but he does not from there fully understand the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to wrong view and the underlying tendency to sceptical doubt and the underlying tendency to lust for existence. That same person in the fine-material sphere element, in the immaterial sphere element, he from there fully understands the underlying tendency to ignorance and the underlying tendency to conceit and the underlying tendency to lust for existence, but he does not from there fully understand the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to wrong view and the underlying tendency to sceptical doubt. (The Sixfold Root)

In the Section on Full Understanding, in forward order.

4. The Section on Full Understanding

Reverse Person

231. Whoever does not fully understand the underlying tendency to sensual lust, does he not fully understand the underlying tendency to aversion? Yes.

Or else, whoever does not fully understand the underlying tendency to aversion, does he not fully understand the underlying tendency to sensual lust? Yes.

Whoever does not fully understand the underlying tendency to sensual lust, does he not fully understand the underlying tendency to conceit?

The possessor of the highest path does not fully understand the underlying tendency to sensual lust, but it is not that he does not fully understand the underlying tendency to conceit. Setting aside the two possessors of the path, the remaining persons do not fully understand the underlying tendency to sensual lust and do not fully understand the underlying tendency to conceit.

Or else, whoever does not fully understand the underlying tendency to conceit, does he not fully understand the underlying tendency to sensual lust?

The possessor of the path of non-returning does not fully understand the underlying tendency to conceit, but it is not that he does not fully understand the underlying tendency to sensual lust. Setting aside the two possessors of the path, the remaining persons do not fully understand the underlying tendency to conceit and do not fully understand the underlying tendency to sensual lust.

Whoever does not fully understand the underlying tendency to sensual lust, does he not fully understand the underlying tendency to wrong view... etc. does he not fully understand the underlying tendency to sceptical doubt?

The eighth-path-attainer does not fully understand the underlying tendency to sensual lust, but it is not that he does not fully understand the underlying tendency to sceptical doubt. Setting aside the possessor of the path of non-returning and the eighth-path-attainer, the remaining persons do not fully understand the underlying tendency to sensual lust and do not fully understand the underlying tendency to sceptical doubt.

Or else, whoever does not fully understand the underlying tendency to sceptical doubt, does he not fully understand the underlying tendency to sensual lust?

The possessor of the path of non-returning does not fully understand the underlying tendency to sceptical doubt, but it is not that he does not fully understand the underlying tendency to sensual lust. Setting aside the possessor of the path of non-returning and the eighth-path-attainer, the remaining persons do not fully understand the underlying tendency to sceptical doubt and do not fully understand the underlying tendency to sensual lust.

Whoever does not fully understand the underlying tendency to sensual lust, does he not fully understand the underlying tendency to lust for existence... etc. does he not fully understand the underlying tendency to ignorance?

The possessor of the highest path does not fully understand the underlying tendency to sensual lust, but it is not that he does not fully understand the underlying tendency to ignorance. Setting aside the two possessors of the path, the remaining persons do not fully understand the underlying tendency to sensual lust and do not fully understand the underlying tendency to ignorance.

Or else, whoever does not fully understand the underlying tendency to ignorance, does he not fully understand the underlying tendency to sensual lust?

The possessor of the path of non-returning does not fully understand the underlying tendency to ignorance, but it is not that he does not fully understand the underlying tendency to sensual lust. Setting aside the two possessors of the path, the remaining

persons do not fully understand the underlying tendency to ignorance and do not fully understand the underlying tendency to sensual lust.

232. Whoever does not fully understand the underlying tendency to aversion, does he not fully understand the underlying tendency to conceit?

The possessor of the highest path does not fully understand the underlying tendency to aversion, but it is not that he does not fully understand the underlying tendency to conceit. Setting aside the two possessors of the path, the remaining persons do not fully understand the underlying tendency to aversion and do not fully understand the underlying tendency to conceit.

Or else, whoever does not fully understand the underlying tendency to conceit, does he not fully understand the underlying tendency to aversion?

The possessor of the path of non-returning does not fully understand the underlying tendency to conceit, but it is not that he does not fully understand the underlying tendency to aversion. Setting aside the two possessors of the path, the remaining persons do not fully understand the underlying tendency to conceit and do not fully understand the underlying tendency to aversion.

Whoever does not fully understand the underlying tendency to aversion, does he not fully understand the underlying tendency to wrong view... etc. does he not fully understand the underlying tendency to sceptical doubt?

The eighth-path-attainer does not fully understand the underlying tendency to aversion, but it is not that he does not fully understand the underlying tendency to sceptical doubt. Setting aside the possessor of the path of non-returning and the eighth-path-attainer, the remaining persons do not fully understand the underlying tendency to aversion and do not fully understand the underlying tendency to sceptical doubt.

Or else, whoever does not fully understand the underlying tendency to sceptical doubt, does he not fully understand the underlying tendency to aversion?

The possessor of the path of non-returning does not fully understand the underlying tendency to sceptical doubt, but it is not that he does not fully understand the underlying tendency to aversion. Setting aside the possessor of the path of non-returning and the eighth-path-attainer, the remaining persons do not fully understand the underlying tendency to sceptical doubt and do not fully understand the underlying tendency to aversion.

Whoever does not fully understand the underlying tendency to aversion, does he not fully understand the underlying tendency to lust for existence... etc. does he not fully understand the underlying tendency to ignorance?

The possessor of the highest path does not fully understand the underlying tendency to aversion, but it is not that he does not fully understand the underlying tendency to ignorance. Setting aside the two possessors of the path, the remaining persons do not fully understand the underlying tendency to aversion and do not fully understand the underlying tendency to ignorance.

Or else, whoever does not fully understand the underlying tendency to ignorance, does he not fully understand the underlying tendency to aversion?

The possessor of the path of non-returning does not fully understand the underlying tendency to ignorance, but it is not that he does not fully understand the underlying tendency to aversion. Setting aside the two possessors of the path, the remaining persons do not fully understand the underlying tendency to ignorance and do not fully understand the underlying tendency to aversion.

233. Whoever does not fully understand the underlying tendency to conceit, does he not fully understand the underlying tendency to wrong view... etc. does he not fully understand the underlying tendency to sceptical doubt?

The eighth-path-attainer does not fully understand the underlying tendency to conceit, but it is not that he does not fully understand the underlying tendency to sceptical doubt. Setting aside the possessor of the highest path and the eighth-path-attainer, the remaining persons do not fully understand the underlying tendency to conceit and do not fully understand the underlying tendency to sceptical doubt.

Or else, whoever does not fully understand the underlying tendency to sceptical doubt, does he not fully understand the underlying tendency to conceit?

The possessor of the highest path does not fully understand the underlying tendency to sceptical doubt, but it is not that he does not fully understand the underlying tendency to conceit. Setting aside the possessor of the highest path and the eighth-path-attainer, the remaining persons do not fully understand the underlying tendency to sceptical doubt and do not fully understand the underlying tendency to conceit.

Whoever does not fully understand the underlying tendency to conceit, does he not fully understand the underlying tendency to lust for existence... etc. does he not fully understand the underlying tendency to ignorance? Yes.

Or else, whoever does not fully understand the underlying tendency to ignorance, does he not fully understand the underlying tendency to conceit? Yes.

234. Whoever does not fully understand the underlying tendency to wrong view, does he not fully understand the underlying tendency to sceptical doubt? Yes.

Or else, whoever does not fully understand the underlying tendency to sceptical doubt, does he not fully understand the underlying tendency to wrong view? Yes. Etc.

235. Whoever does not fully understand the underlying tendency to sceptical doubt, does he not fully understand the underlying tendency to lust for existence... etc... does he not fully understand the underlying tendency to ignorance?

The possessor of the highest path does not fully understand the underlying tendency to sceptical doubt, but it is not that he does not fully understand the underlying tendency to ignorance. Setting aside the possessor of the highest path and the eighth-path-attainer, the remaining persons do not fully understand the underlying tendency to sceptical doubt and do not fully understand the underlying tendency to ignorance.

Or else, whoever does not fully understand the underlying tendency to ignorance, does he not fully understand the underlying tendency to sceptical doubt?

The eighth-path-attainer does not fully understand the underlying tendency to ignorance, but it is not that he does not fully understand the underlying tendency to sceptical doubt. Setting aside the possessor of the highest path and the eighth-path-attainer, the remaining persons do not fully understand the underlying tendency to ignorance and do not fully understand the underlying tendency to sceptical doubt.

236. Whoever does not fully understand the underlying tendency to lust for existence, does he not fully understand the underlying tendency to ignorance? Yes.

Or else, whoever does not fully understand the underlying tendency to ignorance, does he not fully understand the underlying tendency to lust for existence? Yes. (The One-Root Section)

237. Whoever does not fully understand the underlying tendency to sensual lust and the underlying tendency to aversion, does he not fully understand the underlying tendency to conceit?

The possessor of the highest path does not fully understand the underlying tendency to sensual lust and the underlying tendency to aversion, but it is not that he does not fully understand the underlying tendency to conceit. Setting aside the two possessors of the path, the remaining persons do not fully understand the underlying tendency to sensual lust and the underlying tendency to aversion and do not fully understand the underlying tendency to conceit.

Or else, whoever does not fully understand the underlying tendency to conceit, does he not fully understand the underlying tendency to sensual lust and the underlying tendency to aversion?

The possessor of the path of non-returning does not fully understand the underlying tendency to conceit, but it is not that he does not fully understand the underlying tendency to sensual lust and the underlying tendency to aversion. Setting aside the two possessors of the path, the remaining persons do not fully understand the underlying tendency to conceit and do not fully understand the underlying tendency to sensual lust and the underlying tendency to aversion.

Whoever does not fully understand the underlying tendency to sensual lust and the underlying tendency to aversion, does he not fully understand the underlying tendency to wrong view... etc. does he not fully understand the underlying tendency to sceptical doubt?

The eighth-path-attainer does not fully understand the underlying tendency to sensual lust and the underlying tendency to aversion, but it is not that he does not fully understand the underlying tendency to sceptical doubt. Setting aside the possessor of the path of non-returning and the eighth-path-attainer, the remaining persons do not fully understand the underlying tendency to sensual lust and the underlying tendency to aversion and do not fully understand the underlying tendency to sceptical doubt.

Or else, whoever does not fully understand the underlying tendency to sceptical doubt, does he not fully understand the underlying tendency to sensual lust and the underlying tendency to aversion?

The possessor of the path of non-returning does not fully understand the underlying tendency to sceptical doubt, but it is not that he does not fully understand the underlying tendency to sensual lust and the underlying tendency to aversion. Setting aside the possessor of the path of non-returning and the eighth-path-attainer, the remaining persons do not fully understand the underlying tendency to sceptical doubt and do not fully understand the underlying tendency to sensual lust and the underlying tendency to aversion.

Whoever does not fully understand the underlying tendency to sensual lust and the underlying tendency to aversion, does he not fully understand the underlying tendency to lust for existence... etc. does he not fully understand the underlying tendency to ignorance?

The possessor of the highest path does not fully understand the underlying tendency to sensual lust and the underlying tendency to aversion, but it is not that he does not fully understand the underlying tendency to ignorance. Setting aside the two possessors of the path, the remaining persons do not fully understand the underlying tendency to sensual lust and the underlying tendency to aversion and do not fully understand the underlying tendency to ignorance.

Or else, whoever does not fully understand the underlying tendency to ignorance, does he not fully understand the underlying tendency to sensual lust and the underlying tendency to aversion?

The possessor of the path of non-returning does not fully understand the underlying tendency to ignorance, but it is not that he does not fully understand the underlying tendency to sensual lust and the underlying tendency to aversion. Setting aside the two possessors of the path, the remaining persons do not fully understand the underlying tendency to ignorance and do not fully understand the underlying tendency to sensual lust and the underlying tendency to aversion. (The dyad-based)

238. Whoever does not fully understand the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit, does he not fully understand the underlying tendency to wrong view... etc. does he not fully understand the underlying tendency to sceptical doubt?

The eighth-path-attainer does not fully understand the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit, but it is not that he does not fully understand the underlying tendency to sceptical doubt. Setting aside the two possessors of the path and the eighth-path-attainer, the remaining persons do not fully understand the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and do not fully understand the underlying tendency to sceptical doubt.

Or else, whoever does not fully understand the underlying tendency to sceptical doubt, does he not fully understand the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit?

The possessor of the path of non-returning does not fully understand the underlying tendency to sceptical doubt and the underlying tendency to conceit, but it is not that he does not fully understand the underlying tendency to sensual lust and the underlying tendency to aversion. The possessor of the highest path does not fully understand the underlying tendency to sceptical doubt and the underlying tendency to sensual lust and the underlying tendency to aversion, but it is not that he does not fully understand the underlying tendency to conceit. Setting aside the two possessors of the path and the eighth-path-attainer, the remaining persons do not fully understand the underlying tendency to sceptical doubt and do not fully understand the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit.

Whoever does not fully understand the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit, does he not fully understand the underlying tendency to lust for existence... etc. does he not fully understand the underlying tendency to ignorance? Yes.

Or else, whoever does not fully understand the underlying tendency to ignorance, does he not fully understand the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit?

The possessor of the path of non-returning does not fully understand the underlying tendency to ignorance and the underlying tendency to conceit, but it is not that he does not fully understand the underlying tendency to sensual lust and the underlying tendency to aversion. Setting aside the two possessors of the path, the remaining persons do not fully understand the underlying tendency to ignorance and do not fully understand the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit. (The triad-based)

239. Whoever does not fully understand the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view, does he not fully understand the underlying tendency to sceptical doubt? Yes.

Or else, whoever does not fully understand the underlying tendency to sceptical doubt, does he not fully understand the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view?

The possessor of the path of non-returning does not fully understand the underlying tendency to sceptical doubt and the underlying tendency to conceit and the underlying tendency to wrong view, but it is not that he does not fully understand the underlying tendency to sensual lust and the underlying tendency to aversion. The possessor of the highest path does not fully understand the underlying tendency to sceptical doubt and the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to wrong view, but it is not that he does not fully understand the underlying tendency to conceit. Setting aside the two possessors of the path and the eighth-path-attainer, the remaining persons do not fully understand the underlying tendency to sceptical doubt and do not fully understand the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to

wrong view, etc. (The tetrad-based.)

240. Whoever does not fully understand the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt, does he not fully understand the underlying tendency to lust for existence... etc... does he not fully understand the underlying tendency to ignorance? Yes.

Or else, whoever does not fully understand the underlying tendency to ignorance, does he not fully understand the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt?

The eighth-path-attainer does not fully understand the underlying tendency to ignorance and the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit, but it is not that he does not fully understand the underlying tendency to wrong view and the underlying tendency to sceptical doubt. The possessor of the path of non-returning does not fully understand the underlying tendency to ignorance and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt, but it is not that he does not fully understand the underlying tendency to sensual lust and the underlying tendency to aversion. Setting aside the two possessors of the path and the eighth-path-attainer, the remaining persons do not fully understand the underlying tendency to ignorance and do not fully understand the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt. (The Pentad as Root)

241. Whoever does not fully understand the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt and the underlying tendency to lust for existence, does he not fully understand the underlying tendency to ignorance? Yes.

Or else, whoever does not fully understand the underlying tendency to ignorance, does he not fully understand the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt and the underlying tendency to lust for existence?

The eighth-path-attainer does not fully understand the underlying tendency to ignorance and the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to lust for existence, but it is not that he does not fully understand the underlying tendency to wrong view and the underlying tendency to sceptical doubt. The possessor of the path of non-returning does not fully understand the underlying tendency to ignorance and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt and the underlying tendency to lust for existence, but it is not that he does not fully understand the underlying tendency to sensual lust and the underlying tendency to

aversion. Setting aside the two possessors of the path and the eighth-path-attainer, the remaining persons do not fully understand the underlying tendency to ignorance and do not fully understand the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt and the underlying tendency to lust for existence. (The Sixfold Root)

Reverse Place

242. From where one does not fully understand the underlying tendency to sensual lust, does one from there not fully understand the underlying tendency to aversion?

In unpleasant feeling, from there one does not fully understand the underlying tendency to sensual lust, but it is not that from there one does not fully understand the underlying tendency to aversion. In the fine-material sphere element, in the immaterial sphere element, in what is not included, from there one does not fully understand the underlying tendency to sensual lust and does not fully understand the underlying tendency to aversion.

Or else, from where one does not fully understand the underlying tendency to aversion, does one from there not fully understand the underlying tendency to sensual lust?

In the sensual element, in the two feelings, from there one does not fully understand the underlying tendency to aversion, but it is not that from there one does not fully understand the underlying tendency to sensual lust. In the fine-material sphere element, in the immaterial sphere element, in what is not included, from there one does not fully understand the underlying tendency to aversion and does not fully understand the underlying tendency to sensual lust.

From where one does not fully understand the underlying tendency to sensual lust, does one from there not fully understand the underlying tendency to conceit?

In the fine-material sphere element, in the immaterial sphere element, from there one does not fully understand the underlying tendency to sensual lust, but it is not that from there one does not fully understand the underlying tendency to conceit. In unpleasant feeling, in what is not included, from there one does not fully understand the underlying tendency to sensual lust and does not fully understand the underlying tendency to conceit.

Or else, from where one does not fully understand the underlying tendency to conceit, does one from there not fully understand the underlying tendency to sensual lust? Yes.

From where one does not fully understand the underlying tendency to sensual lust, does one from there not fully understand the underlying tendency to wrong view... etc... does he not fully understand the underlying tendency to sceptical doubt?

In unpleasant feeling, in the fine-material sphere element, in the immaterial sphere element, from there one does not fully understand the underlying tendency to sensual lust, but it is not that from there one does not fully understand the underlying tendency to sceptical doubt. In what is not included, from there one does not fully understand the underlying tendency to sensual lust and does not fully understand the

underlying tendency to sceptical doubt.

Or else, from where one does not fully understand the underlying tendency to sceptical doubt, does one from there not fully understand the underlying tendency to sensual lust? Yes.

From where one does not fully understand the underlying tendency to sensual lust, does one from there not fully understand the underlying tendency to lust for existence?

In the fine-material sphere element, in the immaterial sphere element, from there one does not fully understand the underlying tendency to sensual lust, but it is not that from there one does not fully understand the underlying tendency to lust for existence. In unpleasant feeling, in what is not included, from there one does not fully understand the underlying tendency to sensual lust and does not fully understand the underlying tendency to lust for existence.

Or else, from where one does not fully understand the underlying tendency to lust for existence, does one from there not fully understand the underlying tendency to sensual lust?

In the sensual element, in the two feelings, from there one does not fully understand the underlying tendency to lust for existence, but it is not that from there one does not fully understand the underlying tendency to sensual lust. In unpleasant feeling, in what is not included, from there one does not fully understand the underlying tendency to lust for existence and does not fully understand the underlying tendency to sensual lust.

From where one does not fully understand the underlying tendency to sensual lust, does one from there not fully understand the underlying tendency to ignorance?

In unpleasant feeling, in the fine-material sphere element, in the immaterial sphere element, from there one does not fully understand the underlying tendency to sensual lust, but it is not that from there one does not fully understand the underlying tendency to ignorance. In what is not included, from there one does not fully understand the underlying tendency to sensual lust and does not fully understand the underlying tendency to ignorance.

Or else, from where one does not fully understand the underlying tendency to ignorance, does one from there not fully understand the underlying tendency to sensual lust? Yes.

243. From where one does not fully understand the underlying tendency to aversion, does one from there fully understand the underlying tendency to conceit?

In the sensual element, in the two feelings, in the fine-material sphere element, in the immaterial sphere element, from there one does not fully understand the underlying tendency to aversion, but it is not that from there one does not fully understand the underlying tendency to conceit. In what is not included, from there one does not fully understand the underlying tendency to aversion and does not fully understand the underlying tendency to conceit.

Or else, from where one does not fully understand the underlying tendency to conceit, does one from there not fully understand the underlying tendency to aversion?

In unpleasant feeling, from there one does not fully understand the underlying tendency to conceit, but it is not that from there one does not fully understand the underlying tendency to aversion. In what is not included, from there one does not fully understand the underlying tendency to conceit and does not fully understand the underlying tendency to aversion.

From where one does not fully understand the underlying tendency to aversion, does one from there not fully understand the underlying tendency to wrong view... etc... does he not fully understand the underlying tendency to sceptical doubt?

In the sensual element, in the two feelings, in the fine-material sphere element, in the immaterial sphere element, from there one does not fully understand the underlying tendency to aversion, but it is not that from there one does not fully understand the underlying tendency to sceptical doubt. In what is not included, from there one does not fully understand the underlying tendency to aversion and does not fully understand the underlying tendency to sceptical doubt.

Or else, from where one does not fully understand the underlying tendency to sceptical doubt, does one from there not fully understand the underlying tendency to aversion? Yes.

From where one does not fully understand the underlying tendency to aversion, does one from there not fully understand the underlying tendency to lust for existence?

In the fine-material sphere element, in the immaterial sphere element, from there one does not fully understand the underlying tendency to aversion, but it is not that from there one does not fully understand the underlying tendency to lust for existence. In the sensual element, in the two feelings, in what is not included, from there one does not fully understand the underlying tendency to aversion and does not fully understand the underlying tendency to lust for existence.

Or else, from where one does not fully understand the underlying tendency to lust for existence, does one from there not fully understand the underlying tendency to aversion?

In unpleasant feeling, from there one does not fully understand the underlying tendency to lust for existence, but it is not that from there one does not fully understand the underlying tendency to aversion. In the sensual element, in the two feelings, in what is not included, from there one does not fully understand the underlying tendency to lust for existence and does not fully understand the underlying tendency to aversion.

From where one does not fully understand the underlying tendency to aversion, does one from there not fully understand the underlying tendency to ignorance?

In the sensual element, in the two feelings, in the fine-material sphere element, in the immaterial sphere element, from there one does not fully understand the underlying tendency to aversion, but it is not that from there one does not fully understand the

underlying tendency to ignorance. In what is not included, from there one does not fully understand the underlying tendency to aversion and does not fully understand the underlying tendency to ignorance.

Or else, from where one does not fully understand the underlying tendency to ignorance, does one from there not fully understand the underlying tendency to aversion? Yes.

244. From where one does not fully understand the underlying tendency to conceit, does one from there not fully understand the underlying tendency to wrong view... etc... does he not fully understand the underlying tendency to sceptical doubt?

In unpleasant feeling, from there one does not fully understand the underlying tendency to conceit, but it is not that from there one does not fully understand the underlying tendency to sceptical doubt. In what is not included, from there one does not fully understand the underlying tendency to conceit and does not fully understand the underlying tendency to sceptical doubt.

Or else, from where one does not fully understand the underlying tendency to sceptical doubt, does one from there not fully understand the underlying tendency to conceit? Yes.

From where one does not fully understand the underlying tendency to conceit, does one from there not fully understand the underlying tendency to lust for existence? Yes.

Or else, from where one does not fully understand the underlying tendency to lust for existence, does one from there not fully understand the underlying tendency to conceit?

In the sensual element, in the two feelings, from there one does not fully understand the underlying tendency to lust for existence, but it is not that from there one does not fully understand the underlying tendency to conceit. In unpleasant feeling, in what is not included, from there one does not fully understand the underlying tendency to lust for existence and does not fully understand the underlying tendency to conceit.

From where one does not fully understand the underlying tendency to conceit, does one from there not fully understand the underlying tendency to ignorance?

In unpleasant feeling, from there one does not fully understand the underlying tendency to conceit, but it is not that from there one does not fully understand the underlying tendency to ignorance. In what is not included, from there one does not fully understand the underlying tendency to conceit and does not fully understand the underlying tendency to ignorance.

Or else, from where one does not fully understand the underlying tendency to ignorance, does one from there not fully understand the underlying tendency to conceit? Yes.

245. From where one does not fully understand the underlying tendency to wrong view, does one from there not fully understand the underlying tendency to sceptical doubt? Yes.

Or else, from where one does not fully understand the underlying tendency to sceptical doubt, does one from there not fully understand the underlying tendency to wrong view? Yes. Etc.

246. From where one does not fully understand the underlying tendency to sceptical doubt, does one from there not fully understand the underlying tendency to lust for existence? Yes.

Or else, from where one does not fully understand the underlying tendency to lust for existence, does one from there not fully understand the underlying tendency to sceptical doubt?

In the sensual element, in the three feelings, from there one does not fully understand the underlying tendency to lust for existence, but it is not that from there one does not fully understand the underlying tendency to sceptical doubt. In what is not included, from there one does not fully understand the underlying tendency to lust for existence and does not fully understand the underlying tendency to sceptical doubt.

From where one does not fully understand the underlying tendency to sceptical doubt, does one from there not fully understand the underlying tendency to ignorance? Yes.

Or else, from where one does not fully understand the underlying tendency to ignorance, does one from there not fully understand the underlying tendency to sceptical doubt? Yes.

247. From where one does not fully understand the underlying tendency to lust for existence, does one from there not fully understand the underlying tendency to ignorance?

In the sensual element, in the three feelings, from there one does not fully understand the underlying tendency to lust for existence, but it is not that from there one does not fully understand the underlying tendency to ignorance. In what is not included, from there one does not fully understand the underlying tendency to lust for existence and does not fully understand the underlying tendency to ignorance.

Or else, from where one does not fully understand the underlying tendency to ignorance, does one from there not fully understand the underlying tendency to lust for existence? Yes. (The One-Root Section)

248. From where one does not fully understand the underlying tendency to sensual lust and the underlying tendency to aversion, does one from there not fully understand the underlying tendency to conceit?

In the fine-material sphere element, in the immaterial sphere element, from there one does not fully understand the underlying tendency to sensual lust and the underlying tendency to aversion, but it is not that from there one does not fully understand the underlying tendency to conceit. In what is not included, from there one does not fully understand the underlying tendency to sensual lust and the underlying tendency to aversion and does not fully understand the underlying tendency to conceit.

Or else, from where one does not fully understand the underlying tendency to conceit, does one from there not fully understand the underlying tendency to sensual lust and the underlying tendency to aversion?

In unpleasant feeling, from there one does not fully understand the underlying tendency to conceit and the underlying tendency to sensual lust, but it is not that from there one does not fully understand the underlying tendency to aversion. In what is not included, from there one does not fully understand the underlying tendency to conceit and does not fully understand the underlying tendency to sensual lust and the underlying tendency to aversion.

From where one does not fully understand the underlying tendency to sensual lust and the underlying tendency to aversion, does one from there not fully understand the underlying tendency to wrong view... etc... does he not fully understand the underlying tendency to sceptical doubt?

In the fine-material sphere element, in the immaterial sphere element, from there one does not fully understand the underlying tendency to sensual lust and the underlying tendency to aversion, but it is not that from there one does not fully understand the underlying tendency to sceptical doubt. In what is not included, from there one does not fully understand the underlying tendency to sensual lust and the underlying tendency to aversion and does not fully understand the underlying tendency to sceptical doubt.

Or else, from where one does not fully understand the underlying tendency to sceptical doubt, does one from there not fully understand the underlying tendency to sensual lust and the underlying tendency to aversion? Yes.

From where one does not fully understand the underlying tendency to sensual lust and the underlying tendency to aversion, does one from there not fully understand the underlying tendency to lust for existence?

In the fine-material sphere element, in the immaterial sphere element, from there one does not fully understand the underlying tendency to sensual lust and the underlying tendency to aversion, but it is not that from there one does not fully understand the underlying tendency to lust for existence. In what is not included, from there one does not fully understand the underlying tendency to sensual lust and the underlying tendency to aversion and does not fully understand the underlying tendency to lust for existence.

Or else, from where one does not fully understand the underlying tendency to lust for existence, does one from there not fully understand the underlying tendency to sensual lust and the underlying tendency to aversion?

In unpleasant feeling, from there one does not fully understand the underlying tendency to lust for existence and the underlying tendency to sensual lust, but it is not that from there one does not fully understand the underlying tendency to aversion. In the sensual element, in the two feelings, from there one does not fully understand the underlying tendency to lust for existence and the underlying tendency to aversion, but it is not that from there one does not fully understand the underlying tendency to sensual lust. In what is not included, from there one does not fully

understand the underlying tendency to lust for existence and does not fully understand the underlying tendency to sensual lust and the underlying tendency to aversion.

From where one does not fully understand the underlying tendency to sensual lust and the underlying tendency to aversion, does one from there not fully understand the underlying tendency to ignorance?

In the fine-material sphere element, in the immaterial sphere element, from there one does not fully understand the underlying tendency to sensual lust and the underlying tendency to aversion, but it is not that from there one does not fully understand the underlying tendency to ignorance. In what is not included, from there one does not fully understand the underlying tendency to sensual lust and the underlying tendency to aversion and does not fully understand the underlying tendency to ignorance.

Or else, from where one does not fully understand the underlying tendency to ignorance, does one from there not fully understand the underlying tendency to sensual lust and the underlying tendency to aversion? Yes. (The dyad-based)

249. From where one does not fully understand the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit, does one from there not fully understand the underlying tendency to wrong view... etc... does he not fully understand the underlying tendency to sceptical doubt? Yes.

Or else, from where one does not fully understand the underlying tendency to sceptical doubt, does one from there not fully understand the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit? Yes.

From where one does not fully understand the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit, does one from there not fully understand the underlying tendency to lust for existence? Yes.

Or else, from where one does not fully understand the underlying tendency to lust for existence, does one from there not fully understand the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit?

In unpleasant feeling, from there one does not fully understand the underlying tendency to lust for existence and the underlying tendency to sensual lust and the underlying tendency to conceit, but it is not that from there one does not fully understand the underlying tendency to aversion. In the sensual element, in the two feelings, from there one does not fully understand the underlying tendency to lust for existence and the underlying tendency to aversion, but it is not that from there one does not fully understand the underlying tendency to sensual lust and the underlying tendency to conceit. In what is not included, from there one does not fully understand the underlying tendency to lust for existence and does not fully understand the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit.

From where one does not fully understand the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit, does one from there not fully understand the underlying tendency to ignorance? Yes.

Or else, from where one does not fully understand the underlying tendency to ignorance, does one from there not fully understand the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit? Yes. (The triad-based)

250. From where one does not fully understand the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view, does one from there not fully understand the underlying tendency to sceptical doubt? Yes.

Or else, from where one does not fully understand the underlying tendency to sceptical doubt, does one from there not fully understand the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view? Yes. Etc. (The tetrad-based.)

251. From where one does not fully understand the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt, does one from there not fully understand the underlying tendency to lust for existence? Yes.

Or else, from where one does not fully understand the underlying tendency to lust for existence, does one from there not fully understand the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt?

In unpleasant feeling, from there one does not fully understand the underlying tendency to lust for existence and the underlying tendency to sensual lust and the underlying tendency to conceit, but it is not that from there one does not fully understand the underlying tendency to aversion and the underlying tendency to wrong view and the underlying tendency to sceptical doubt. In the sensual element, in the two feelings, from there one does not fully understand the underlying tendency to lust for existence and the underlying tendency to aversion, but it is not that from there one does not fully understand the underlying tendency to sensual lust and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt. In what is not included, from there one does not fully understand the underlying tendency to lust for existence and does not fully understand the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt.

From where one does not fully understand the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt, does one from there not fully understand the underlying tendency to ignorance? Yes.

Or else, from where one does not fully understand the underlying tendency to ignorance, does one from there not fully understand the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt? Yes. (The Pentad as Root)

252. From where one does not fully understand the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt and the underlying tendency to lust for existence, does one from there not fully understand the underlying tendency to ignorance? Yes.

Or else, from where one does not fully understand the underlying tendency to ignorance, does one from there not fully understand the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt and the underlying tendency to lust for existence? Yes. (The Sixfold Root)

Reverse - Person - Place

253. Whoever from where does not fully understand the underlying tendency to sensual lust, does he from there not fully understand the underlying tendency to aversion?

The possessor of the path of non-returning in unpleasant feeling, he from there does not fully understand the underlying tendency to sensual lust, but it is not that he from there does not fully understand the underlying tendency to aversion. That same person in the fine-material sphere element, in the immaterial sphere element, in what is not included, he from there does not fully understand the underlying tendency to sensual lust and does not fully understand the underlying tendency to aversion. Setting aside the possessor of the path of non-returning, the remaining persons everywhere do not fully understand the underlying tendency to sensual lust and do not fully understand the underlying tendency to aversion.

Or else, whoever from where does not fully understand the underlying tendency to aversion, does he from there not fully understand the underlying tendency to sensual lust?

The possessor of the path of non-returning in the sensual element, in the two feelings, he from there does not fully understand the underlying tendency to aversion, but it is not that he from there does not fully understand the underlying tendency to sensual lust. That same person in the fine-material sphere element, in the immaterial sphere element, in what is not included, he from there does not fully understand the underlying tendency to aversion and does not fully understand the underlying tendency to sensual lust. Setting aside the possessor of the path of non-returning, the remaining persons everywhere do not fully understand the underlying tendency to aversion and do not fully understand the underlying tendency to sensual lust.

Whoever from where does not fully understand the underlying tendency to sensual lust, does he from there not fully understand the underlying tendency to conceit?

The possessor of the highest path in the sensual element, in the two feelings, in the fine-material sphere element, in the immaterial sphere element, he from there does not fully understand the underlying tendency to sensual lust, but it is not that he from there does not fully understand the underlying tendency to conceit. That same person in unpleasant feeling, in what is not included, he from there does not fully understand the underlying tendency to sensual lust and does not fully understand the underlying tendency to conceit. Setting aside the two possessors of the path, the remaining persons everywhere do not fully understand the underlying tendency to sensual lust and do not fully understand the underlying tendency to conceit.

Or else, whoever from where does not fully understand the underlying tendency to conceit, does he from there not fully understand the underlying tendency to sensual lust?

The possessor of the path of non-returning in the sensual element, in the two feelings, he from there does not fully understand the underlying tendency to conceit, but it is not that he from there does not fully understand the underlying tendency to sensual lust. That same person in unpleasant feeling, in the fine-material sphere element, in the immaterial sphere element, in what is not included, he from there does not fully understand the underlying tendency to conceit and does not fully understand the underlying tendency to sensual lust. Setting aside the two possessors of the path, the remaining persons everywhere do not fully understand the underlying tendency to conceit and do not fully understand the underlying tendency to sensual lust.

Whoever from where does not fully understand the underlying tendency to sensual lust, does he from there not fully understand the underlying tendency to wrong view... etc... does he not fully understand the underlying tendency to sceptical doubt?

The eighth-path-attainer in the sensual element, in the three feelings, in the fine-material sphere element, in the immaterial sphere element, he from there does not fully understand the underlying tendency to sensual lust, but it is not that he from there does not fully understand the underlying tendency to sceptical doubt. That same person in what is not included, he from there does not fully understand the underlying tendency to sensual lust and does not fully understand the underlying tendency to sceptical doubt. Setting aside the possessor of the path of non-returning and the eighth-path-attainer, the remaining persons everywhere do not fully understand the underlying tendency to sensual lust and do not fully understand the underlying tendency to sceptical doubt.

Or else, whoever from where does not fully understand the underlying tendency to sceptical doubt, does he from there not fully understand the underlying tendency to sensual lust?

The possessor of the path of non-returning in the sensual element, in the two feelings, he from there does not fully understand the underlying tendency to sceptical doubt, but it is not that he from there does not fully understand the underlying tendency to sensual lust. That same person in unpleasant feeling, in the fine-material

sphere element, in the immaterial sphere element, in what is not included, he from there does not fully understand the underlying tendency to sceptical doubt and does not fully understand the underlying tendency to sensual lust. Setting aside the possessor of the path of non-returning and the eighth-path-attainer, the remaining persons everywhere do not fully understand the underlying tendency to sceptical doubt and do not fully understand the underlying tendency to sensual lust.

Whoever from where does not fully understand the underlying tendency to sensual lust, does he from there not fully understand the underlying tendency to lust for existence?

The possessor of the highest path in the fine-material sphere element, in the immaterial sphere element, he from there does not fully understand the underlying tendency to sensual lust, but it is not that he from there does not fully understand the underlying tendency to lust for existence. That same person in the sensual element, in the three feelings, in what is not included, he from there does not fully understand the underlying tendency to sensual lust and does not fully understand the underlying tendency to lust for existence. Setting aside the two possessors of the path, the remaining persons everywhere do not fully understand the underlying tendency to sensual lust and do not fully understand the underlying tendency to lust for existence.

Or else, whoever from where does not fully understand the underlying tendency to lust for existence, does he from there not fully understand the underlying tendency to sensual lust?

The possessor of the path of non-returning in the sensual element, in the two feelings, he from there does not fully understand the underlying tendency to lust for existence, but it is not that he from there does not fully understand the underlying tendency to sensual lust. That same person in unpleasant feeling, in the fine-material sphere element, in the immaterial sphere element, in what is not included, he from there does not fully understand the underlying tendency to lust for existence and does not fully understand the underlying tendency to sensual lust. Setting aside the two possessors of the path, the remaining persons everywhere do not fully understand the underlying tendency to lust for existence and do not fully understand the underlying tendency to sensual lust.

Whoever from where does not fully understand the underlying tendency to sensual lust, does he from there not fully understand the underlying tendency to ignorance?

The possessor of the highest path in the sensual element, in the three feelings, in the fine-material sphere element, in the immaterial sphere element, he from there does not fully understand the underlying tendency to sensual lust, but it is not that he from there does not fully understand the underlying tendency to ignorance. That same person in what is not included, he from there does not fully understand the underlying tendency to sensual lust and does not fully understand the underlying tendency to ignorance. Setting aside the two possessors of the path, the remaining persons everywhere do not fully understand the underlying tendency to sensual lust and do not fully understand the underlying tendency to ignorance.

Or else, whoever from where does not fully understand the underlying tendency to ignorance, does he from there not fully understand the underlying tendency to sensual lust?

The possessor of the path of non-returning in the sensual element, in the two feelings, he from there does not fully understand the underlying tendency to ignorance, but it is not that he from there does not fully understand the underlying tendency to sensual lust. That same person in unpleasant feeling, in the fine-material sphere element, in the immaterial sphere element, in what is not included, he from there does not fully understand the underlying tendency to ignorance and does not fully understand the underlying tendency to sensual lust. Setting aside the two possessors of the path, the remaining persons everywhere do not fully understand the underlying tendency to ignorance and do not fully understand the underlying tendency to sensual lust.

254. Whoever from where does not fully understand the underlying tendency to aversion, does he from there not fully understand the underlying tendency to conceit?

The possessor of the highest path in the sensual element, in the two feelings, in the fine-material sphere element, in the immaterial sphere element, he from there does not fully understand the underlying tendency to aversion, but it is not that he from there does not fully understand the underlying tendency to conceit. That same person in unpleasant feeling, in what is not included, he from there does not fully understand the underlying tendency to aversion and does not fully understand the underlying tendency to conceit. Setting aside the two possessors of the path, the remaining persons everywhere do not fully understand the underlying tendency to aversion and do not fully understand the underlying tendency to conceit.

Or else, whoever from where does not fully understand the underlying tendency to conceit, does he from there not fully understand the underlying tendency to aversion?

The possessor of the path of non-returning in unpleasant feeling, he from there does not fully understand the underlying tendency to conceit, but it is not that he from there does not fully understand the underlying tendency to aversion. That same person in the sensual element, in the two feelings, in the fine-material sphere element, in the immaterial sphere element, in what is not included, he from there does not fully understand the underlying tendency to conceit and does not fully understand the underlying tendency to aversion. Setting aside the two possessors of the path, the remaining persons everywhere do not fully understand the underlying tendency to conceit and do not fully understand the underlying tendency to aversion.

Whoever from where does not fully understand the underlying tendency to aversion, does he from there not fully understand the underlying tendency to wrong view... etc. does he not fully understand the underlying tendency to sceptical doubt?

The eighth-path-attainer in the sensual element, in the three feelings, in the fine-material sphere element, in the immaterial sphere element, he from there does not fully understand the underlying tendency to aversion, but it is not that he from there does not fully understand the underlying tendency to sceptical doubt. That same

person in what is not included, he from there does not fully understand the underlying tendency to aversion and does not fully understand the underlying tendency to sceptical doubt. Setting aside the possessor of the path of non-returning and the eighth-path-attainer, the remaining persons everywhere do not fully understand the underlying tendency to aversion and do not fully understand the underlying tendency to sceptical doubt.

Or else, whoever from where does not fully understand the underlying tendency to sceptical doubt, does he from there not fully understand the underlying tendency to aversion?

The possessor of the path of non-returning in unpleasant feeling, he from there does not fully understand the underlying tendency to sceptical doubt, but it is not that he from there does not fully understand the underlying tendency to aversion. That same person in the sensual element, in the two feelings, in the fine-material sphere element, in the immaterial sphere element, in what is not included, he from there does not fully understand the underlying tendency to sceptical doubt and does not fully understand the underlying tendency to aversion. Setting aside the possessor of the path of non-returning and the eighth-path-attainer, the remaining persons everywhere do not fully understand the underlying tendency to sceptical doubt and do not fully understand the underlying tendency to aversion.

Whoever from where does not fully understand the underlying tendency to aversion, does he from there not fully understand the underlying tendency to lust for existence?

The possessor of the highest path in the fine-material sphere element, in the immaterial sphere element, he from there does not fully understand the underlying tendency to aversion, but it is not that he from there does not fully understand the underlying tendency to lust for existence. That same person in the sensual element, in the three feelings, in what is not included, he from there does not fully understand the underlying tendency to aversion and does not fully understand the underlying tendency to lust for existence. Setting aside the two possessors of the path, the remaining persons everywhere do not fully understand the underlying tendency to aversion and do not fully understand the underlying tendency to lust for existence.

Or else, whoever from where does not fully understand the underlying tendency to lust for existence, does he from there not fully understand the underlying tendency to aversion?

The possessor of the path of non-returning in unpleasant feeling, he from there does not fully understand the underlying tendency to lust for existence, but it is not that he from there does not fully understand the underlying tendency to aversion. That same person in the sensual element, in the two feelings, in the fine-material sphere element, in the immaterial sphere element, in what is not included, he from there does not fully understand the underlying tendency to lust for existence and does not fully understand the underlying tendency to aversion. Setting aside the two possessors of the path, the remaining persons everywhere do not fully understand the underlying tendency to lust for existence and do not fully understand the underlying tendency to aversion.

Whoever from where does not fully understand the underlying tendency to aversion, does he from there not fully understand the underlying tendency to ignorance?

The possessor of the highest path in the sensual element, in the three feelings, in the fine-material sphere element, in the immaterial sphere element, he from there does not fully understand the underlying tendency to aversion, but it is not that he from there does not fully understand the underlying tendency to ignorance. That same person in what is not included, he from there does not fully understand the underlying tendency to aversion and does not fully understand the underlying tendency to ignorance. Setting aside the two possessors of the path, the remaining persons everywhere do not fully understand the underlying tendency to aversion and do not fully understand the underlying tendency to ignorance.

Or else, whoever from where does not fully understand the underlying tendency to ignorance, does he from there not fully understand the underlying tendency to aversion?

The possessor of the path of non-returning in unpleasant feeling, he from there does not fully understand the underlying tendency to ignorance, but it is not that he from there does not fully understand the underlying tendency to aversion. That same person in the sensual element, in the two feelings, in the fine-material sphere element, in the immaterial sphere element, in what is not included, he from there does not fully understand the underlying tendency to ignorance and does not fully understand the underlying tendency to aversion. Setting aside the two possessors of the path, the remaining persons everywhere do not fully understand the underlying tendency to ignorance and do not fully understand the underlying tendency to aversion.

255. Whoever from where does not fully understand the underlying tendency to conceit, does he from there not fully understand the underlying tendency to wrong view... etc. does he not fully understand the underlying tendency to sceptical doubt?

The eighth-path-attainer in the sensual element, in the three feelings, in the fine-material sphere element, in the immaterial sphere element, he from there does not fully understand the underlying tendency to conceit, but it is not that he from there does not fully understand the underlying tendency to sceptical doubt. That same person in what is not included, he from there does not fully understand the underlying tendency to conceit and does not fully understand the underlying tendency to sceptical doubt. Setting aside the possessor of the highest path and the eighth-path-attainer, the remaining persons everywhere do not fully understand the underlying tendency to conceit and do not fully understand the underlying tendency to sceptical doubt.

Or else, whoever from where does not fully understand the underlying tendency to sceptical doubt, does he from there not fully understand the underlying tendency to conceit?

The possessor of the highest path in the sensual element, in the two feelings, in the fine-material sphere element, in the immaterial sphere element, he from there does not fully understand the underlying tendency to sceptical doubt, but it is not that he from there does not fully understand the underlying tendency to conceit. That same

person in unpleasant feeling, in what is not included, he from there does not fully understand the underlying tendency to sceptical doubt and does not fully understand the underlying tendency to conceit. Setting aside the possessor of the highest path and the eighth-path-attainer, the remaining persons everywhere do not fully understand the underlying tendency to sceptical doubt and do not fully understand the underlying tendency to conceit.

Whoever from where does not fully understand the underlying tendency to conceit, does he from there not fully understand the underlying tendency to lust for existence? Yes.

Or else, whoever from where does not fully understand the underlying tendency to lust for existence, does he from there not fully understand the underlying tendency to conceit?

The possessor of the highest path in the sensual element, in the two feelings, he from there does not fully understand the underlying tendency to lust for existence, but it is not that he from there does not fully understand the underlying tendency to conceit. That same person in unpleasant feeling, in what is not included, he from there does not fully understand the underlying tendency to lust for existence and does not fully understand the underlying tendency to conceit. Setting aside the possessor of the highest path, the remaining persons everywhere do not fully understand the underlying tendency to lust for existence and do not fully understand the underlying tendency to conceit.

Whoever from where does not fully understand the underlying tendency to conceit, does he from there not fully understand the underlying tendency to ignorance?

The possessor of the highest path in unpleasant feeling, he from there does not fully understand the underlying tendency to conceit, but it is not that he from there does not fully understand the underlying tendency to ignorance. That same person in what is not included, he from there does not fully understand the underlying tendency to conceit and does not fully understand the underlying tendency to ignorance. Setting aside the possessor of the highest path, the remaining persons everywhere do not fully understand the underlying tendency to conceit and do not fully understand the underlying tendency to ignorance.

Or else, whoever from where does not fully understand the underlying tendency to ignorance, does he from there not fully understand the underlying tendency to conceit? Yes.

256. Whoever from where does not fully understand the underlying tendency to wrong view, does he from there not fully understand the underlying tendency to sceptical doubt? Yes.

Or else, whoever from where does not fully understand the underlying tendency to sceptical doubt, does he from there not fully understand the underlying tendency to wrong view? Yes. Etc.

257. Whoever from where does not fully understand the underlying tendency to sceptical doubt, does he from there not fully understand the underlying tendency to lust for existence?

The possessor of the highest path in the fine-material sphere element, in the immaterial sphere element, he from there does not fully understand the underlying tendency to sceptical doubt, but it is not that he from there does not fully understand the underlying tendency to lust for existence. That same person in the sensual element, in the three feelings, in what is not included, he from there does not fully understand the underlying tendency to sceptical doubt and does not fully understand the underlying tendency to lust for existence. Setting aside the possessor of the highest path and the eighth-path-attainer, the remaining persons everywhere do not fully understand the underlying tendency to sceptical doubt and do not fully understand the underlying tendency to lust for existence.

Or else, whoever from where does not fully understand the underlying tendency to lust for existence, does he from there not fully understand the underlying tendency to sceptical doubt?

The eighth-path-attainer in the sensual element, in the three feelings, in the fine-material sphere element, in the immaterial sphere element, he from there does not fully understand the underlying tendency to lust for existence, but it is not that he from there does not fully understand the underlying tendency to sceptical doubt. That same person in what is not included, he from there does not fully understand the underlying tendency to lust for existence and does not fully understand the underlying tendency to sceptical doubt. Setting aside the possessor of the highest path and the eighth-path-attainer, the remaining persons everywhere do not fully understand the underlying tendency to lust for existence and do not fully understand the underlying tendency to sceptical doubt.

Whoever from where does not fully understand the underlying tendency to sceptical doubt, does he from there not fully understand the underlying tendency to ignorance?

The possessor of the highest path in the sensual element, in the three feelings, in the fine-material sphere element, in the immaterial sphere element, he from there does not fully understand the underlying tendency to sceptical doubt, but it is not that he from there does not fully understand the underlying tendency to ignorance. That same person in what is not included, he from there does not fully understand the underlying tendency to sceptical doubt and does not fully understand the underlying tendency to ignorance. Setting aside the possessor of the highest path and the eighth-path-attainer, the remaining persons everywhere do not fully understand the underlying tendency to sceptical doubt and do not fully understand the underlying tendency to ignorance.

Or else, whoever from where does not fully understand the underlying tendency to ignorance, does he from there not fully understand the underlying tendency to sceptical doubt?

The eighth-path-attainer in the sensual element, in the three feelings, in the fine-material sphere element, in the immaterial sphere element, he from there does not fully understand the underlying tendency to ignorance, but it is not that he from there does not fully understand the underlying tendency to sceptical doubt. That same person in what is not included, he from there does not fully understand the underlying tendency to ignorance and does not fully understand the underlying

tendency to sceptical doubt. Setting aside the possessor of the highest path and the eighth-path-attainer, the remaining persons everywhere do not fully understand the underlying tendency to ignorance and do not fully understand the underlying tendency to sceptical doubt.

258. Whoever from where does not fully understand the underlying tendency to lust for existence, does he from there not fully understand the underlying tendency to ignorance?

The possessor of the highest path in the sensual element, in the three feelings, he from there does not fully understand the underlying tendency to lust for existence, but it is not that he from there does not fully understand the underlying tendency to ignorance. That same person in what is not included, he from there does not fully understand the underlying tendency to lust for existence and does not fully understand the underlying tendency to ignorance. Setting aside the possessor of the highest path, the remaining persons everywhere do not fully understand the underlying tendency to lust for existence and do not fully understand the underlying tendency to ignorance.

Or else, whoever from where does not fully understand the underlying tendency to ignorance, does he from there not fully understand the underlying tendency to lust for existence? Yes. (The One-Root Section)

259. Whoever from where does not fully understand the underlying tendency to sensual lust and the underlying tendency to aversion, does he from there not fully understand the underlying tendency to conceit?

The possessor of the highest path in the sensual element, in the two feelings, in the fine-material sphere element, in the immaterial sphere element, he from there does not fully understand the underlying tendency to sensual lust and the underlying tendency to aversion, but it is not that he from there does not fully understand the underlying tendency to conceit. That same person in unpleasant feeling, in what is not included, he from there does not fully understand the underlying tendency to sensual lust and the underlying tendency to aversion and does not fully understand the underlying tendency to conceit. Setting aside the two possessors of the path, the remaining persons everywhere do not fully understand the underlying tendency to sensual lust and the underlying tendency to aversion and do not fully understand the underlying tendency to conceit.

Or else, whoever from where does not fully understand the underlying tendency to conceit, does he from there not fully understand the underlying tendency to sensual lust and the underlying tendency to aversion?

The possessor of the path of non-returning in unpleasant feeling, he from there does not fully understand the underlying tendency to conceit and the underlying tendency to sensual lust, but it is not that he from there does not fully understand the underlying tendency to aversion. That same person in the sensual element, in the two feelings, he from there does not fully understand the underlying tendency to conceit and the underlying tendency to aversion, but it is not that he from there does not fully understand the underlying tendency to sensual lust. That same person in the fine-material sphere element, in the immaterial sphere element, in what is not

included, he from there does not fully understand the underlying tendency to conceit and does not fully understand the underlying tendency to sensual lust and the underlying tendency to aversion. Setting aside the two possessors of the path, the remaining persons everywhere do not fully understand the underlying tendency to conceit and do not fully understand the underlying tendency to sensual lust and the underlying tendency to aversion.

Whoever from where does not fully understand the underlying tendency to sensual lust and the underlying tendency to aversion, does he from there not fully understand the underlying tendency to wrong view... etc... does he not fully understand the underlying tendency to sceptical doubt?

The eighth-path-attainer in the sensual element, in the three feelings, in the fine-material sphere element, in the immaterial sphere element, he from there does not fully understand the underlying tendency to sensual lust and the underlying tendency to aversion, but it is not that he from there does not fully understand the underlying tendency to sceptical doubt. That same person in what is not included, he from there does not fully understand the underlying tendency to sensual lust and the underlying tendency to aversion and does not fully understand the underlying tendency to sceptical doubt. Setting aside the possessor of the path of non-returning and the eighth-path-attainer, the remaining persons everywhere do not fully understand the underlying tendency to sensual lust and the underlying tendency to aversion and do not fully understand the underlying tendency to sceptical doubt.

Or else, whoever from where does not fully understand the underlying tendency to sceptical doubt, does he from there not fully understand the underlying tendency to sensual lust and the underlying tendency to aversion?

The possessor of the path of non-returning in unpleasant feeling, he from there does not fully understand the underlying tendency to sceptical doubt and the underlying tendency to sensual lust, but it is not that he from there does not fully understand the underlying tendency to aversion. That same person in the sensual element, in the two feelings, he from there does not fully understand the underlying tendency to sceptical doubt and the underlying tendency to aversion, but it is not that he from there does not fully understand the underlying tendency to sensual lust. That same person in the fine-material sphere element, in the immaterial sphere element, in what is not included, he from there does not fully understand the underlying tendency to sceptical doubt and does not fully understand the underlying tendency to sensual lust and the underlying tendency to aversion. Setting aside the possessor of the path of non-returning and the eighth-path-attainer, the remaining persons everywhere do not fully understand the underlying tendency to sceptical doubt and do not fully understand the underlying tendency to sensual lust and the underlying tendency to aversion.

Whoever from where does not fully understand the underlying tendency to sensual lust and the underlying tendency to aversion, does he from there not fully understand the underlying tendency to lust for existence?

The possessor of the highest path in the fine-material sphere element, in the immaterial sphere element, he from there does not fully understand the underlying tendency to sensual lust and the underlying tendency to aversion, but it is not that he

from there does not fully understand the underlying tendency to lust for existence. That same person in the sensual element, in the three feelings, in what is not included, he from there does not fully understand the underlying tendency to sensual lust and the underlying tendency to aversion and does not fully understand the underlying tendency to lust for existence. Setting aside the two possessors of the path, the remaining persons everywhere do not fully understand the underlying tendency to sensual lust and the underlying tendency to aversion and do not fully understand the underlying tendency to lust for existence.

Or else, whoever from where does not fully understand the underlying tendency to lust for existence, does he from there not fully understand the underlying tendency to sensual lust and the underlying tendency to aversion?

The possessor of the path of non-returning in unpleasant feeling, he from there does not fully understand the underlying tendency to lust for existence and the underlying tendency to sensual lust, but it is not that he from there does not fully understand the underlying tendency to aversion. That same person in the sensual element, in the two feelings, he from there does not fully understand the underlying tendency to lust for existence and the underlying tendency to aversion, but it is not that he from there does not fully understand the underlying tendency to sensual lust. That same person in the fine-material sphere element, in the immaterial sphere element, in what is not included, he from there does not fully understand the underlying tendency to lust for existence and does not fully understand the underlying tendency to sensual lust and the underlying tendency to aversion. Setting aside the two possessors of the path, the remaining persons everywhere do not fully understand the underlying tendency to lust for existence and do not fully understand the underlying tendency to sensual lust and the underlying tendency to aversion.

Whoever from where does not fully understand the underlying tendency to sensual lust and the underlying tendency to aversion, does he from there not fully understand the underlying tendency to ignorance?

The possessor of the highest path in the sensual element, in the three feelings, in the fine-material sphere element, in the immaterial sphere element, he from there does not fully understand the underlying tendency to sensual lust and the underlying tendency to aversion, but it is not that he from there does not fully understand the underlying tendency to ignorance. That same person in what is not included, he from there does not fully understand the underlying tendency to sensual lust and the underlying tendency to aversion and does not fully understand the underlying tendency to ignorance. Setting aside the two possessors of the path, the remaining persons everywhere do not fully understand the underlying tendency to sensual lust and the underlying tendency to aversion and do not fully understand the underlying tendency to ignorance.

Or else, whoever from where does not fully understand the underlying tendency to ignorance, does he from there not fully understand the underlying tendency to sensual lust and the underlying tendency to aversion?

The possessor of the path of non-returning in unpleasant feeling, he from there does not fully understand the underlying tendency to ignorance and the underlying tendency to sensual lust, but it is not that he from there does not fully understand the

underlying tendency to aversion. That same person in the sensual element, in the two feelings, he from there does not fully understand the underlying tendency to ignorance and the underlying tendency to aversion, but it is not that he from there does not fully understand the underlying tendency to sensual lust. That same person in the fine-material sphere element, in the immaterial sphere element, in what is not included, he from there does not fully understand the underlying tendency to ignorance and does not fully understand the underlying tendency to sensual lust and the underlying tendency to aversion. Setting aside the two possessors of the path, the remaining persons everywhere do not fully understand the underlying tendency to ignorance and do not fully understand the underlying tendency to sensual lust and the underlying tendency to aversion. (The dyad-based)

260. Whoever from where does not fully understand the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit, does he from there not fully understand the underlying tendency to wrong view... etc... does he not fully understand the underlying tendency to sceptical doubt?

The eighth-path-attainer in the sensual element, in the three feelings, in the fine-material sphere element, in the immaterial sphere element, he from there does not fully understand the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit, but it is not that he from there does not fully understand the underlying tendency to sceptical doubt. That same person in what is not included, he from there does not fully understand the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and does not fully understand the underlying tendency to sceptical doubt. Setting aside the two possessors of the path and the eighth-path-attainer, the remaining persons everywhere do not fully understand the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and do not fully understand the underlying tendency to sceptical doubt.

Or else, whoever from where does not fully understand the underlying tendency to sceptical doubt, does he from there not fully understand the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit?

The possessor of the path of non-returning in unpleasant feeling, he from there does not fully understand the underlying tendency to sceptical doubt and the underlying tendency to sensual lust and the underlying tendency to conceit, but it is not that he from there does not fully understand the underlying tendency to aversion. That same person in the sensual element, in the two feelings, he from there does not fully understand the underlying tendency to sceptical doubt and the underlying tendency to aversion and the underlying tendency to conceit, but it is not that he from there does not fully understand the underlying tendency to sensual lust. That same person in the fine-material sphere element, in the immaterial sphere element, in what is not included, he from there does not fully understand the underlying tendency to sceptical doubt and does not fully understand the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit. The possessor of the highest path in the sensual element, in the two feelings, in the fine-

material sphere element, in the immaterial sphere element, he from there does not fully understand the underlying tendency to sceptical doubt and the underlying tendency to sensual lust and the underlying tendency to aversion, but it is not that he from there does not fully understand the underlying tendency to conceit. That same person in unpleasant feeling, in what is not included, he from there does not fully understand the underlying tendency to sceptical doubt and does not fully understand the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit. Setting aside the two possessors of the path and the eighth-path-attainer, the remaining persons everywhere do not fully understand the underlying tendency to sceptical doubt and do not fully understand the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit.

Whoever from where does not fully understand the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit, does he from there not fully understand the underlying tendency to lust for existence? Yes.

Or else, whoever from where does not fully understand the underlying tendency to lust for existence, does he from there not fully understand the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit?

The possessor of the path of non-returning in unpleasant feeling, he from there does not fully understand the underlying tendency to lust for existence and the underlying tendency to sensual lust and the underlying tendency to conceit, but it is not that he from there does not fully understand the underlying tendency to aversion. That same person in the sensual element, in the two feelings, he from there does not fully understand the underlying tendency to lust for existence and the underlying tendency to aversion and the underlying tendency to conceit, but it is not that he from there does not fully understand the underlying tendency to sensual lust. That same person in the fine-material sphere element, in the immaterial sphere element, in what is not included, he from there does not fully understand the underlying tendency to lust for existence and does not fully understand the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit. The possessor of the highest path in the sensual element, in the two feelings, he from there does not fully understand the underlying tendency to lust for existence and the underlying tendency to sensual lust and the underlying tendency to aversion, but it is not that he from there does not fully understand the underlying tendency to conceit. That same person in unpleasant feeling, in what is not included, he from there does not fully understand the underlying tendency to lust for existence and does not fully understand the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit. Setting aside the two possessors of the path, the remaining persons everywhere do not fully understand the underlying tendency to lust for existence and do not fully understand the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit.

Whoever from where does not fully understand the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit,

does he from there not fully understand the underlying tendency to ignorance?

The possessor of the highest path in unpleasant feeling, he from there does not fully understand the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit, but it is not that he from there does not fully understand the underlying tendency to ignorance. That same person in what is not included, he from there does not fully understand the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and does not fully understand the underlying tendency to ignorance. Setting aside the two possessors of the path, the remaining persons everywhere do not fully understand the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and do not fully understand the underlying tendency to ignorance.

Or else, whoever from where does not fully understand the underlying tendency to ignorance, does he from there not fully understand the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit?

The possessor of the path of non-returning in unpleasant feeling, he from there does not fully understand the underlying tendency to ignorance and the underlying tendency to sensual lust and the underlying tendency to conceit, but it is not that he from there does not fully understand the underlying tendency to aversion. That same person in the sensual element, in the two feelings, he from there does not fully understand the underlying tendency to ignorance and the underlying tendency to aversion and the underlying tendency to conceit, but it is not that he from there does not fully understand the underlying tendency to sensual lust. That same person in the fine-material sphere element, in the immaterial sphere element, in what is not included, he from there does not fully understand the underlying tendency to ignorance and does not fully understand the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit. Setting aside the two possessors of the path, the remaining persons everywhere do not fully understand the underlying tendency to ignorance and do not fully understand the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit. (The triad-based)

261. Whoever from where does not fully understand the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view, does he from there not fully understand the underlying tendency to sceptical doubt? Yes.

Or else, whoever from where does not fully understand the underlying tendency to sceptical doubt, does he from there not fully understand the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view?

The possessor of the path of non-returning in unpleasant feeling, he from there does not fully understand the underlying tendency to sceptical doubt and the underlying tendency to sensual lust and the underlying tendency to conceit and the underlying tendency to wrong view, but it is not that he from there does not fully understand the underlying tendency to aversion. That same person in the sensual element, in the two

feelings, he from there does not fully understand the underlying tendency to sceptical doubt and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view, but it is not that he from there does not fully understand the underlying tendency to sensual lust. That same person in the fine-material sphere element, in the immaterial sphere element, in what is not included, he from there does not fully understand the underlying tendency to sceptical doubt and does not fully understand the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view. The possessor of the highest path in the sensual element, in the two feelings, in the fine-material sphere element, in the immaterial sphere element, he from there does not fully understand the underlying tendency to sceptical doubt and the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to wrong view, but it is not that he from there does not fully understand the underlying tendency to conceit. That same person in unpleasant feeling, in what is not included, he from there does not fully understand the underlying tendency to sceptical doubt and does not fully understand the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view. Setting aside the two possessors of the path and the eighth-path-attainer, the remaining persons everywhere do not fully understand the underlying tendency to sceptical doubt and do not fully understand the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view, etc. (The tetrad-based.)

262. Whoever from where does not fully understand the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt, does he from there not fully understand the underlying tendency to lust for existence? Yes.

Or else, whoever from where does not fully understand the underlying tendency to lust for existence, does he from there not fully understand the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt?

The eighth-path-attainer in the sensual element, in the three feelings, in the fine-material sphere element, in the immaterial sphere element, he from there does not fully understand the underlying tendency to lust for existence and the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit, but it is not that he from there does not fully understand the underlying tendency to wrong view and the underlying tendency to sceptical doubt. That same person in what is not included, he from there does not fully understand the underlying tendency to lust for existence and does not fully understand the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt. The possessor of the path of non-returning in unpleasant feeling, he from there does not fully understand the underlying tendency to lust for existence and the underlying tendency to sensual lust and the underlying

tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt, but it is not that he from there does not fully understand the underlying tendency to aversion. That same person in the sensual element, in the two feelings, he from there does not fully understand the underlying tendency to lust for existence and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt, but it is not that he from there does not fully understand the underlying tendency to sensual lust. That same person in the fine-material sphere element, in the immaterial sphere element, in what is not included, he from there does not fully understand the underlying tendency to lust for existence and does not fully understand the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt. The possessor of the highest path in the sensual element, in the two feelings, he from there does not fully understand the underlying tendency to lust for existence and the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to wrong view and the underlying tendency to sceptical doubt, but it is not that he from there does not fully understand the underlying tendency to conceit. That same person in unpleasant feeling, in what is not included, he from there does not fully understand the underlying tendency to lust for existence and does not fully understand the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt. Setting aside the two possessors of the path and the eighth-path-attainer, the remaining persons everywhere do not fully understand the underlying tendency to lust for existence and do not fully understand the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt.

Whoever from where does not fully understand the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt, does he from there not fully understand the underlying tendency to ignorance?

The possessor of the highest path in unpleasant feeling, he from there does not fully understand the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt, but it is not that he from there does not fully understand the underlying tendency to ignorance. That same person in what is not included, he from there does not fully understand the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt and does not fully understand the underlying tendency to ignorance. Setting aside the two possessors of the path and the eighth-path-attainer, the remaining persons everywhere do not fully understand the underlying tendency to sensual lust and the underlying tendency to aversion and the

underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt and do not fully understand the underlying tendency to ignorance.

Or else, whoever from where does not fully understand the underlying tendency to ignorance, does he from there not fully understand the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt?

The eighth-path-attainer in the sensual element, in the three feelings, in the fine-material sphere element, in the immaterial sphere element, he from there does not fully understand the underlying tendency to ignorance and the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit, but it is not that he from there does not fully understand the underlying tendency to wrong view and the underlying tendency to sceptical doubt. That same person in what is not included, he from there does not fully understand the underlying tendency to ignorance and does not fully understand the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt. The possessor of the path of non-returning in unpleasant feeling, he from there does not fully understand the underlying tendency to ignorance and the underlying tendency to sensual lust and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt, but it is not that he from there does not fully understand the underlying tendency to aversion. That same person in the sensual element, in the two feelings, he from there does not fully understand the underlying tendency to ignorance and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt, but it is not that he from there does not fully understand the underlying tendency to sensual lust. That same person in the fine-material sphere element, in the immaterial sphere element, in what is not included, he from there does not fully understand the underlying tendency to ignorance and does not fully understand the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt. Setting aside the two possessors of the path and the eighth-path-attainer, the remaining persons everywhere do not fully understand the underlying tendency to ignorance and do not fully understand the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt. (The Pentad as Root)

263. Whoever from where does not fully understand the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt and the underlying tendency to lust for existence, does he from there not fully understand the underlying tendency to ignorance?

The possessor of the highest path in unpleasant feeling, he from there does not fully understand the underlying tendency to sensual lust and the underlying tendency to

aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt and the underlying tendency to lust for existence, but it is not that he from there does not fully understand the underlying tendency to ignorance. That same person in what is not included, he from there does not fully understand the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt and the underlying tendency to lust for existence and does not fully understand the underlying tendency to ignorance. Setting aside the two possessors of the path and the eighth-path-attainer, the remaining persons everywhere do not fully understand the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt and the underlying tendency to lust for existence and do not fully understand the underlying tendency to ignorance.

Or else, whoever from where does not fully understand the underlying tendency to ignorance, does he from there not fully understand the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt and the underlying tendency to lust for existence?

The eighth-path-attainer in the sensual element, in the three feelings, in the fine-material sphere element, in the immaterial sphere element, he from there does not fully understand the underlying tendency to ignorance and the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to lust for existence, but it is not that he from there does not fully understand the underlying tendency to wrong view and the underlying tendency to sceptical doubt. That same person in what is not included, he from there does not fully understand the underlying tendency to ignorance and does not fully understand the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt and the underlying tendency to lust for existence. The possessor of the path of non-returning in unpleasant feeling, he from there does not fully understand the underlying tendency to ignorance and the underlying tendency to sensual lust and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt and the underlying tendency to lust for existence, but it is not that he from there does not fully understand the underlying tendency to aversion. That same person in the sensual element, in the two feelings, he from there does not fully understand the underlying tendency to ignorance and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt and the underlying tendency to lust for existence, but it is not that he from there does not fully understand the underlying tendency to sensual lust. That same person in the fine-material sphere element, in the immaterial sphere element, in what is not included, he from there does not fully understand the underlying tendency to ignorance and does not fully understand the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the

underlying tendency to wrong view and the underlying tendency to sceptical doubt and the underlying tendency to lust for existence. Setting aside the two possessors of the path and the eighth-path-attainer, the remaining persons everywhere do not fully understand the underlying tendency to ignorance and do not fully understand the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt and the underlying tendency to lust for existence. (The Sixfold Root)

In the Section on Full Understanding, in reverse order.

The Section on Full Understanding.

5. The Section on Abandoned

Conformity Person

264. For whom has the underlying tendency to sensual lust been abandoned, has the underlying tendency to aversion been abandoned for that one? Yes.

Or else, for whom has the underlying tendency to aversion been abandoned, has the underlying tendency to sensual lust been abandoned for that one? Yes.

For whom has the underlying tendency to sensual lust been abandoned, has the underlying tendency to conceit been abandoned for that one?

For a non-returner the underlying tendency to sensual lust has been abandoned, but the underlying tendency to conceit has not been abandoned for that one. For a Worthy One both the underlying tendency to sensual lust has been abandoned and the underlying tendency to conceit has been abandoned.

Or else, for whom has the underlying tendency to conceit been abandoned, has the underlying tendency to sensual lust been abandoned for that one? Yes.

For whom has the underlying tendency to sensual lust been abandoned, has the underlying tendency to wrong view... etc. the underlying tendency to sceptical doubt been abandoned? Yes.

Or else, for whom has the underlying tendency to sceptical doubt been abandoned, has the underlying tendency to sensual lust been abandoned for that one?

For two persons the underlying tendency to sceptical doubt has been abandoned, but the underlying tendency to sensual lust has not been abandoned for them. For two persons both the underlying tendency to sceptical doubt has been abandoned and the underlying tendency to sensual lust has been abandoned.

For whom has the underlying tendency to sensual lust been abandoned, has the underlying tendency to lust for existence... etc. the underlying tendency to ignorance been abandoned?

For a non-returner the underlying tendency to sensual lust has been abandoned, but the underlying tendency to ignorance has not been abandoned for that one. For a Worthy One both the underlying tendency to sensual lust has been abandoned and the underlying tendency to ignorance has been abandoned.

Or else, for whom has the underlying tendency to ignorance been abandoned, has the underlying tendency to sensual lust been abandoned for that one? Yes.

265. For whom has the underlying tendency to aversion been abandoned, has the underlying tendency to conceit been abandoned for that one?

For a non-returner the underlying tendency to aversion has been abandoned, but the underlying tendency to conceit has not been abandoned for that one. For a Worthy One both the underlying tendency to aversion has been abandoned and the underlying tendency to conceit has been abandoned.

Or else, for whom has the underlying tendency to conceit been abandoned, has the underlying tendency to aversion been abandoned for that one? Yes.

For whom has the underlying tendency to aversion been abandoned, has the underlying tendency to wrong view... etc. the underlying tendency to sceptical doubt been abandoned? Yes.

Or else, for whom has the underlying tendency to sceptical doubt been abandoned, has the underlying tendency to aversion been abandoned for that one?

For two persons the underlying tendency to sceptical doubt has been abandoned, but the underlying tendency to aversion has not been abandoned for them. For two persons both the underlying tendency to sceptical doubt has been abandoned and the underlying tendency to aversion has been abandoned.

For whom has the underlying tendency to aversion been abandoned, has the underlying tendency to lust for existence... etc. the underlying tendency to ignorance been abandoned?

For a non-returner the underlying tendency to aversion has been abandoned, but the underlying tendency to ignorance has not been abandoned for that one. For a Worthy One both the underlying tendency to aversion has been abandoned and the underlying tendency to ignorance has been abandoned.

Or else, for whom has the underlying tendency to ignorance been abandoned, has the underlying tendency to aversion been abandoned for that one? Yes.

266. For whom has the underlying tendency to conceit been abandoned, has the underlying tendency to wrong view... etc... the underlying tendency to sceptical doubt been abandoned? Yes.

Or else, for whom has the underlying tendency to sceptical doubt been abandoned, has the underlying tendency to conceit been abandoned for that one?

For three persons the underlying tendency to sceptical doubt has been abandoned, but the underlying tendency to conceit has not been abandoned for them. For a Worthy One both the underlying tendency to sceptical doubt has been abandoned and the underlying tendency to conceit has been abandoned.

For whom has the underlying tendency to conceit been abandoned, has the underlying tendency to lust for existence... etc... the underlying tendency to ignorance been abandoned? Yes.

Or else, for whom has the underlying tendency to ignorance been abandoned, has the underlying tendency to conceit been abandoned for that one? Yes.

267. For whom has the underlying tendency to wrong view been abandoned, has the underlying tendency to sceptical doubt been abandoned for that one? Yes.

Or else, for whom has the underlying tendency to sceptical doubt been abandoned, has the underlying tendency to wrong view been abandoned for that one? Yes. Etc.

268. For whom has the underlying tendency to sceptical doubt been abandoned, has the underlying tendency to lust for existence... etc... the underlying tendency to ignorance been abandoned?

For three persons the underlying tendency to sceptical doubt has been abandoned, but the underlying tendency to ignorance has not been abandoned for them. For a Worthy One both the underlying tendency to sceptical doubt has been abandoned and the underlying tendency to ignorance has been abandoned.

Or else, for whom has the underlying tendency to ignorance been abandoned, has the underlying tendency to sceptical doubt been abandoned for that one? Yes.

269. For whom has the underlying tendency to lust for existence been abandoned, has the underlying tendency to ignorance been abandoned for that one? Yes.

Or else, for whom has the underlying tendency to ignorance been abandoned, has the underlying tendency to lust for existence been abandoned for that one? Yes. (The One-Root Section)

270. For whom have the underlying tendency to sensual lust and the underlying tendency to aversion been abandoned, has the underlying tendency to conceit been abandoned for that one?

For a non-returner the underlying tendency to sensual lust and the underlying tendency to aversion have been abandoned, but the underlying tendency to conceit has not been abandoned for that one. For a Worthy One the underlying tendency to sensual lust and the underlying tendency to aversion have been abandoned and the underlying tendency to conceit has been abandoned.

Or else, for whom has the underlying tendency to conceit been abandoned, have the underlying tendency to sensual lust and the underlying tendency to aversion been abandoned for that one? Yes.

For whom have the underlying tendency to sensual lust and the underlying tendency to aversion been abandoned, has the underlying tendency to wrong view for that one... etc. the underlying tendency to sceptical doubt been abandoned? Yes.

Or else, for whom has the underlying tendency to sceptical doubt been abandoned, have the underlying tendency to sensual lust and the underlying tendency to aversion been abandoned for that one?

For two persons the underlying tendency to sceptical doubt has been abandoned, but the underlying tendency to sensual lust and the underlying tendency to aversion have not been abandoned for them. For two persons both the underlying tendency to

sceptical doubt has been abandoned and the underlying tendency to sensual lust and the underlying tendency to aversion have been abandoned.

For whom have the underlying tendency to sensual lust and the underlying tendency to aversion been abandoned, has the underlying tendency to lust for existence for that one... etc. the underlying tendency to ignorance been abandoned?

For a non-returner the underlying tendency to sensual lust and the underlying tendency to aversion have been abandoned, but the underlying tendency to ignorance has not been abandoned for that one. For a Worthy One the underlying tendency to sensual lust and the underlying tendency to aversion have been abandoned and the underlying tendency to ignorance has been abandoned.

Or else, for whom has the underlying tendency to ignorance been abandoned, have the underlying tendency to sensual lust and the underlying tendency to aversion been abandoned for that one? Yes. (The dyad-based)

271. For whom have the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit been abandoned, has the underlying tendency to wrong view for that one... etc. the underlying tendency to sceptical doubt been abandoned? Yes.

Or else, for whom has the underlying tendency to sceptical doubt been abandoned, have the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit been abandoned for that one?

For two persons the underlying tendency to sceptical doubt has been abandoned, but the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit have not been abandoned for them. For a non-returner both the underlying tendency to sceptical doubt and the underlying tendency to sensual lust and the underlying tendency to aversion have been abandoned, but the underlying tendency to conceit has not been abandoned for that one. For a Worthy One both the underlying tendency to sceptical doubt has been abandoned and the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit have been abandoned.

For whom have the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit been abandoned, has the underlying tendency to lust for existence for that one... etc. the underlying tendency to ignorance been abandoned? Yes.

Or else, for whom has the underlying tendency to ignorance been abandoned, have the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit been abandoned for that one? Yes. (The triad-based)

272. For whom have the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view been abandoned, has the underlying tendency to sceptical doubt been abandoned for that one? Yes.

Or else, for whom has the underlying tendency to sceptical doubt been abandoned, have the underlying tendency to sensual lust and the underlying tendency to aversion

and the underlying tendency to conceit and the underlying tendency to wrong view been abandoned for that one?

For two persons both the underlying tendency to sceptical doubt and the underlying tendency to wrong view have been abandoned, but the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit have not been abandoned for them. For a non-returner both the underlying tendency to sceptical doubt and the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to wrong view have been abandoned, but the underlying tendency to conceit has not been abandoned for that one. For a Worthy One both the underlying tendency to sceptical doubt has been abandoned and the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view have been abandoned, etc. (The tetrad-based.)

273. For whom have the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt been abandoned, has the underlying tendency to lust for existence for that one... etc. the underlying tendency to ignorance been abandoned? Yes.

Or else, for whom has the underlying tendency to ignorance been abandoned, have the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt been abandoned for that one? Yes. (The Pentad as Root)

274. For whom have the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt and the underlying tendency to lust for existence been abandoned, has the underlying tendency to ignorance been abandoned for that one? Yes.

Or else, for whom has the underlying tendency to ignorance been abandoned, have the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt and the underlying tendency to lust for existence been abandoned for that one? Yes. (The Sixfold Root)

Conformity Place

275. Where the underlying tendency to sensual lust has been abandoned, has the underlying tendency to aversion been abandoned there?

It should not be said "abandoned" or "not abandoned".

Or else, where the underlying tendency to aversion has been abandoned, has the underlying tendency to sensual lust been abandoned there?

It should not be said "abandoned" or "not abandoned".

Where the underlying tendency to sensual lust has been abandoned, has the underlying tendency to conceit been abandoned there? Yes.

Or else, where the underlying tendency to conceit has been abandoned, has the underlying tendency to sensual lust been abandoned there?

In the fine-material sphere element, in the immaterial sphere element, here the underlying tendency to conceit has been abandoned; the underlying tendency to sensual lust should not be said "abandoned" or "not abandoned". In the sensual element, in the two feelings, here both the underlying tendency to conceit has been abandoned and the underlying tendency to sensual lust has been abandoned.

Where the underlying tendency to sensual lust has been abandoned, has the underlying tendency to wrong view... etc. the underlying tendency to sceptical doubt been abandoned? Yes.

Or else, where the underlying tendency to sceptical doubt has been abandoned, has the underlying tendency to sensual lust been abandoned there?

In unpleasant feeling, in the fine-material sphere element, in the immaterial sphere element, here the underlying tendency to sceptical doubt has been abandoned; the underlying tendency to sensual lust should not be said "abandoned" or "not abandoned". In the sensual element, in the two feelings, here both the underlying tendency to sceptical doubt has been abandoned and the underlying tendency to sensual lust has been abandoned.

Where the underlying tendency to sensual lust has been abandoned, has the underlying tendency to lust for existence been abandoned there?

It should not be said "abandoned" or "not abandoned".

Or else, where the underlying tendency to lust for existence has been abandoned, has the underlying tendency to sensual lust been abandoned there?

It should not be said "abandoned" or "not abandoned".

Where the underlying tendency to sensual lust has been abandoned, has the underlying tendency to ignorance been abandoned there? Yes.

Or else, where the underlying tendency to ignorance has been abandoned, has the underlying tendency to sensual lust been abandoned there?

In unpleasant feeling, in the fine-material sphere element, in the immaterial sphere element, here the underlying tendency to ignorance has been abandoned; the underlying tendency to sensual lust should not be said "abandoned" or "not abandoned". In the sensual element, in the two feelings, here both the underlying tendency to ignorance has been abandoned and the underlying tendency to sensual lust has been abandoned.

276. Where the underlying tendency to aversion has been abandoned, has the underlying tendency to conceit been abandoned there?

It should not be said "abandoned" or "not abandoned".

Or else, where the underlying tendency to conceit has been abandoned, has the underlying tendency to aversion been abandoned there?

It should not be said "abandoned" or "not abandoned".

Where the underlying tendency to aversion has been abandoned, has the underlying tendency to wrong view... etc. the underlying tendency to sceptical doubt been abandoned? Yes.

Or else, where the underlying tendency to sceptical doubt has been abandoned, has the underlying tendency to aversion been abandoned there?

In the sensual element, in the two feelings, in the fine-material sphere element, in the immaterial sphere element, here the underlying tendency to sceptical doubt has been abandoned; the underlying tendency to aversion should not be said "abandoned" or "not abandoned". In unpleasant feeling, here both the underlying tendency to sceptical doubt has been abandoned and the underlying tendency to aversion has been abandoned.

Where the underlying tendency to aversion has been abandoned, has the underlying tendency to lust for existence been abandoned there?

It should not be said "abandoned" or "not abandoned".

Or else, where the underlying tendency to lust for existence has been abandoned, has the underlying tendency to aversion been abandoned there?

It should not be said "abandoned" or "not abandoned".

Where the underlying tendency to aversion has been abandoned, has the underlying tendency to ignorance been abandoned there? Yes.

Or else, where the underlying tendency to ignorance has been abandoned, has the underlying tendency to aversion been abandoned there?

In the sensual element, in the two feelings, in the fine-material sphere element, in the immaterial sphere element, here the underlying tendency to ignorance has been abandoned; the underlying tendency to aversion should not be said "abandoned" or "not abandoned". In unpleasant feeling, here both the underlying tendency to ignorance has been abandoned and the underlying tendency to aversion has been abandoned.

277. Where the underlying tendency to conceit has been abandoned, has the underlying tendency to wrong view... etc. the underlying tendency to sceptical doubt been abandoned? Yes.

Or else, where the underlying tendency to sceptical doubt has been abandoned, has the underlying tendency to conceit been abandoned there?

In unpleasant feeling, here the underlying tendency to sceptical doubt has been abandoned; the underlying tendency to conceit should not be said "abandoned" or "not abandoned". In the sensual element, in the two feelings, in the fine-material sphere element, in the immaterial sphere element, here both the underlying tendency to sceptical doubt has been abandoned and the underlying tendency to conceit has been abandoned.

Where the underlying tendency to conceit has been abandoned, has the underlying tendency to lust for existence been abandoned there?

In the sensual element, in the two feelings, here the underlying tendency to conceit has been abandoned; the underlying tendency to lust for existence should not be said "abandoned" or "not abandoned". In the fine-material sphere element, in the immaterial sphere element, here both the underlying tendency to conceit has been abandoned and the underlying tendency to lust for existence has been abandoned.

Or else, where the underlying tendency to lust for existence has been abandoned, has the underlying tendency to conceit been abandoned there? Yes.

Where the underlying tendency to conceit has been abandoned, has the underlying tendency to ignorance been abandoned there? Yes.

Or else, where the underlying tendency to ignorance has been abandoned, has the underlying tendency to conceit been abandoned there?

In unpleasant feeling, here the underlying tendency to ignorance has been abandoned; the underlying tendency to conceit should not be said "abandoned" or "not abandoned". In the sensual element, in the two feelings, in the fine-material sphere element, in the immaterial sphere element, here both the underlying tendency to ignorance has been abandoned and the underlying tendency to conceit has been abandoned.

278. Where the underlying tendency to wrong view has been abandoned, has the underlying tendency to sceptical doubt been abandoned there? Yes.

Or else, where the underlying tendency to sceptical doubt has been abandoned, has the underlying tendency to wrong view been abandoned there? Yes. Etc.

279. Where the underlying tendency to sceptical doubt has been abandoned, has the underlying tendency to lust for existence been abandoned there?

In the sensual element, in the three feelings, here the underlying tendency to sceptical doubt has been abandoned; the underlying tendency to lust for existence should not be said "abandoned" or "not abandoned". In the fine-material sphere element, in the immaterial sphere element, here both the underlying tendency to sceptical doubt has been abandoned and the underlying tendency to lust for existence has been abandoned.

Or else, where the underlying tendency to lust for existence has been abandoned, has the underlying tendency to sceptical doubt been abandoned there? Yes.

Where the underlying tendency to sceptical doubt has been abandoned, has the underlying tendency to ignorance been abandoned there? Yes.

Or else, where the underlying tendency to ignorance has been abandoned, has the underlying tendency to sceptical doubt been abandoned there? Yes.

280. Where the underlying tendency to lust for existence has been abandoned, has the underlying tendency to ignorance been abandoned there? Yes.

Or else, where the underlying tendency to ignorance has been abandoned, has the underlying tendency to lust for existence been abandoned there?

In the sensual element, in the three feelings, here the underlying tendency to ignorance has been abandoned; the underlying tendency to lust for existence should not be said "abandoned" or "not abandoned". In the fine-material sphere element, in the immaterial sphere element, here both the underlying tendency to ignorance has been abandoned and the underlying tendency to lust for existence has been abandoned. (The One-Root Section)

281. Where the underlying tendency to sensual lust and the underlying tendency to aversion have been abandoned, has the underlying tendency to conceit been abandoned there? There is not.

Or else, where the underlying tendency to conceit has been abandoned, have the underlying tendency to sensual lust and the underlying tendency to aversion been abandoned there?

In the fine-material sphere element, in the immaterial sphere element, here the underlying tendency to conceit has been abandoned; the underlying tendency to sensual lust and the underlying tendency to aversion should not be said "abandoned" or "not abandoned". In the sensual element, in the two feelings, here both the underlying tendency to conceit and the underlying tendency to sensual lust have been abandoned; the underlying tendency to aversion should not be said "abandoned" or "not abandoned".

Where the underlying tendency to sensual lust and the underlying tendency to aversion have been abandoned, has the underlying tendency to wrong view... etc. the underlying tendency to sceptical doubt been abandoned? There is not.

Or else, where the underlying tendency to sceptical doubt has been abandoned, have the underlying tendency to sensual lust and the underlying tendency to aversion been abandoned there?

In the fine-material sphere element, in the immaterial sphere element, here the underlying tendency to sceptical doubt has been abandoned; the underlying tendency to sensual lust and the underlying tendency to aversion should not be said "abandoned" or "not abandoned". In the sensual element, in the two feelings, here both the underlying tendency to sceptical doubt and the underlying tendency to sensual lust have been abandoned; the underlying tendency to aversion should not be said "abandoned" or "not abandoned". In unpleasant feeling, here both the underlying tendency to sceptical doubt and the underlying tendency to aversion have been abandoned; the underlying tendency to sensual lust should not be said "abandoned" or "not abandoned".

Where the underlying tendency to sensual lust and the underlying tendency to aversion have been abandoned, has the underlying tendency to lust for existence been abandoned there? There is not.

Or else, where the underlying tendency to lust for existence has been abandoned, have the underlying tendency to sensual lust and the underlying tendency to aversion been abandoned there?

Should not be said "abandoned" or "not abandoned".

Where the underlying tendency to sensual lust and the underlying tendency to aversion have been abandoned, has the underlying tendency to ignorance been abandoned there? There is not.

Or else, where the underlying tendency to ignorance has been abandoned, have the underlying tendency to sensual lust and the underlying tendency to aversion been abandoned there?

In the fine-material sphere element, in the immaterial sphere element, here the underlying tendency to ignorance has been abandoned; the underlying tendency to sensual lust and the underlying tendency to aversion should not be said "abandoned" or "not abandoned". In the sensual element, in the two feelings, here both the underlying tendency to ignorance and the underlying tendency to sensual lust have been abandoned; the underlying tendency to aversion should not be said "abandoned" or "not abandoned". In unpleasant feeling, here both the underlying tendency to ignorance and the underlying tendency to aversion have been abandoned; the underlying tendency to sensual lust should not be said "abandoned" or "not abandoned". (The dyad-based)

282. Where the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit have been abandoned, has the underlying tendency to wrong view... etc. the underlying tendency to sceptical doubt been abandoned? There is not.

Or else, where the underlying tendency to sceptical doubt has been abandoned, have the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit been abandoned there?

In the fine-material sphere element, in the immaterial sphere element, here both the underlying tendency to sceptical doubt and the underlying tendency to conceit have been abandoned; the underlying tendency to sensual lust and the underlying tendency to aversion should not be said "abandoned" or "not abandoned". In the sensual element, in the two feelings, here the underlying tendency to sceptical doubt and the underlying tendency to sensual lust and the underlying tendency to conceit have been abandoned; the underlying tendency to aversion should not be said "abandoned" or "not abandoned". In unpleasant feeling, here both the underlying tendency to sceptical doubt and the underlying tendency to aversion have been abandoned; the underlying tendency to sensual lust and the underlying tendency to conceit should not be said "abandoned" or "not abandoned".

Where the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit have been abandoned, has the underlying tendency to lust for existence been abandoned there? There is not.

Or else, where the underlying tendency to lust for existence has been abandoned, have the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit been abandoned there?

The underlying tendency to conceit has been abandoned; the underlying tendency to sensual lust and the underlying tendency to aversion should not be said "abandoned" or "not abandoned".

Where the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit have been abandoned, has the underlying tendency to ignorance been abandoned there? There is not.

Or else, where the underlying tendency to ignorance has been abandoned, have the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit been abandoned there?

In the fine-material sphere element, in the immaterial sphere element, here both the underlying tendency to ignorance and the underlying tendency to conceit have been abandoned; the underlying tendency to sensual lust and the underlying tendency to aversion should not be said "abandoned" or "not abandoned". In the sensual element, in the two feelings, here the underlying tendency to ignorance and the underlying tendency to sensual lust and the underlying tendency to conceit have been abandoned; the underlying tendency to aversion should not be said "abandoned" or "not abandoned". In unpleasant feeling, here both the underlying tendency to ignorance and the underlying tendency to aversion have been abandoned; the underlying tendency to sensual lust and the underlying tendency to conceit should not be said "abandoned" or "not abandoned". (The triad-based)

283. Where the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view have been abandoned, has the underlying tendency to sceptical doubt been abandoned there? There is not.

Or else, where the underlying tendency to sceptical doubt has been abandoned, have the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view been abandoned there?

In the fine-material sphere element, in the immaterial sphere element, here the underlying tendency to sceptical doubt and the underlying tendency to conceit and the underlying tendency to wrong view have been abandoned; the underlying tendency to sensual lust and the underlying tendency to aversion should not be said "abandoned" or "not abandoned". In the sensual element, in the two feelings, here the underlying tendency to sceptical doubt and the underlying tendency to sensual lust and the underlying tendency to conceit and the underlying tendency to wrong view have been abandoned; the underlying tendency to aversion should not be said "abandoned" or "not abandoned". In unpleasant feeling, here the underlying tendency to sceptical doubt and the underlying tendency to aversion and the underlying tendency to wrong view have been abandoned; the underlying tendency to sensual lust and the underlying tendency to conceit should not be said "abandoned" or "not abandoned", etc. (The tetrad-based.)

284. Where the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt have been abandoned, has the underlying tendency to lust for existence been abandoned there? There is not.

Or else, where the underlying tendency to lust for existence has been abandoned, have the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt been abandoned there?

In the fine-material sphere element, in the immaterial sphere element, here the underlying tendency to lust for existence and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt have been abandoned; the underlying tendency to sensual lust and the underlying tendency to aversion should not be said "abandoned" or "not abandoned".

Where the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt have been abandoned, has the underlying tendency to ignorance been abandoned there? There is not.

Or else, where the underlying tendency to ignorance has been abandoned, have the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt been abandoned there?

In the fine-material sphere element, in the immaterial sphere element, here the underlying tendency to ignorance and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt have been abandoned; the underlying tendency to sensual lust and the underlying tendency to aversion should not be said "abandoned" or "not abandoned". In the sensual element, in the two feelings, here the underlying tendency to ignorance and the underlying tendency to sensual lust and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt have been abandoned; the underlying tendency to aversion should not be said "abandoned" or "not abandoned". In unpleasant feeling, here the underlying tendency to ignorance and the underlying tendency to aversion and the underlying tendency to wrong view and the underlying tendency to sceptical doubt have been abandoned; the underlying tendency to sensual lust and the underlying tendency to conceit should not be said "abandoned" or "not abandoned". (The Pentad as Root)

285. Where the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt and the underlying tendency to lust for existence have been abandoned, has the underlying tendency to ignorance been abandoned there? There is not.

Or else, where the underlying tendency to ignorance has been abandoned, have the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt and the underlying tendency to lust for existence been abandoned there?

In the fine-material sphere element, in the immaterial sphere element, here the underlying tendency to ignorance and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt

and the underlying tendency to lust for existence have been abandoned; the underlying tendency to sensual lust and the underlying tendency to aversion should not be said "abandoned" or "not abandoned". In the sensual element, in the two feelings, here the underlying tendency to ignorance and the underlying tendency to sensual lust and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt have been abandoned; the underlying tendency to aversion and the underlying tendency to lust for existence should not be said "abandoned" or "not abandoned". In unpleasant feeling, here the underlying tendency to ignorance and the underlying tendency to aversion and the underlying tendency to wrong view and the underlying tendency to sceptical doubt have been abandoned; the underlying tendency to sensual lust and the underlying tendency to conceit and the underlying tendency to lust for existence should not be said "abandoned" or "not abandoned". (The Sixfold Root)

Conformity - Person - Place

286. For whom and where the underlying tendency to sensual lust has been abandoned, has the underlying tendency to aversion been abandoned for that one there?

It should not be said "abandoned" or "not abandoned".

Or else, for whom and where the underlying tendency to aversion has been abandoned, has the underlying tendency to sensual lust been abandoned for that one there?

It should not be said "abandoned" or "not abandoned".

For whom and where the underlying tendency to sensual lust has been abandoned, has the underlying tendency to conceit been abandoned for that one there?

For a non-returner, in the sensual element, in the two feelings, for that one there the underlying tendency to sensual lust has been abandoned, but the underlying tendency to conceit has not been abandoned for that one there. For a Worthy One, in the sensual element, in the two feelings, for that one there both the underlying tendency to sensual lust has been abandoned and the underlying tendency to conceit has been abandoned.

Or else, for whom and where the underlying tendency to conceit has been abandoned, has the underlying tendency to sensual lust been abandoned for that one there?

For a Worthy One, in the fine-material sphere element, in the immaterial sphere element, for that one there the underlying tendency to conceit has been abandoned; the underlying tendency to sensual lust should not be said "abandoned" or "not abandoned". For that very same person, in the sensual element, in the two feelings, for that one there both the underlying tendency to conceit has been abandoned and the underlying tendency to sensual lust has been abandoned.

For whom and where the underlying tendency to sensual lust has been abandoned, has the underlying tendency to wrong view been abandoned for that one there? Yes.

Or else, for whom and where the underlying tendency to wrong view has been abandoned, has the underlying tendency to sensual lust been abandoned for that one there?

For two persons, in unpleasant feeling, in the fine-material sphere element, in the immaterial sphere element, for them there the underlying tendency to wrong view has been abandoned; the underlying tendency to sensual lust should not be said "abandoned" or "not abandoned". For those very same persons, in the sensual element, in the two feelings, for them there the underlying tendency to wrong view has been abandoned, but the underlying tendency to sensual lust has not been abandoned for them there. For two persons, in unpleasant feeling, in the fine-material sphere element, in the immaterial sphere element, for them there the underlying tendency to wrong view has been abandoned; the underlying tendency to sensual lust should not be said "abandoned" or "not abandoned". For those very same persons, in the sensual element, in the two feelings, for them there both the underlying tendency to wrong view has been abandoned and the underlying tendency to sensual lust has been abandoned.

For whom and where the underlying tendency to sensual lust has been abandoned, has the underlying tendency to sceptical doubt been abandoned for that one there? Yes.

Or else, for whom and where the underlying tendency to sceptical doubt has been abandoned, has the underlying tendency to sensual lust been abandoned for that one there?

For two persons, in unpleasant feeling, in the fine-material sphere element, in the immaterial sphere element, for them there the underlying tendency to sceptical doubt has been abandoned; the underlying tendency to sensual lust should not be said "abandoned" or "not abandoned". For those very same persons, in the sensual element, in the two feelings, for them there the underlying tendency to sceptical doubt has been abandoned, but the underlying tendency to sensual lust has not been abandoned for them there. For two persons, in unpleasant feeling, in the fine-material sphere element, in the immaterial sphere element, for them there the underlying tendency to sceptical doubt has been abandoned; the underlying tendency to sensual lust should not be said "abandoned" or "not abandoned". For those very same persons, in the sensual element, in the two feelings, for them there both the underlying tendency to sceptical doubt has been abandoned and the underlying tendency to sensual lust has been abandoned.

For whom and where the underlying tendency to sensual lust has been abandoned, has the underlying tendency to lust for existence been abandoned for that one there?

It should not be said "abandoned" or "not abandoned".

Or else, for whom and where the underlying tendency to lust for existence has been abandoned, has the underlying tendency to sensual lust been abandoned for that one there?

It should not be said "abandoned" or "not abandoned".

For whom and where the underlying tendency to sensual lust has been abandoned, has the underlying tendency to ignorance been abandoned for that one there?

For a non-returner, in the sensual element, in the two feelings, for that one there the underlying tendency to sensual lust has been abandoned, but the underlying tendency to ignorance has not been abandoned for that one there. For a Worthy One, in the sensual element, in the two feelings, for that one there both the underlying tendency to sensual lust has been abandoned and the underlying tendency to ignorance has been abandoned.

Or else, for whom and where the underlying tendency to ignorance has been abandoned, has the underlying tendency to sensual lust been abandoned for that one there?

For a Worthy One, in unpleasant feeling, in the fine-material sphere element, in the immaterial sphere element, for that one there the underlying tendency to ignorance has been abandoned; the underlying tendency to sensual lust should not be said "abandoned" or "not abandoned". For that very same person, in the sensual element, in the two feelings, for that one there both the underlying tendency to ignorance has been abandoned and the underlying tendency to sensual lust has been abandoned.

287. For whom and where the underlying tendency to aversion has been abandoned, has the underlying tendency to conceit been abandoned for that one there?

It should not be said "abandoned" or "not abandoned".

Or else, for whom and where the underlying tendency to conceit has been abandoned, has the underlying tendency to aversion been abandoned for that one there?

It should not be said "abandoned" or "not abandoned".

For whom and where the underlying tendency to aversion has been abandoned, for that one there the underlying tendency to wrong view... etc. the underlying tendency to sceptical doubt been abandoned? Yes.

Or else, for whom and where the underlying tendency to sceptical doubt has been abandoned, has the underlying tendency to aversion been abandoned for that one there?

For two persons, in the sensual element, in the two feelings, in the fine-material sphere element, in the immaterial sphere element, for them there the underlying tendency to sceptical doubt has been abandoned; the underlying tendency to aversion should not be said "abandoned" or "not abandoned". For those very same persons, in unpleasant feeling, for them there the underlying tendency to sceptical doubt has been abandoned, but the underlying tendency to aversion has not been abandoned for them there. For two persons, in the sensual element, in the two feelings, in the fine-material sphere element, in the immaterial sphere element, for them there the underlying tendency to sceptical doubt has been abandoned; the underlying tendency to aversion should not be said "abandoned" or "not abandoned".

For those very same persons, in unpleasant feeling, for them there both the underlying tendency to sceptical doubt has been abandoned and the underlying tendency to aversion has been abandoned.

For whom and where the underlying tendency to aversion has been abandoned, has the underlying tendency to lust for existence been abandoned for that one there?

It should not be said "abandoned" or "not abandoned".

Or else, for whom and where the underlying tendency to lust for existence has been abandoned, has the underlying tendency to aversion been abandoned for that one there?

It should not be said "abandoned" or "not abandoned".

For whom and where the underlying tendency to aversion has been abandoned, has the underlying tendency to ignorance been abandoned for that one there?

For a non-returner, in unpleasant feeling, for that one there the underlying tendency to aversion has been abandoned, but the underlying tendency to ignorance has not been abandoned for that one there. For a Worthy One, in unpleasant feeling, for that one there both the underlying tendency to aversion has been abandoned and the underlying tendency to ignorance has been abandoned.

Or else, for whom and where the underlying tendency to ignorance has been abandoned, has the underlying tendency to aversion been abandoned for that one there?

For a Worthy One, in the sensual element, in the two feelings, in the fine-material sphere element, in the immaterial sphere element, for that one there the underlying tendency to ignorance has been abandoned; the underlying tendency to aversion should not be said "abandoned" or "not abandoned". For that very same person, in unpleasant feeling, for that one there both the underlying tendency to ignorance has been abandoned and the underlying tendency to aversion has been abandoned.

288. For whom and where the underlying tendency to conceit has been abandoned, has the underlying tendency to wrong view for that one there... etc. the underlying tendency to sceptical doubt been abandoned? Yes.

Or else, for whom and where the underlying tendency to sceptical doubt has been abandoned, has the underlying tendency to conceit been abandoned for that one there?

For three persons, in unpleasant feeling, for them there the underlying tendency to sceptical doubt has been abandoned; the underlying tendency to conceit should not be said "abandoned" or "not abandoned". For those very same persons, in the sensual element, in the two feelings, in the fine-material sphere element, in the immaterial sphere element, for them there the underlying tendency to sceptical doubt has been abandoned, but the underlying tendency to conceit has not been abandoned for them there. For a Worthy One, in unpleasant feeling, for that one there the underlying tendency to sceptical doubt has been abandoned; the underlying tendency to conceit should not be said "abandoned" or "not abandoned". For that very same person, in the sensual element, in the two feelings, in the fine-material

sphere element, in the immaterial sphere element, for that one there both the underlying tendency to sceptical doubt has been abandoned and the underlying tendency to conceit has been abandoned.

For whom and where the underlying tendency to conceit has been abandoned, has the underlying tendency to lust for existence been abandoned for that one there?

For a Worthy One, in the sensual element, in the two feelings, for that one there the underlying tendency to conceit has been abandoned; the underlying tendency to lust for existence should not be said "abandoned" or "not abandoned". For that very same person, in the fine-material sphere element, in the immaterial sphere element, for that one there both the underlying tendency to conceit has been abandoned and the underlying tendency to lust for existence has been abandoned.

Or else, for whom and where the underlying tendency to lust for existence has been abandoned, has the underlying tendency to conceit been abandoned for that one there? Yes.

For whom and where the underlying tendency to conceit has been abandoned, has the underlying tendency to ignorance been abandoned for that one there? Yes.

Or else, for whom and where the underlying tendency to ignorance has been abandoned, has the underlying tendency to conceit been abandoned for that one there?

For a Worthy One, in unpleasant feeling, for that one there the underlying tendency to ignorance has been abandoned; the underlying tendency to conceit should not be said "abandoned" or "not abandoned". For that very same person, in the sensual element, in the two feelings, in the fine-material sphere element, in the immaterial sphere element, for that one there both the underlying tendency to ignorance has been abandoned and the underlying tendency to conceit has been abandoned.

289. For whom and where the underlying tendency to wrong view has been abandoned, has the underlying tendency to sceptical doubt been abandoned for that one there? Yes.

Or else, for whom and where the underlying tendency to sceptical doubt has been abandoned, has the underlying tendency to wrong view been abandoned for that one there? Yes. Etc.

290. For whom and where the underlying tendency to sceptical doubt has been abandoned, has the underlying tendency to lust for existence been abandoned for that one there?

For three persons, in the sensual element, in the three feelings, for them there the underlying tendency to sceptical doubt has been abandoned; the underlying tendency to lust for existence should not be said "abandoned" or "not abandoned". For those very same persons, in the fine-material sphere element, in the immaterial sphere element, for them there the underlying tendency to sceptical doubt has been abandoned, but the underlying tendency to lust for existence has not been abandoned for them there. For a Worthy One, in the sensual element, in the three feelings, for that one there the underlying tendency to sceptical doubt has been abandoned; the underlying tendency to lust for existence should not be said

"abandoned" or "not abandoned". For that very same person, in the fine-material sphere element, in the immaterial sphere element, for that one there both the underlying tendency to sceptical doubt has been abandoned and the underlying tendency to lust for existence has been abandoned.

Or else, for whom and where the underlying tendency to lust for existence has been abandoned, has the underlying tendency to sceptical doubt been abandoned for that one there? Yes.

For whom and where the underlying tendency to sceptical doubt has been abandoned, has the underlying tendency to ignorance been abandoned for that one there?

For three persons, in the sensual element, in the three feelings, in the fine-material sphere element, in the immaterial sphere element, for them there the underlying tendency to sceptical doubt has been abandoned, but the underlying tendency to ignorance has not been abandoned for them there. For a Worthy One, in the sensual element, in the three feelings, in the fine-material sphere element, in the immaterial sphere element, for that one there both the underlying tendency to sceptical doubt has been abandoned and the underlying tendency to ignorance has been abandoned.

Or else, for whom and where the underlying tendency to ignorance has been abandoned, has the underlying tendency to sceptical doubt been abandoned for that one there? Yes.

291. For whom and where the underlying tendency to lust for existence has been abandoned, has the underlying tendency to ignorance been abandoned for that one there? Yes.

Or else, for whom and where the underlying tendency to ignorance has been abandoned, has the underlying tendency to lust for existence been abandoned for that one there?

For a Worthy One, in the sensual element, in the three feelings, for that one there the underlying tendency to ignorance has been abandoned; the underlying tendency to lust for existence should not be said "abandoned" or "not abandoned". For that very same person, in the fine-material sphere element, in the immaterial sphere element, for that one there both the underlying tendency to ignorance has been abandoned and the underlying tendency to lust for existence has been abandoned. (The One-Root Section)

292. For whom and where the underlying tendency to sensual lust and the underlying tendency to aversion have been abandoned, has the underlying tendency to conceit been abandoned for that one there? There is not.

Or else, for whom and where the underlying tendency to conceit has been abandoned, have the underlying tendency to sensual lust and the underlying tendency to aversion been abandoned for that one there?

For a Worthy One, in the fine-material sphere element, in the immaterial sphere element, for that one there the underlying tendency to conceit has been abandoned; the underlying tendency to sensual lust and the underlying tendency to aversion

should not be said "abandoned" or "not abandoned". For that very same person, in the sensual element, in the two feelings, for that one there both the underlying tendency to conceit and the underlying tendency to sensual lust have been abandoned; the underlying tendency to aversion should not be said "abandoned" or "not abandoned".

For whom and where the underlying tendency to sensual lust and the underlying tendency to aversion have been abandoned, has the underlying tendency to wrong view for that one there... etc... the underlying tendency to sceptical doubt been abandoned? There is not.

Or else, for whom and where the underlying tendency to sceptical doubt has been abandoned, have the underlying tendency to sensual lust and the underlying tendency to aversion been abandoned for that one there?

For two persons, in the fine-material sphere element, in the immaterial sphere element, for them there the underlying tendency to sceptical doubt has been abandoned; the underlying tendency to sensual lust and the underlying tendency to aversion should not be said "abandoned" or "not abandoned". For those very same persons, in the sensual element, in the two feelings, for them there the underlying tendency to sceptical doubt has been abandoned, but the underlying tendency to sensual lust has not been abandoned for them there; the underlying tendency to aversion should not be said "abandoned" or "not abandoned". For those very same persons, in unpleasant feeling, for them there the underlying tendency to sceptical doubt has been abandoned, but the underlying tendency to aversion has not been abandoned for them there; the underlying tendency to sensual lust should not be said "abandoned" or "not abandoned". For two persons, in the fine-material sphere element, in the immaterial sphere element, for them there the underlying tendency to sceptical doubt has been abandoned; the underlying tendency to sensual lust and the underlying tendency to aversion should not be said "abandoned" or "not abandoned". For those very same persons, in the sensual element, in the two feelings, for them there both the underlying tendency to sceptical doubt and the underlying tendency to sensual lust have been abandoned; the underlying tendency to aversion should not be said "abandoned" or "not abandoned". For those very same persons, in unpleasant feeling, for them there both the underlying tendency to sceptical doubt and the underlying tendency to aversion have been abandoned; the underlying tendency to sensual lust should not be said "abandoned" or "not abandoned".

For whom and where the underlying tendency to sensual lust and the underlying tendency to aversion have been abandoned, has the underlying tendency to lust for existence been abandoned for that one there? There is not.

Or else, for whom and where the underlying tendency to lust for existence has been abandoned, have the underlying tendency to sensual lust and the underlying tendency to aversion been abandoned for that one there?

Should not be said "abandoned" or "not abandoned".

For whom and where the underlying tendency to sensual lust and the underlying tendency to aversion have been abandoned, has the underlying tendency to ignorance been abandoned for that one there? There is not.

Or else, for whom and where the underlying tendency to ignorance has been abandoned, have the underlying tendency to sensual lust and the underlying tendency to aversion been abandoned for that one there?

For a Worthy One, in the fine-material sphere element, in the immaterial sphere element, for that one there the underlying tendency to ignorance has been abandoned; the underlying tendency to sensual lust and the underlying tendency to aversion should not be said "abandoned" or "not abandoned". For that very same person, in the sensual element, in the two feelings, for that one there the underlying tendency to ignorance and the underlying tendency to sensual lust have been abandoned; the underlying tendency to aversion should not be said "abandoned" or "not abandoned". For that very same person, in unpleasant feeling, for that one there the underlying tendency to ignorance and the underlying tendency to aversion have been abandoned; the underlying tendency to sensual lust should not be said "abandoned" or "not abandoned". (The dyad-based)

293. For whom and where the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit have been abandoned, has the underlying tendency to wrong view for that one there... etc... the underlying tendency to sceptical doubt been abandoned? There is not.

Or else, for whom and where the underlying tendency to sceptical doubt has been abandoned, have the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit been abandoned for that one there?

For two persons, in the fine-material sphere element, in the immaterial sphere element, for them there the underlying tendency to sceptical doubt has been abandoned, but the underlying tendency to conceit has not been abandoned for them there; the underlying tendency to sensual lust and the underlying tendency to aversion should not be said "abandoned" or "not abandoned". For those very same persons, in the sensual element, in the two feelings, for them there the underlying tendency to sceptical doubt has been abandoned, but the underlying tendency to sensual lust and the underlying tendency to conceit have not been abandoned for them there; the underlying tendency to aversion should not be said "abandoned" or "not abandoned". For those very same persons, in unpleasant feeling, for them there the underlying tendency to sceptical doubt has been abandoned, but the underlying tendency to aversion has not been abandoned for them there; the underlying tendency to sensual lust and the underlying tendency to conceit should not be said "abandoned" or "not abandoned". For a non-returner, in the fine-material sphere element, in the immaterial sphere element, for that one there the underlying tendency to sceptical doubt has been abandoned, but the underlying tendency to conceit has not been abandoned for that one there; the underlying tendency to sensual lust and the underlying tendency to aversion should not be said "abandoned" or "not abandoned". For that very same person, in the sensual element, in the two feelings, for that one there the underlying tendency to sceptical doubt and the

underlying tendency to sensual lust have been abandoned, but the underlying tendency to conceit has not been abandoned for that one there; the underlying tendency to aversion should not be said "abandoned" or "not abandoned". For that very same person, in unpleasant feeling, for that one there the underlying tendency to sceptical doubt and the underlying tendency to aversion have been abandoned; the underlying tendency to sensual lust and the underlying tendency to conceit should not be said "abandoned" or "not abandoned". For a Worthy One, in the fine-material sphere element, in the immaterial sphere element, for that one there the underlying tendency to sceptical doubt and the underlying tendency to conceit have been abandoned; the underlying tendency to sensual lust and the underlying tendency to aversion should not be said "abandoned" or "not abandoned". For that very same person, in the sensual element, in the two feelings, for that one there the underlying tendency to sceptical doubt and the underlying tendency to sensual lust and the underlying tendency to conceit have been abandoned; the underlying tendency to aversion should not be said "abandoned" or "not abandoned". For that very same person, in unpleasant feeling, for that one there the underlying tendency to sceptical doubt and the underlying tendency to aversion have been abandoned; the underlying tendency to sensual lust and the underlying tendency to conceit should not be said "abandoned" or "not abandoned".

For whom and where the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit have been abandoned, has the underlying tendency to lust for existence been abandoned for that one there? There is not.

Or else, for whom and where the underlying tendency to lust for existence has been abandoned, have the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit been abandoned for that one there?

The underlying tendency to conceit has been abandoned; the underlying tendency to sensual lust and the underlying tendency to aversion should not be said "abandoned" or "not abandoned".

For whom and where the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit have been abandoned, has the underlying tendency to ignorance been abandoned for that one there? There is not.

Or else, for whom and where the underlying tendency to ignorance has been abandoned, have the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit been abandoned for that one there?

For a Worthy One, in the fine-material sphere element, in the immaterial sphere element, for that one there the underlying tendency to ignorance and the underlying tendency to conceit have been abandoned; the underlying tendency to sensual lust and the underlying tendency to aversion should not be said "abandoned" or "not abandoned". For that very same person, in the sensual element, in the two feelings, for that one there the underlying tendency to ignorance and the underlying tendency to sensual lust and the underlying tendency to conceit have been abandoned; the

underlying tendency to aversion should not be said "abandoned" or "not abandoned". For that very same person, in unpleasant feeling, for that one there the underlying tendency to ignorance and the underlying tendency to aversion have been abandoned; the underlying tendency to sensual lust and the underlying tendency to conceit should not be said "abandoned" or "not abandoned". (The triad-based)

294. For whom and where the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view have been abandoned, has the underlying tendency to sceptical doubt been abandoned for that one there? There is not.

Or else, for whom and where the underlying tendency to sceptical doubt has been abandoned, have the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view been abandoned for that one there?

For two persons, in the fine-material sphere element, in the immaterial sphere element, for them there the underlying tendency to sceptical doubt and the underlying tendency to wrong view have been abandoned, but the underlying tendency to conceit has not been abandoned for them there; the underlying tendency to sensual lust and the underlying tendency to aversion should not be said "abandoned" or "not abandoned". For those very same persons, in the sensual element, in the two feelings, for them there the underlying tendency to sceptical doubt and the underlying tendency to wrong view have been abandoned, but the underlying tendency to sensual lust and the underlying tendency to conceit have not been abandoned for them there; the underlying tendency to aversion should not be said "abandoned" or "not abandoned". For those very same persons, in unpleasant feeling, for them there the underlying tendency to sceptical doubt and the underlying tendency to wrong view have been abandoned, but the underlying tendency to aversion has not been abandoned for them there; the underlying tendency to sensual lust and the underlying tendency to conceit should not be said "abandoned" or "not abandoned". For a non-returner, in the fine-material sphere element, in the immaterial sphere element, for that one there the underlying tendency to sceptical doubt and the underlying tendency to wrong view have been abandoned, but the underlying tendency to conceit has not been abandoned for that one there; the underlying tendency to sensual lust and the underlying tendency to aversion should not be said "abandoned" or "not abandoned". For that very same person, in the sensual element, in the two feelings, for that one there the underlying tendency to sceptical doubt and the underlying tendency to sensual lust and the underlying tendency to wrong view have been abandoned, but the underlying tendency to conceit has not been abandoned for that one there; the underlying tendency to aversion should not be said "abandoned" or "not abandoned". For that very same person, in unpleasant feeling, for that one there the underlying tendency to sceptical doubt and the underlying tendency to aversion and the underlying tendency to wrong view have been abandoned; the underlying tendency to sensual lust and the underlying tendency to conceit should not be said "abandoned" or "not abandoned". For a Worthy One, in the fine-material sphere element, in the immaterial sphere element, for that one there the underlying tendency to sceptical doubt and the underlying tendency to conceit and the underlying tendency to wrong view have been

abandoned; the underlying tendency to sensual lust and the underlying tendency to aversion should not be said "abandoned" or "not abandoned". For that very same person, in the sensual element, in the two feelings, for that one there the underlying tendency to sceptical doubt and the underlying tendency to sensual lust and the underlying tendency to conceit and the underlying tendency to wrong view have been abandoned; the underlying tendency to aversion should not be said "abandoned" or "not abandoned". For that very same person, in unpleasant feeling, for that one there the underlying tendency to sceptical doubt and the underlying tendency to aversion and the underlying tendency to wrong view have been abandoned; the underlying tendency to sensual lust and the underlying tendency to conceit should not be said "abandoned" or "not abandoned", etc. (The tetrad-based.)

295. For whom and where the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt have been abandoned, has the underlying tendency to lust for existence been abandoned for that one there? There is not.

Or else, for whom and where the underlying tendency to lust for existence has been abandoned, have the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt been abandoned for that one there?

For a Worthy One, in the fine-material sphere element, in the immaterial sphere element, for that one there the underlying tendency to lust for existence and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt have been abandoned; the underlying tendency to sensual lust and the underlying tendency to aversion should not be said "abandoned" or "not abandoned".

For whom and where the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt have been abandoned, has the underlying tendency to ignorance been abandoned for that one there? There is not.

Or else, for whom and where the underlying tendency to ignorance has been abandoned, have the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt been abandoned for that one there?

For a Worthy One, in the fine-material sphere element, in the immaterial sphere element, for that one there the underlying tendency to ignorance and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt have been abandoned; the underlying tendency to sensual lust and the underlying tendency to aversion should not be said "abandoned" or "not abandoned". For that very same person, in the sensual element, in the two feelings, for that one there the underlying tendency to ignorance and the underlying tendency to sensual lust and the underlying tendency to conceit and the underlying

tendency to wrong view and the underlying tendency to sceptical doubt have been abandoned; the underlying tendency to aversion should not be said "abandoned" or "not abandoned". For that very same person, in unpleasant feeling, for that one there the underlying tendency to ignorance and the underlying tendency to aversion and the underlying tendency to wrong view and the underlying tendency to sceptical doubt have been abandoned; the underlying tendency to sensual lust and the underlying tendency to conceit should not be said "abandoned" or "not abandoned". (The Pentad as Root)

296. For whom and where the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt and the underlying tendency to lust for existence have been abandoned, has the underlying tendency to ignorance been abandoned for that one there? There is not.

Or else, for whom and where the underlying tendency to ignorance has been abandoned, have the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt and the underlying tendency to lust for existence been abandoned for that one there?

For a Worthy One, in the fine-material sphere element, in the immaterial sphere element, for that one there the underlying tendency to ignorance and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt and the underlying tendency to lust for existence have been abandoned; the underlying tendency to sensual lust and the underlying tendency to aversion should not be said "abandoned" or "not abandoned". For that very same person, in the sensual element, in the two feelings, for that one there the underlying tendency to ignorance and the underlying tendency to sensual lust and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt have been abandoned; the underlying tendency to aversion and the underlying tendency to lust for existence should not be said "abandoned" or "not abandoned". For that very same person, in unpleasant feeling, for that one there the underlying tendency to ignorance and the underlying tendency to aversion and the underlying tendency to wrong view and the underlying tendency to sceptical doubt have been abandoned; the underlying tendency to sensual lust and the underlying tendency to conceit and the underlying tendency to lust for existence should not be said "abandoned" or "not abandoned". (The Sixfold Root)

In the Section on Abandoned, in forward order.

5. The Section on Abandoned

Reverse Person

297. For whom is the underlying tendency to sensual lust not abandoned, is the underlying tendency to aversion not abandoned for that one? Yes.

Or else, for whom is the underlying tendency to aversion not abandoned, is the underlying tendency to sensual lust not abandoned for that one? Yes.

For whom is the underlying tendency to sensual lust not abandoned, is the underlying tendency to conceit not abandoned for that one? Yes.

Or else, for whom is the underlying tendency to conceit not abandoned, is the underlying tendency to sensual lust not abandoned for that one?

For a non-returner the underlying tendency to conceit is not abandoned, but the underlying tendency to sensual lust is not not abandoned for that one. For three persons both the underlying tendency to conceit is not abandoned and the underlying tendency to sensual lust is not abandoned.

For whom is the underlying tendency to sensual lust not abandoned, is the underlying tendency to wrong view... etc. the underlying tendency to sceptical doubt not abandoned?

For two persons the underlying tendency to sensual lust is not abandoned, but the underlying tendency to sceptical doubt is not not abandoned for them. For a worldling both the underlying tendency to sensual lust is not abandoned and the underlying tendency to sceptical doubt is not abandoned.

Or else, for whom is the underlying tendency to sceptical doubt not abandoned, is the underlying tendency to sensual lust not abandoned for that one? Yes.

For whom is the underlying tendency to sensual lust not abandoned, is the underlying tendency to lust for existence... etc. the underlying tendency to ignorance not abandoned? Yes.

Or else, for whom is the underlying tendency to ignorance not abandoned, is the underlying tendency to sensual lust not abandoned for that one?

For a non-returner the underlying tendency to ignorance is not abandoned, but the underlying tendency to sensual lust is not not abandoned for that one. For three persons both the underlying tendency to ignorance is not abandoned and the underlying tendency to sensual lust is not abandoned.

298. For whom is the underlying tendency to aversion not abandoned, is the underlying tendency to conceit not abandoned for that one? Yes.

Or else, for whom is the underlying tendency to conceit not abandoned, is the underlying tendency to aversion not abandoned for that one?

For a non-returner the underlying tendency to conceit is not abandoned, but the underlying tendency to aversion is not not abandoned for that one. For three persons both the underlying tendency to conceit is not abandoned and the underlying tendency to aversion is not abandoned.

For whom is the underlying tendency to aversion not abandoned, is the underlying tendency to wrong view... etc. the underlying tendency to sceptical doubt not abandoned?

For two persons the underlying tendency to aversion is not abandoned, but the underlying tendency to sceptical doubt is not not abandoned for them. For a worldling both the underlying tendency to aversion is not abandoned and the underlying tendency to sceptical doubt is not abandoned.

Or else, for whom is the underlying tendency to sceptical doubt not abandoned, is the underlying tendency to aversion not abandoned for that one? Yes.

For whom is the underlying tendency to aversion not abandoned, is the underlying tendency to lust for existence... etc. the underlying tendency to ignorance not abandoned? Yes.

Or else, for whom is the underlying tendency to ignorance not abandoned, is the underlying tendency to aversion not abandoned for that one?

For a non-returner the underlying tendency to ignorance is not abandoned, but the underlying tendency to aversion is not not abandoned for that one. For three persons both the underlying tendency to ignorance is not abandoned and the underlying tendency to aversion is not abandoned.

299. For whom is the underlying tendency to conceit not abandoned, is the underlying tendency to wrong view... etc... the underlying tendency to sceptical doubt not abandoned?

For three persons the underlying tendency to conceit is not abandoned, but the underlying tendency to sceptical doubt is not not abandoned for them. For a worldling both the underlying tendency to conceit is not abandoned and the underlying tendency to sceptical doubt is not abandoned.

Or else, for whom is the underlying tendency to sceptical doubt not abandoned, is the underlying tendency to conceit not abandoned for that one? Yes.

For whom is the underlying tendency to conceit not abandoned, is the underlying tendency to lust for existence... etc... the underlying tendency to ignorance not abandoned? Yes.

Or else, for whom is the underlying tendency to ignorance not abandoned, is the underlying tendency to conceit not abandoned for that one? Yes.

300. For whom is the underlying tendency to wrong view not abandoned, is the underlying tendency to sceptical doubt not abandoned for that one? Yes.

Or else, for whom is the underlying tendency to sceptical doubt not abandoned, is the underlying tendency to wrong view not abandoned for that one? Yes. Etc.

301. For whom is the underlying tendency to sceptical doubt not abandoned, is the underlying tendency to lust for existence... etc... the underlying tendency to ignorance not abandoned? Yes.

Or else, for whom is the underlying tendency to ignorance not abandoned, is the underlying tendency to sceptical doubt not abandoned for that one?

For three persons the underlying tendency to ignorance is not abandoned, but the underlying tendency to sceptical doubt is not not abandoned for them. For a worldling both the underlying tendency to ignorance is not abandoned and the underlying tendency to sceptical doubt is not abandoned.

302. For whom is the underlying tendency to lust for existence not abandoned, is the underlying tendency to ignorance not abandoned for that one? Yes.

Or else, for whom is the underlying tendency to ignorance not abandoned, is the underlying tendency to lust for existence not abandoned for that one? Yes. (The One-Root Section)

303. For whom are the underlying tendency to sensual lust and the underlying tendency to aversion not abandoned, is the underlying tendency to conceit not abandoned for that one? Yes.

Or else, for whom is the underlying tendency to conceit not abandoned, are the underlying tendency to sensual lust and the underlying tendency to aversion not abandoned for that one?

For a non-returner the underlying tendency to conceit is not abandoned, but the underlying tendency to sensual lust and the underlying tendency to aversion are not not abandoned for that one. For three persons both the underlying tendency to conceit is not abandoned and the underlying tendency to sensual lust and the underlying tendency to aversion are not abandoned.

For whom are the underlying tendency to sensual lust and the underlying tendency to aversion not abandoned, does the underlying tendency to wrong view underlie for that one... etc. the underlying tendency to sceptical doubt not abandoned?

For two persons the underlying tendency to sensual lust and the underlying tendency to aversion are not abandoned, but the underlying tendency to sceptical doubt is not not abandoned for them. For a worldling both the underlying tendency to sensual lust and the underlying tendency to aversion are not abandoned and the underlying tendency to sceptical doubt is not abandoned.

Or else, for whom is the underlying tendency to sceptical doubt not abandoned, are the underlying tendency to sensual lust and the underlying tendency to aversion not abandoned for that one? Yes.

For whom are the underlying tendency to sensual lust and the underlying tendency to aversion not abandoned, does the underlying tendency to lust for existence underlie for that one... etc. the underlying tendency to ignorance not abandoned? Yes.

Or else, for whom is the underlying tendency to ignorance not abandoned, are the underlying tendency to sensual lust and the underlying tendency to aversion not abandoned for that one?

For a non-returner the underlying tendency to ignorance is not abandoned, but the underlying tendency to sensual lust and the underlying tendency to aversion are not not abandoned for that one. For three persons both the underlying tendency to ignorance is not abandoned and the underlying tendency to sensual lust and the underlying tendency to aversion are not abandoned. (The dyad-based)

304. For whom are the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit not abandoned, is the underlying tendency to wrong view... etc. the underlying tendency to sceptical doubt not abandoned?

For two persons the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit are not abandoned, but the underlying tendency to sceptical doubt is not not abandoned for them. For a worldling the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit are not abandoned and the underlying tendency to sceptical doubt is not abandoned.

Or else, for whom is the underlying tendency to sceptical doubt not abandoned, are the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit not abandoned for that one? Yes.

For whom are the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit not abandoned, is the underlying tendency to lust for existence... etc. the underlying tendency to ignorance not abandoned? Yes.

Or else, for whom is the underlying tendency to ignorance not abandoned, are the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit not abandoned for that one?

For a non-returner the underlying tendency to ignorance and the underlying tendency to conceit are not abandoned, but the underlying tendency to sensual lust and the underlying tendency to aversion are not not abandoned for that one. For three persons both the underlying tendency to ignorance is not abandoned and the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit are not abandoned. (The triad-based)

305. For whom are the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view not abandoned, is the underlying tendency to sceptical doubt not abandoned for that one? Yes.

Or else, for whom is the underlying tendency to sceptical doubt not abandoned, are the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view not abandoned for that one? Yes. Etc. (The tetrad-based.)

306. For whom are the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt not abandoned, is the underlying tendency to lust for existence... etc... the underlying tendency to ignorance not abandoned? Yes.

Or else, for whom is the underlying tendency to ignorance not abandoned, are the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt not abandoned for that one?

For a non-returner the underlying tendency to ignorance and the underlying tendency to conceit are not abandoned, but the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to wrong view and the underlying tendency to sceptical doubt are not not abandoned for that one. For two

persons the underlying tendency to ignorance and the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit are not abandoned, but the underlying tendency to wrong view and the underlying tendency to sceptical doubt are not not abandoned for them. For a worldling the underlying tendency to ignorance is not abandoned; the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt are not abandoned. (The Pentad as Root)

307. For whom are the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt and the underlying tendency to lust for existence not abandoned, is the underlying tendency to ignorance not abandoned for that one? Yes.

Or else, for whom is the underlying tendency to ignorance not abandoned, are the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt and the underlying tendency to lust for existence not abandoned for that one?

For a non-returner the underlying tendency to ignorance and the underlying tendency to conceit and the underlying tendency to lust for existence are not abandoned, but the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to wrong view and the underlying tendency to sceptical doubt are not not abandoned for that one. For two persons the underlying tendency to ignorance and the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to lust for existence are not abandoned, but the underlying tendency to wrong view and the underlying tendency to sceptical doubt are not not abandoned for them. For a worldling the underlying tendency to ignorance is not abandoned, and the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt and the underlying tendency to lust for existence are not abandoned. (The Sixfold Root)

Reverse Place

308. Where the underlying tendency to sensual lust is not abandoned, is the underlying tendency to aversion not abandoned there?

It should not be said "abandoned" or "not abandoned".

Or else, where the underlying tendency to aversion is not abandoned, is the underlying tendency to sensual lust not abandoned there?

It should not be said "abandoned" or "not abandoned".

Where the underlying tendency to sensual lust is not abandoned, is the underlying tendency to conceit not abandoned there? Yes.

Or else, where the underlying tendency to conceit is not abandoned, is the underlying tendency to sensual lust not abandoned there?

In the fine-material sphere element, in the immaterial sphere element, here the underlying tendency to conceit is not abandoned; the underlying tendency to sensual lust should not be said "abandoned" or "not abandoned". In the sensual element, in the two feelings, here both the underlying tendency to conceit is not abandoned and the underlying tendency to sensual lust is not abandoned.

Where the underlying tendency to sensual lust is not abandoned, is the underlying tendency to wrong view there... etc. the underlying tendency to sceptical doubt not abandoned? Yes.

Or else, where the underlying tendency to sceptical doubt is not abandoned, is the underlying tendency to sensual lust not abandoned there?

In unpleasant feeling, in the fine-material sphere element, in the immaterial sphere element, here the underlying tendency to sceptical doubt is not abandoned; the underlying tendency to sensual lust should not be said "abandoned" or "not abandoned". In the sensual element, in the two feelings, here both the underlying tendency to sceptical doubt is not abandoned and the underlying tendency to sensual lust is not abandoned.

Where the underlying tendency to sensual lust is not abandoned, is the underlying tendency to lust for existence not abandoned there?

It should not be said "abandoned" or "not abandoned".

Or else, where the underlying tendency to lust for existence is not abandoned, is the underlying tendency to sensual lust not abandoned there?

It should not be said "abandoned" or "not abandoned".

Where the underlying tendency to sensual lust is not abandoned, is the underlying tendency to ignorance not abandoned there? Yes.

Or else, where the underlying tendency to ignorance is not abandoned, is the underlying tendency to sensual lust not abandoned there?

In unpleasant feeling, in the fine-material sphere element, in the immaterial sphere element, here the underlying tendency to ignorance is not abandoned; the underlying tendency to sensual lust should not be said "abandoned" or "not abandoned". In the sensual element, in the two feelings, here both the underlying tendency to ignorance is not abandoned and the underlying tendency to sensual lust is not abandoned.

309. Where the underlying tendency to aversion is not abandoned, is the underlying tendency to conceit not abandoned there?

It should not be said "abandoned" or "not abandoned".

Or else, where the underlying tendency to conceit is not abandoned, is the underlying tendency to aversion not abandoned there?

It should not be said "abandoned" or "not abandoned".

Where the underlying tendency to aversion is not abandoned, is the underlying tendency to wrong view there... etc. the underlying tendency to sceptical doubt not abandoned? Yes.

Or else, where the underlying tendency to sceptical doubt is not abandoned, is the underlying tendency to aversion not abandoned there?

In the sensual element, in the two feelings, in the fine-material sphere element, in the immaterial sphere element, here the underlying tendency to sceptical doubt is not abandoned; the underlying tendency to aversion should not be said "abandoned" or "not abandoned". In unpleasant feeling, here both the underlying tendency to sceptical doubt is not abandoned and the underlying tendency to aversion is not abandoned.

Where the underlying tendency to aversion is not abandoned, is the underlying tendency to lust for existence not abandoned there?

It should not be said "abandoned" or "not abandoned".

Or else, where the underlying tendency to lust for existence is not abandoned, is the underlying tendency to aversion not abandoned there?

It should not be said "abandoned" or "not abandoned".

Where the underlying tendency to aversion is not abandoned, is the underlying tendency to ignorance not abandoned there? Yes.

Or else, where the underlying tendency to ignorance is not abandoned, is the underlying tendency to aversion not abandoned there?

In the sensual element, in the two feelings, in the fine-material sphere element, in the immaterial sphere element, here the underlying tendency to ignorance is not abandoned; the underlying tendency to aversion should not be said "abandoned" or "not abandoned". In unpleasant feeling, here both the underlying tendency to ignorance is not abandoned and the underlying tendency to aversion is not abandoned.

310. Where the underlying tendency to conceit is not abandoned, is the underlying tendency to wrong view there... etc. the underlying tendency to sceptical doubt not abandoned? Yes.

Or else, where the underlying tendency to sceptical doubt is not abandoned, is the underlying tendency to conceit not abandoned there?

In unpleasant feeling, here the underlying tendency to sceptical doubt is not abandoned; the underlying tendency to conceit should not be said "abandoned" or "not abandoned". In the sensual element, in the two feelings, in the fine-material sphere element, in the immaterial sphere element, here both the underlying tendency to sceptical doubt is not abandoned and the underlying tendency to conceit is not abandoned.

Where the underlying tendency to conceit is not abandoned, is the underlying tendency to lust for existence not abandoned there?

In the sensual element, in the two feelings, here the underlying tendency to conceit is not abandoned; the underlying tendency to lust for existence should not be said "abandoned" or "not abandoned". In the fine-material sphere element, in the immaterial sphere element, here both the underlying tendency to conceit is not abandoned and the underlying tendency to lust for existence is not abandoned.

Or else, where the underlying tendency to lust for existence is not abandoned, is the underlying tendency to conceit not abandoned there? Yes.

Where the underlying tendency to conceit is not abandoned, is the underlying tendency to ignorance not abandoned there? Yes.

Or else, where the underlying tendency to ignorance is not abandoned, is the underlying tendency to conceit not abandoned there?

In unpleasant feeling, here the underlying tendency to ignorance is not abandoned; the underlying tendency to conceit should not be said "abandoned" or "not abandoned". In the sensual element, in the two feelings, in the fine-material sphere element, in the immaterial sphere element, here both the underlying tendency to ignorance is not abandoned and the underlying tendency to conceit is not abandoned.

311. Where the underlying tendency to wrong view is not abandoned, is the underlying tendency to sceptical doubt not abandoned there? Yes.

Or else, where the underlying tendency to sceptical doubt is not abandoned, is the underlying tendency to wrong view not abandoned there? Yes. Etc.

312. Where the underlying tendency to sceptical doubt is not abandoned, is the underlying tendency to lust for existence not abandoned there?

In the sensual element, in the three feelings, here the underlying tendency to sceptical doubt is not abandoned; the underlying tendency to lust for existence should not be said "abandoned" or "not abandoned". In the fine-material sphere element, in the immaterial sphere element, here both the underlying tendency to sceptical doubt is not abandoned and the underlying tendency to lust for existence is not abandoned.

Or else, where the underlying tendency to lust for existence is not abandoned, is the underlying tendency to sceptical doubt not abandoned there? Yes.

Where the underlying tendency to sceptical doubt is not abandoned, is the underlying tendency to ignorance not abandoned there? Yes.

Or else, where the underlying tendency to ignorance is not abandoned, is the underlying tendency to sceptical doubt not abandoned there? Yes.

313. Where the underlying tendency to lust for existence is not abandoned, is the underlying tendency to ignorance not abandoned there? Yes.

Or else, where the underlying tendency to ignorance is not abandoned, is the underlying tendency to lust for existence not abandoned there?

In the sensual element, in the three feelings, here the underlying tendency to ignorance is not abandoned; the underlying tendency to lust for existence should not be said "abandoned" or "not abandoned". In the fine-material sphere element, in the immaterial sphere element, here both the underlying tendency to ignorance is not abandoned and the underlying tendency to lust for existence is not abandoned. (The One-Root Section)

314. Where the underlying tendency to sensual lust and the underlying tendency to aversion are not abandoned, is the underlying tendency to conceit not abandoned there? There is not.

Or else, where the underlying tendency to conceit is not abandoned, are the underlying tendency to sensual lust and the underlying tendency to aversion not abandoned there?

In the fine-material sphere element, in the immaterial sphere element, here the underlying tendency to conceit is not abandoned; the underlying tendency to sensual lust and the underlying tendency to aversion should not be said "abandoned" or "not abandoned". In the sensual element, in the two feelings, here both the underlying tendency to conceit and the underlying tendency to sensual lust are not abandoned; the underlying tendency to aversion should not be said "abandoned" or "not abandoned".

Where the underlying tendency to sensual lust and the underlying tendency to aversion are not abandoned, is the underlying tendency to wrong view... etc. the underlying tendency to sceptical doubt not abandoned? There is not.

Or else, where the underlying tendency to sceptical doubt is not abandoned, are the underlying tendency to sensual lust and the underlying tendency to aversion not abandoned there?

In the fine-material sphere element, in the immaterial sphere element, here the underlying tendency to sceptical doubt is not abandoned; the underlying tendency to sensual lust and the underlying tendency to aversion should not be said "abandoned" or "not abandoned". In the sensual element, in the two feelings, here both the underlying tendency to sceptical doubt and the underlying tendency to sensual lust are not abandoned; the underlying tendency to aversion should not be said "abandoned" or "not abandoned". In unpleasant feeling, here both the underlying tendency to sceptical doubt and the underlying tendency to aversion are not abandoned; the underlying tendency to sensual lust should not be said "abandoned" or "not abandoned".

Where the underlying tendency to sensual lust and the underlying tendency to aversion are not abandoned, is the underlying tendency to lust for existence not abandoned there? There is not.

Or else, where the underlying tendency to lust for existence is not abandoned, are the underlying tendency to sensual lust and the underlying tendency to aversion not abandoned there? Should not be said "abandoned" or "not abandoned".

Where the underlying tendency to sensual lust and the underlying tendency to aversion are not abandoned, is the underlying tendency to ignorance not abandoned there? There is not.

Or else, where the underlying tendency to ignorance is not abandoned, are the underlying tendency to sensual lust and the underlying tendency to aversion not abandoned there?

In the fine-material sphere element, in the immaterial sphere element, here the underlying tendency to ignorance is not abandoned; the underlying tendency to sensual lust and the underlying tendency to aversion should not be said "abandoned" or "not abandoned". In the sensual element, in the two feelings, here both the underlying tendency to ignorance and the underlying tendency to sensual lust are not abandoned; the underlying tendency to aversion should not be said "abandoned" or "not abandoned". In unpleasant feeling, here both the underlying tendency to ignorance and the underlying tendency to aversion are not abandoned; the underlying tendency to sensual lust should not be said "abandoned" or "not abandoned". (The dyad-based)

315. Where the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit are not abandoned, is the underlying tendency to wrong view... etc. the underlying tendency to sceptical doubt not abandoned? There is not.

Or else, where the underlying tendency to sceptical doubt is not abandoned, are the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit not abandoned there?

In the fine-material sphere element, in the immaterial sphere element, here both the underlying tendency to sceptical doubt and the underlying tendency to conceit are not abandoned; the underlying tendency to sensual lust and the underlying tendency to aversion should not be said "abandoned" or "not abandoned". In the sensual element, in the two feelings, here the underlying tendency to sceptical doubt and the underlying tendency to sensual lust and the underlying tendency to conceit are not abandoned; the underlying tendency to aversion should not be said "abandoned" or "not abandoned". In unpleasant feeling, here both the underlying tendency to sceptical doubt and the underlying tendency to aversion are not abandoned; the underlying tendency to sensual lust and the underlying tendency to conceit should not be said "abandoned" or "not abandoned".

Where the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit are not abandoned, is the underlying tendency to lust for existence not abandoned there? There is not.

Or else, where the underlying tendency to lust for existence is not abandoned, are the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit not abandoned there?

In the fine-material sphere element, in the immaterial sphere element, here both the underlying tendency to lust for existence and the underlying tendency to conceit are not abandoned; the underlying tendency to sensual lust and the underlying tendency

to aversion should not be said "abandoned" or "not abandoned".

Where the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit are not abandoned, is the underlying tendency to ignorance not abandoned there? There is not.

Or else, where the underlying tendency to ignorance is not abandoned, are the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit not abandoned there?

In the fine-material sphere element, in the immaterial sphere element, here both the underlying tendency to ignorance and the underlying tendency to conceit are not abandoned; the underlying tendency to sensual lust and the underlying tendency to aversion should not be said "abandoned" or "not abandoned". In the sensual element, in the two feelings, here the underlying tendency to ignorance and the underlying tendency to sensual lust and the underlying tendency to conceit are not abandoned; the underlying tendency to aversion should not be said "abandoned" or "not abandoned". In unpleasant feeling, here both the underlying tendency to ignorance and the underlying tendency to aversion are not abandoned; the underlying tendency to sensual lust and the underlying tendency to conceit should not be said "abandoned" or "not abandoned". (The triad-based)

316. Where the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view are not abandoned, is the underlying tendency to sceptical doubt not abandoned there? There is not.

Or else, where the underlying tendency to sceptical doubt is not abandoned, are the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view not abandoned there?

In the fine-material sphere element, in the immaterial sphere element, here the underlying tendency to sceptical doubt and the underlying tendency to conceit and the underlying tendency to wrong view are not abandoned; the underlying tendency to sensual lust and the underlying tendency to aversion should not be said "abandoned" or "not abandoned". In the sensual element, in the two feelings, here the underlying tendency to sceptical doubt and the underlying tendency to sensual lust and the underlying tendency to conceit and the underlying tendency to wrong view are not abandoned; the underlying tendency to aversion should not be said "abandoned" or "not abandoned". In unpleasant feeling, here the underlying tendency to sceptical doubt and the underlying tendency to aversion and the underlying tendency to wrong view are not abandoned; the underlying tendency to sensual lust and the underlying tendency to conceit should not be said "abandoned" or "not abandoned", etc. (The tetrad-based.)

317. Where the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt are not abandoned, is the underlying tendency to lust for existence not abandoned there? There is not.

Or else, where the underlying tendency to lust for existence is not abandoned, are the

underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt not abandoned there?

The underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt are not abandoned; the underlying tendency to sensual lust and the underlying tendency to aversion should not be said "abandoned" or "not abandoned".

Where the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt are not abandoned, is the underlying tendency to ignorance not abandoned there? There is not.

Or else, where the underlying tendency to ignorance is not abandoned, are the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt not abandoned there?

In the fine-material sphere element, in the immaterial sphere element, here the underlying tendency to ignorance and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt are not abandoned; the underlying tendency to sensual lust and the underlying tendency to aversion should not be said "abandoned" or "not abandoned". In the sensual element, in the two feelings, here the underlying tendency to ignorance and the underlying tendency to sensual lust and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt are not abandoned; the underlying tendency to aversion should not be said "abandoned" or "not abandoned". In unpleasant feeling, here the underlying tendency to ignorance and the underlying tendency to aversion and the underlying tendency to wrong view and the underlying tendency to sceptical doubt are not abandoned; the underlying tendency to sensual lust and the underlying tendency to conceit should not be said "abandoned" or "not abandoned". (The Pentad as Root)

318. Where the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt and the underlying tendency to lust for existence are not abandoned, is the underlying tendency to ignorance not abandoned there? There is not.

Or else, where the underlying tendency to ignorance is not abandoned, are the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt and the underlying tendency to lust for existence not abandoned there?

In the fine-material sphere element, in the immaterial sphere element, here the underlying tendency to ignorance and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt and the underlying tendency to lust for existence are not abandoned; the underlying tendency to sensual lust and the underlying tendency to aversion should not be said

"abandoned" or "not abandoned". In the sensual element, in the two feelings, here the underlying tendency to ignorance and the underlying tendency to sensual lust and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt are not abandoned; the underlying tendency to aversion and the underlying tendency to lust for existence should not be said "abandoned" or "not abandoned". In unpleasant feeling, here the underlying tendency to ignorance and the underlying tendency to aversion and the underlying tendency to wrong view and the underlying tendency to sceptical doubt are not abandoned; the underlying tendency to sensual lust and the underlying tendency to conceit and the underlying tendency to lust for existence should not be said "abandoned" or "not abandoned". (The Sixfold Root)

Reverse - Person - Place

319. For whom and where the underlying tendency to sensual lust is not abandoned, is the underlying tendency to aversion not abandoned for that one there?

It should not be said "abandoned" or "not abandoned".

Or else, for whom and where the underlying tendency to aversion is not abandoned, is the underlying tendency to sensual lust not abandoned for that one there?

It should not be said "abandoned" or "not abandoned".

For whom and where the underlying tendency to sensual lust is not abandoned, is the underlying tendency to conceit not abandoned for that one there? Yes.

Or else, for whom and where the underlying tendency to conceit is not abandoned, is the underlying tendency to sensual lust not abandoned for that one there?

For a non-returner, in the fine-material sphere element, in the immaterial sphere element, for that one there the underlying tendency to conceit is not abandoned; the underlying tendency to sensual lust should not be said "abandoned" or "not abandoned". For that very same person, in the sensual element, in the two feelings, for that one there the underlying tendency to conceit is not abandoned, but the underlying tendency to sensual lust is not not abandoned for that one there. For three persons, in the fine-material sphere element, in the immaterial sphere element, for them there the underlying tendency to conceit is not abandoned; the underlying tendency to sensual lust should not be said "abandoned" or "not abandoned". For those very same persons, in the sensual element, in the two feelings, for them there both the underlying tendency to conceit is not abandoned and the underlying tendency to sensual lust is not abandoned.

For whom and where the underlying tendency to sensual lust is not abandoned, is the underlying tendency to wrong view for that one there... etc. the underlying tendency to sceptical doubt not abandoned?

For two persons, in the sensual element, in the two feelings, for them there the underlying tendency to sensual lust is not abandoned, but the underlying tendency to sceptical doubt is not not abandoned for them there. For a worldling, in the sensual element, in the two feelings, for that one there both the underlying tendency to sensual lust is not abandoned and the underlying tendency to sceptical doubt is not abandoned.

Or else, for whom and where the underlying tendency to sceptical doubt is not abandoned, is the underlying tendency to sensual lust not abandoned for that one there?

For a worldling, in unpleasant feeling, in the fine-material sphere element, in the immaterial sphere element, for that one there the underlying tendency to sceptical doubt is not abandoned; the underlying tendency to sensual lust should not be said "abandoned" or "not abandoned". For that very same person, in the sensual element, in the two feelings, for that one there both the underlying tendency to sceptical doubt is not abandoned and the underlying tendency to sensual lust is not abandoned.

For whom and where the underlying tendency to sensual lust is not abandoned, is the underlying tendency to lust for existence not abandoned for that one there?

It should not be said "abandoned" or "not abandoned".

Or else, for whom and where the underlying tendency to lust for existence is not abandoned, is the underlying tendency to sensual lust not abandoned for that one there?

It should not be said "abandoned" or "not abandoned".

For whom and where the underlying tendency to sensual lust is not abandoned, is the underlying tendency to ignorance not abandoned for that one there? Yes.

Or else, for whom and where the underlying tendency to ignorance is not abandoned, is the underlying tendency to sensual lust not abandoned for that one there?

For a non-returner, in unpleasant feeling, in the fine-material sphere element, in the immaterial sphere element, for that one there the underlying tendency to ignorance is not abandoned; the underlying tendency to sensual lust should not be said "abandoned" or "not abandoned". For that very same person, in the sensual element, in the two feelings, for that one there the underlying tendency to ignorance is not abandoned, but the underlying tendency to sensual lust is not not abandoned for that one there. For three persons, in unpleasant feeling, in the fine-material sphere element, in the immaterial sphere element, for them there the underlying tendency to ignorance is not abandoned; the underlying tendency to sensual lust should not be said "abandoned" or "not abandoned". For those very same persons, in the sensual element, in the two feelings, for them there both the underlying tendency to ignorance is not abandoned and the underlying tendency to sensual lust is not abandoned.

320. For whom and where the underlying tendency to aversion is not abandoned, is the underlying tendency to conceit not abandoned for that one there?

It should not be said "abandoned" or "not abandoned".

Or else, for whom and where the underlying tendency to conceit is not abandoned, is the underlying tendency to aversion not abandoned for that one there?

It should not be said "abandoned" or "not abandoned".

For whom and where the underlying tendency to aversion is not abandoned, for that one there the underlying tendency to wrong view... etc. the underlying tendency to sceptical doubt not abandoned?

For two persons, in unpleasant feeling, for them there the underlying tendency to aversion is not abandoned, but the underlying tendency to sceptical doubt is not not abandoned for them there. For a worldling, in unpleasant feeling, for that one there both the underlying tendency to aversion is not abandoned and the underlying tendency to sceptical doubt is not abandoned.

Or else, for whom and where the underlying tendency to sceptical doubt is not abandoned, is the underlying tendency to aversion not abandoned for that one there?

For a worldling, in the sensual element, in the two feelings, in the fine-material sphere element, in the immaterial sphere element, for that one there the underlying tendency to sceptical doubt is not abandoned; the underlying tendency to aversion should not be said "abandoned" or "not abandoned". For that very same person, in unpleasant feeling, for that one there both the underlying tendency to sceptical doubt is not abandoned and the underlying tendency to aversion is not abandoned.

For whom and where the underlying tendency to aversion is not abandoned, is the underlying tendency to lust for existence not abandoned for that one there?

It should not be said "abandoned" or "not abandoned".

Or else, for whom and where the underlying tendency to lust for existence is not abandoned, is the underlying tendency to aversion not abandoned for that one there?

It should not be said "abandoned" or "not abandoned".

For whom and where the underlying tendency to aversion is not abandoned, is the underlying tendency to ignorance not abandoned for that one there? Yes.

Or else, for whom and where the underlying tendency to ignorance is not abandoned, is the underlying tendency to aversion not abandoned for that one there?

For a non-returner, in the sensual element, in the two feelings, in the fine-material sphere element, in the immaterial sphere element, for that one there the underlying tendency to ignorance is not abandoned; the underlying tendency to aversion should not be said "abandoned" or "not abandoned". For that very same person, in unpleasant feeling, for that one there the underlying tendency to ignorance is not abandoned, but the underlying tendency to aversion is not not abandoned for that one there. For three persons, in the sensual element, in the two feelings, in the fine-material sphere element, in the immaterial sphere element, for them there the underlying tendency to ignorance is not abandoned; the underlying tendency to aversion should not be said "abandoned" or "not abandoned". For those very same persons, in unpleasant feeling, for them there both the underlying tendency to ignorance is not abandoned and the underlying tendency to aversion is not abandoned.

321. For whom and where the underlying tendency to conceit is not abandoned, is the underlying tendency to wrong view for that one there... etc... the underlying tendency to sceptical doubt not abandoned?

For three persons, in the sensual element, in the two feelings, in the fine-material sphere element, in the immaterial sphere element, for them there the underlying tendency to conceit is not abandoned, but the underlying tendency to sceptical doubt is not not abandoned for them there. For a worldling, in the sensual element, in the two feelings, in the fine-material sphere element, in the immaterial sphere element, for that one there both the underlying tendency to conceit is not abandoned and the underlying tendency to sceptical doubt is not abandoned.

Or else, for whom and where the underlying tendency to sceptical doubt is not abandoned, is the underlying tendency to conceit not abandoned for that one there?

For a worldling, in unpleasant feeling, for that one there the underlying tendency to sceptical doubt is not abandoned; the underlying tendency to conceit should not be said "abandoned" or "not abandoned". For that very same person, in the sensual element, in the two feelings, in the fine-material sphere element, in the immaterial sphere element, for that one there both the underlying tendency to sceptical doubt is not abandoned and the underlying tendency to conceit is not abandoned.

For whom and where the underlying tendency to conceit is not abandoned, is the underlying tendency to lust for existence not abandoned for that one there?

For four persons, in the sensual element, in the two feelings, for them there the underlying tendency to conceit is not abandoned; the underlying tendency to lust for existence should not be said "abandoned" or "not abandoned". For those very same persons, in the fine-material sphere element, in the immaterial sphere element, for them there both the underlying tendency to conceit is not abandoned and the underlying tendency to lust for existence is not abandoned.

Or else, for whom and where the underlying tendency to lust for existence is not abandoned, is the underlying tendency to conceit not abandoned for that one there? Yes.

For whom and where the underlying tendency to conceit is not abandoned, is the underlying tendency to ignorance not abandoned for that one there? Yes.

Or else, for whom and where the underlying tendency to ignorance is not abandoned, is the underlying tendency to conceit not abandoned for that one there?

For four persons, in unpleasant feeling, for them there the underlying tendency to ignorance is not abandoned; the underlying tendency to conceit should not be said "abandoned" or "not abandoned". For those very same persons, in the sensual element, in the two feelings, in the fine-material sphere element, in the immaterial sphere element, for them there both the underlying tendency to ignorance is not abandoned and the underlying tendency to conceit is not abandoned.

322. For whom and where the underlying tendency to wrong view is not abandoned, is the underlying tendency to sceptical doubt not abandoned for that one there? Yes.

Or else, for whom and where the underlying tendency to sceptical doubt is not abandoned, is the underlying tendency to wrong view not abandoned for that one there? Yes. Etc.

323. For whom and where the underlying tendency to sceptical doubt is not abandoned, is the underlying tendency to lust for existence not abandoned for that one there?

For a worldling, in the sensual element, in the three feelings, for that one there the underlying tendency to sceptical doubt is not abandoned; the underlying tendency to lust for existence should not be said "abandoned" or "not abandoned". For that very same person, in the fine-material sphere element, in the immaterial sphere element, for that one there both the underlying tendency to sceptical doubt is not abandoned and the underlying tendency to lust for existence is not abandoned.

Or else, for whom and where the underlying tendency to lust for existence is not abandoned, is the underlying tendency to sceptical doubt not abandoned for that one there?

For three persons, in the fine-material sphere element, in the immaterial sphere element, for them there the underlying tendency to lust for existence is not abandoned, but the underlying tendency to sceptical doubt is not not abandoned for them there. For a worldling, in the fine-material sphere element, in the immaterial sphere element, for that one there both the underlying tendency to lust for existence is not abandoned and the underlying tendency to sceptical doubt is not abandoned.

For whom and where the underlying tendency to sceptical doubt is not abandoned, is the underlying tendency to ignorance not abandoned for that one there? Yes.

Or else, for whom and where the underlying tendency to ignorance is not abandoned, is the underlying tendency to sceptical doubt not abandoned for that one there?

For three persons, in the sensual element, in the three feelings, in the fine-material sphere element, in the immaterial sphere element, for them there the underlying tendency to ignorance is not abandoned, but the underlying tendency to sceptical doubt is not not abandoned for them there. For a worldling, in the sensual element, in the three feelings, in the fine-material sphere element, in the immaterial sphere element, for that one there both the underlying tendency to ignorance is not abandoned and the underlying tendency to sceptical doubt is not abandoned.

324. For whom and where the underlying tendency to lust for existence is not abandoned, is the underlying tendency to ignorance not abandoned for that one there? Yes.

Or else, for whom and where the underlying tendency to ignorance is not abandoned, is the underlying tendency to lust for existence not abandoned for that one there?

For four persons, in the sensual element, in the three feelings, for them there the underlying tendency to ignorance is not abandoned; the underlying tendency to lust for existence should not be said "abandoned" or "not abandoned". For those very same persons, in the fine-material sphere element, in the immaterial sphere element, for them there both the underlying tendency to ignorance is not abandoned and the underlying tendency to lust for existence is not abandoned. (The One-Root Section)

325. For whom and where the underlying tendency to sensual lust and the underlying tendency to aversion are not abandoned, is the underlying tendency to conceit not abandoned for that one there? There is not.

Or else, for whom and where the underlying tendency to conceit is not abandoned, are the underlying tendency to sensual lust and the underlying tendency to aversion not abandoned for that one there?

For a non-returner, in the fine-material sphere element, in the immaterial sphere element, for that one there the underlying tendency to conceit is not abandoned; the underlying tendency to sensual lust and the underlying tendency to aversion should not be said "abandoned" or "not abandoned". For that very same person, in the sensual element, in the two feelings, for that one there the underlying tendency to conceit is not abandoned, but the underlying tendency to sensual lust is not not abandoned for that one there; the underlying tendency to aversion should not be said "abandoned" or "not abandoned". For three persons, in the fine-material sphere element, in the immaterial sphere element, for them there the underlying tendency to conceit is not abandoned; the underlying tendency to sensual lust and the underlying tendency to aversion should not be said "abandoned" or "not abandoned". For those very same persons, in the sensual element, in the two feelings, for them there both the underlying tendency to conceit and the underlying tendency to sensual lust are not abandoned; the underlying tendency to aversion should not be said "abandoned" or "not abandoned".

For whom and where the underlying tendency to sensual lust and the underlying tendency to aversion are not abandoned, is the underlying tendency to wrong view for that one there... etc... the underlying tendency to sceptical doubt not abandoned? There is not.

Or else, for whom and where the underlying tendency to sceptical doubt is not abandoned, are the underlying tendency to sensual lust and the underlying tendency to aversion not abandoned for that one there?

For a worldling, in the fine-material sphere element, in the immaterial sphere element, for that one there the underlying tendency to sceptical doubt is not abandoned; the underlying tendency to sensual lust and the underlying tendency to aversion should not be said "abandoned" or "not abandoned". For that very same person, in the sensual element, in the two feelings, for that one there both the underlying tendency to sceptical doubt and the underlying tendency to sensual lust are not abandoned; the underlying tendency to aversion should not be said "abandoned" or "not abandoned". For that very same person, in unpleasant feeling, for that one there both the underlying tendency to sceptical doubt and the underlying tendency to aversion are not abandoned; the underlying tendency to sensual lust should not be said "abandoned" or "not abandoned".

For whom and where the underlying tendency to sensual lust and the underlying tendency to aversion are not abandoned, is the underlying tendency to lust for existence not abandoned for that one there? There is not.

Or else, for whom and where the underlying tendency to lust for existence is not abandoned, are the underlying tendency to sensual lust and the underlying tendency to aversion not abandoned for that one there?

Should not be said "abandoned" or "not abandoned".

For whom and where the underlying tendency to sensual lust and the underlying tendency to aversion are not abandoned, is the underlying tendency to ignorance not abandoned for that one there? There is not.

Or else, for whom and where the underlying tendency to ignorance is not abandoned, are the underlying tendency to sensual lust and the underlying tendency to aversion not abandoned for that one there?

For a non-returner, in the fine-material sphere element, in the immaterial sphere element, for that one there the underlying tendency to ignorance is not abandoned; the underlying tendency to sensual lust and the underlying tendency to aversion should not be said "abandoned" or "not abandoned". For that very same person, in the sensual element, in the two feelings, for that one there the underlying tendency to ignorance is not abandoned, but the underlying tendency to sensual lust is not not abandoned for that one there. The underlying tendency to aversion should not be said "abandoned" or "not abandoned". For that very same person, in unpleasant feeling, for that one there the underlying tendency to ignorance is not abandoned, but the underlying tendency to aversion is not not abandoned for that one there; the underlying tendency to sensual lust should not be said "abandoned" or "not abandoned". For three persons, in the fine-material sphere element, in the immaterial sphere element, for them there the underlying tendency to ignorance is not abandoned; the underlying tendency to sensual lust and the underlying tendency to aversion should not be said "abandoned" or "not abandoned". For those very same persons, in the sensual element, in the two feelings, for them there both the underlying tendency to ignorance and the underlying tendency to sensual lust are not abandoned; the underlying tendency to aversion should not be said "abandoned" or "not abandoned". For those very same persons, in unpleasant feeling, for them there both the underlying tendency to ignorance and the underlying tendency to aversion are not abandoned; the underlying tendency to sensual lust should not be said "abandoned" or "not abandoned". (The dyad-based)

326. For whom and where the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit are not abandoned, is the underlying tendency to wrong view for that one there... etc... the underlying tendency to sceptical doubt not abandoned? There is not.

Or else, for whom and where the underlying tendency to sceptical doubt is not abandoned, are the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit not abandoned for that one there?

For a worldling, in the fine-material sphere element, in the immaterial sphere element, for that one there the underlying tendency to sceptical doubt and the underlying tendency to conceit are not abandoned; the underlying tendency to sensual lust and the underlying tendency to aversion should not be said "abandoned" or "not abandoned". For that very same person, in the sensual element, in the two

feelings, for that one there the underlying tendency to sceptical doubt and the underlying tendency to sensual lust and the underlying tendency to conceit are not abandoned; the underlying tendency to aversion should not be said "abandoned" or "not abandoned". For that very same person, in unpleasant feeling, for that one there both the underlying tendency to sceptical doubt and the underlying tendency to aversion are not abandoned; the underlying tendency to sensual lust and the underlying tendency to conceit should not be said "abandoned" or "not abandoned".

For whom and where the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit are not abandoned, is the underlying tendency to lust for existence not abandoned for that one there? There is not.

Or else, for whom and where the underlying tendency to lust for existence is not abandoned, are the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit not abandoned for that one there?

The underlying tendency to conceit is not abandoned; the underlying tendency to sensual lust and the underlying tendency to aversion should not be said "abandoned" or "not abandoned".

For whom and where the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit are not abandoned, is the underlying tendency to ignorance not abandoned for that one there? There is not.

Or else, for whom and where the underlying tendency to ignorance is not abandoned, are the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit not abandoned for that one there?

For a non-returner, in the fine-material sphere element, in the immaterial sphere element, for that one there the underlying tendency to ignorance and the underlying tendency to conceit are not abandoned; the underlying tendency to sensual lust and the underlying tendency to aversion should not be said "abandoned" or "not abandoned". For that very same person, in the sensual element, in the two feelings, for that one there the underlying tendency to ignorance and the underlying tendency to conceit are not abandoned, but the underlying tendency to sensual lust is not not abandoned for that one there; the underlying tendency to aversion should not be said "abandoned" or "not abandoned". For that very same person, in unpleasant feeling, for that one there the underlying tendency to ignorance is not abandoned, but the underlying tendency to aversion is not not abandoned for that one there; the underlying tendency to sensual lust and the underlying tendency to conceit should not be said "abandoned" or "not abandoned". For three persons, in the fine-material sphere element, in the immaterial sphere element, for them there the underlying tendency to ignorance and the underlying tendency to conceit are not abandoned; the underlying tendency to sensual lust and the underlying tendency to aversion should not be said "abandoned" or "not abandoned". For those very same persons, in the sensual element, in the two feelings, for them there the underlying tendency to ignorance and the underlying tendency to sensual lust and the underlying tendency to conceit are not abandoned; the underlying tendency to aversion should not be said "abandoned" or "not abandoned". For those very same persons, in unpleasant feeling, for them there both the underlying tendency to ignorance and the underlying

tendency to aversion are not abandoned; the underlying tendency to sensual lust and the underlying tendency to conceit should not be said "abandoned" or "not abandoned". (The triad-based)

327. For whom and where the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view are not abandoned, is the underlying tendency to sceptical doubt not abandoned for that one there? There is not.

Or else, for whom and where the underlying tendency to sceptical doubt is not abandoned, are the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view not abandoned for that one there?

For a worldling, in the fine-material sphere element, in the immaterial sphere element, for that one there the underlying tendency to sceptical doubt and the underlying tendency to conceit and the underlying tendency to wrong view are not abandoned; the underlying tendency to sensual lust and the underlying tendency to aversion should not be said "abandoned" or "not abandoned". For that very same person, in the sensual element, in the two feelings, for that one there the underlying tendency to sceptical doubt and the underlying tendency to sensual lust and the underlying tendency to conceit and the underlying tendency to wrong view are not abandoned; the underlying tendency to aversion should not be said "abandoned" or "not abandoned". For that very same person, in unpleasant feeling, for that one there the underlying tendency to sceptical doubt and the underlying tendency to aversion and the underlying tendency to wrong view are not abandoned; the underlying tendency to sensual lust and the underlying tendency to conceit should not be said "abandoned" or "not abandoned", etc. (The tetrad-based.)

328. For whom and where the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt are not abandoned, is the underlying tendency to lust for existence not abandoned for that one there? There is not.

Or else, for whom and where the underlying tendency to lust for existence is not abandoned, are the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt not abandoned for that one there?

For three persons, in the fine-material sphere element, in the immaterial sphere element, for them there the underlying tendency to lust for existence and the underlying tendency to conceit are not abandoned, but the underlying tendency to wrong view and the underlying tendency to sceptical doubt are not not abandoned for them there; the underlying tendency to sensual lust and the underlying tendency to aversion should not be said "abandoned" or "not abandoned". For a worldling, in the fine-material sphere element, in the immaterial sphere element, for that one there the underlying tendency to lust for existence and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt are not abandoned; the underlying tendency to sensual lust and the underlying

tendency to aversion should not be said "abandoned" or "not abandoned".

For whom and where the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt are not abandoned, is the underlying tendency to ignorance not abandoned for that one there? There is not.

Or else, for whom and where the underlying tendency to ignorance is not abandoned, are the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt not abandoned for that one there?

For a non-returner, in the fine-material sphere element, in the immaterial sphere element, for that one there the underlying tendency to ignorance and the underlying tendency to conceit are not abandoned, but the underlying tendency to wrong view and the underlying tendency to sceptical doubt are not not abandoned for that one there; the underlying tendency to sensual lust and the underlying tendency to aversion should not be said "abandoned" or "not abandoned". For that very same person, in the sensual element, in the two feelings, for that one there the underlying tendency to ignorance and the underlying tendency to conceit are not abandoned, but the underlying tendency to sensual lust and the underlying tendency to wrong view and the underlying tendency to sceptical doubt are not not abandoned for that one there; the underlying tendency to aversion should not be said "abandoned" or "not abandoned". For that very same person, in unpleasant feeling, for that one there the underlying tendency to ignorance is not abandoned, but the underlying tendency to aversion and the underlying tendency to wrong view and the underlying tendency to sceptical doubt are not not abandoned for that one there; the underlying tendency to sensual lust and the underlying tendency to conceit should not be said "abandoned" or "not abandoned". For two persons, in the fine-material sphere element, in the immaterial sphere element, for them there the underlying tendency to ignorance and the underlying tendency to conceit are not abandoned, but the underlying tendency to wrong view and the underlying tendency to sceptical doubt are not not abandoned for them there; the underlying tendency to sensual lust and the underlying tendency to aversion should not be said "abandoned" or "not abandoned". For those very same persons, in the sensual element, in the two feelings, for them there the underlying tendency to ignorance and the underlying tendency to sensual lust and the underlying tendency to conceit are not abandoned, but the underlying tendency to wrong view and the underlying tendency to sceptical doubt are not not abandoned for them there; the underlying tendency to aversion should not be said "abandoned" or "not abandoned". For those very same persons, in unpleasant feeling, for them there the underlying tendency to ignorance and the underlying tendency to aversion are not abandoned, but the underlying tendency to wrong view and the underlying tendency to sceptical doubt are not not abandoned for them there; the underlying tendency to sensual lust and the underlying tendency to conceit should not be said "abandoned" or "not abandoned". For a worldling, in the fine-material sphere element, in the immaterial sphere element, for that one there the underlying tendency to ignorance and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt

are not abandoned; the underlying tendency to sensual lust and the underlying tendency to aversion should not be said "abandoned" or "not abandoned". For that very same person, in the sensual element, in the two feelings, for that one there the underlying tendency to ignorance and the underlying tendency to sensual lust and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt are not abandoned; the underlying tendency to aversion should not be said "abandoned" or "not abandoned". For that very same person, in unpleasant feeling, for that one there the underlying tendency to ignorance and the underlying tendency to aversion and the underlying tendency to wrong view and the underlying tendency to sceptical doubt are not abandoned; the underlying tendency to sensual lust and the underlying tendency to conceit should not be said "abandoned" or "not abandoned". (The Pentad as Root)

329. For whom and where the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt and the underlying tendency to lust for existence are not abandoned, is the underlying tendency to ignorance not abandoned for that one there? There is not.

Or else, for whom and where the underlying tendency to ignorance is not abandoned, are the underlying tendency to sensual lust and the underlying tendency to aversion and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt and the underlying tendency to lust for existence not abandoned for that one there?

For a non-returner, in the fine-material sphere element, in the immaterial sphere element, for that one there the underlying tendency to ignorance and the underlying tendency to conceit and the underlying tendency to lust for existence are not abandoned, but the underlying tendency to wrong view and the underlying tendency to sceptical doubt are not not abandoned for that one there; the underlying tendency to sensual lust and the underlying tendency to aversion should not be said "abandoned" or "not abandoned". For that very same person, in the sensual element, in the two feelings, for that one there the underlying tendency to ignorance and the underlying tendency to conceit are not abandoned, but the underlying tendency to sensual lust and the underlying tendency to wrong view and the underlying tendency to sceptical doubt are not not abandoned for that one there; the underlying tendency to aversion and the underlying tendency to lust for existence should not be said "abandoned" or "not abandoned". For that very same person, in unpleasant feeling, for that one there the underlying tendency to ignorance is not abandoned, but the underlying tendency to aversion and the underlying tendency to wrong view and the underlying tendency to sceptical doubt are not not abandoned for that one there; the underlying tendency to sensual lust and the underlying tendency to conceit and the underlying tendency to lust for existence should not be said "abandoned" or "not abandoned". For two persons, in the fine-material sphere element, in the immaterial sphere element, for them there the underlying tendency to ignorance and the underlying tendency to conceit and the underlying tendency to lust for existence are not abandoned, but the underlying tendency to wrong view and the underlying tendency to sceptical doubt are not not abandoned for them there; the underlying tendency to sensual lust and the underlying tendency to aversion should not be said

"abandoned" or "not abandoned". For those very same persons, in the sensual element, in the two feelings, for them there the underlying tendency to ignorance and the underlying tendency to sensual lust and the underlying tendency to conceit are not abandoned, but the underlying tendency to wrong view and the underlying tendency to sceptical doubt are not not abandoned for them there; the underlying tendency to aversion and the underlying tendency to lust for existence should not be said "abandoned" or "not abandoned". For those very same persons, in unpleasant feeling, for them there the underlying tendency to ignorance and the underlying tendency to aversion are not abandoned, but the underlying tendency to wrong view and the underlying tendency to sceptical doubt are not not abandoned for them there; the underlying tendency to sensual lust and the underlying tendency to conceit and the underlying tendency to lust for existence should not be said "abandoned" or "not abandoned". For a worldling, in the fine-material sphere element, in the immaterial sphere element, for that one there the underlying tendency to ignorance and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt and the underlying tendency to lust for existence are not abandoned; the underlying tendency to sensual lust and the underlying tendency to aversion should not be said "abandoned" or "not abandoned". For that very same person, in the sensual element, in the two feelings, for that one there the underlying tendency to ignorance and the underlying tendency to sensual lust and the underlying tendency to conceit and the underlying tendency to wrong view and the underlying tendency to sceptical doubt are not abandoned; the underlying tendency to aversion and the underlying tendency to lust for existence should not be said "abandoned" or "not abandoned". For that very same person, in unpleasant feeling, for that one there the underlying tendency to ignorance and the underlying tendency to aversion and the underlying tendency to wrong view and the underlying tendency to sceptical doubt are not abandoned; the underlying tendency to sensual lust and the underlying tendency to conceit and the underlying tendency to lust for existence should not be said "abandoned" or "not abandoned". (The Sixfold Root)

In the Section on Abandoned, in reverse order.

The Section on Abandoned.

6. The Section on Arising

330. For whom the underlying tendency to sensual lust arises, does the underlying tendency to aversion arise for that one? Yes.

Or else, for whom the underlying tendency to aversion arises, does the underlying tendency to sensual lust arise for that one? Yes.

For whom the underlying tendency to sensual lust arises, does the underlying tendency to conceit arise for that one? Yes.

Or else, for whom the underlying tendency to conceit arises, does the underlying tendency to sensual lust arise for that one?

For a non-returner the underlying tendency to conceit arises, but the underlying tendency to sensual lust does not arise for that one. For three persons both the underlying tendency to conceit arises and the underlying tendency to sensual lust arises (should be expanded).

331. For whom the underlying tendency to sensual lust does not arise, does the underlying tendency to aversion not arise for that one? Yes.

Or else, for whom the underlying tendency to aversion does not arise, does the underlying tendency to sensual lust not arise for that one? Yes.

For whom the underlying tendency to sensual lust does not arise, does the underlying tendency to conceit not arise for that one?

For a non-returner the underlying tendency to sensual lust does not arise, but the underlying tendency to conceit does arise for that one. For a Worthy One both the underlying tendency to sensual lust does not arise and the underlying tendency to conceit does not arise.

Or else, for whom the underlying tendency to conceit does not arise, does the underlying tendency to sensual lust not arise for that one? Yes. (This should be expanded.)

The Section on Arising.

7. The Section on Questions on Elements

332. For one who has passed away from the sensual element and is being reborn in the sensual element, how many underlying tendencies underlie, how many underlying tendencies do not underlie, how many underlying tendencies are to be analysed? For one who has passed away from the sensual element and is being reborn in the fine-material element, how many underlying tendencies underlie, how many underlying tendencies do not underlie, how many underlying tendencies are to be analysed? For one who has passed away from the sensual element and is being reborn in the immaterial element, how many underlying tendencies underlie, how many underlying tendencies do not underlie, how many underlying tendencies are to be analysed?

For one who has passed away from the sensual element and is being reborn not in the sensual element, how many underlying tendencies underlie, how many underlying tendencies do not underlie, how many underlying tendencies are to be analysed? For one who has passed away from the sensual element and is being reborn not in the fine-material element, how many underlying tendencies underlie, how many underlying tendencies do not underlie, how many underlying tendencies are to be analysed? For one who has passed away from the sensual element and is being reborn not in the immaterial element, how many underlying tendencies underlie, how many underlying tendencies do not underlie, how many underlying tendencies are to be analysed?

For one who has passed away from the sensual element and is being reborn not in the sensual element and not in the immaterial element, how many underlying tendencies underlie, how many underlying tendencies do not underlie, how many underlying tendencies are to be analysed? For one who has passed away from the sensual

333. For one who has passed away from the fine-material element and is being reborn in the fine-material element, how many underlying tendencies underlie, how many underlying tendencies do not underlie, how many underlying tendencies are to be analysed? For one who has passed away from the fine-material element and is being reborn in the sensual element, how many underlying tendencies underlie, how many underlying tendencies do not underlie, how many underlying tendencies are to be analysed? For one who has passed away from the fine-material element and is being reborn in the immaterial element, how many underlying tendencies underlie, how many underlying tendencies do not underlie, how many underlying tendencies are to be analysed?

For one who has passed away from the fine-material element and is being reborn not in the sensual element and not in the immaterial element, how many underlying tendencies underlie, how many underlying tendencies do not underlie, how many underlying tendencies are to be analysed? For one who has passed away from the fine-material element and is being reborn not in the fine-material element and not in the immaterial element, how many underlying tendencies underlie, how many underlying tendencies do not underlie, how many underlying tendencies are to be analysed? For one who has passed away from the fine-material element and is being reborn not in the sensual element and not in the fine-material element, how many underlying tendencies underlie, how many underlying tendencies do not underlie, how many underlying tendencies are to be analysed? (The Fine-Material Element as Root)

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For one who has passed away from the immaterial element and is being reborn not in the sensual element, how many underlying tendencies underlie, how many underlying tendencies do not underlie, how many underlying tendencies are to be analysed? For one who has passed away from the immaterial element and is being reborn not in the fine-material element, how many underlying tendencies underlie, how many underlying tendencies do not underlie, how many underlying tendencies are to be analysed? For one who has passed away from the immaterial element and is being reborn not in the immaterial element, how many underlying tendencies underlie, how many underlying tendencies do not underlie, how many underlying tendencies are to be analysed?

335. For one who has not passed away from the sensual element and is being reborn in the sensual element, how many underlying tendencies underlie, how many underlying tendencies do not underlie, how many underlying tendencies are to be analysed? For one who has not passed away from the sensual element and is being reborn in the fine-material element, how many underlying tendencies underlie, how many underlying tendencies do not underlie, how many underlying tendencies are to be analysed? For one who has not passed away from the sensual element and is being reborn in the immaterial element, how many underlying tendencies underlie, how many underlying tendencies do not underlie, how many underlying tendencies are to be analysed?

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For one who has not passed away from the sensual element and not from the immaterial element and is being reborn not in the sensual element and not in the immaterial element, how many underlying tendencies underlie, how many underlying tendencies do not underlie, how many underlying tendencies are to be analysed? For one who has not passed away from the sensual element and not from the immaterial element and is being reborn not in the fine-material element and not in the immaterial element, how many underlying tendencies underlie, how many underlying tendencies do not underlie, how many underlying tendencies are to be analysed? For one who has not passed away from the sensual element and not from the immaterial element and is being reborn not in the sensual element and not in the fine-material element, how many underlying tendencies underlie, how many underlying tendencies do not underlie, how many underlying tendencies are to be analysed? (Not-sensual-not-immaterial-element-rooted)

For one who has passed away not from the fine-material element and not from the immaterial element and is being reborn not in the sensual element, how many underlying tendencies underlie, how many underlying tendencies do not underlie, how many underlying tendencies are to be analysed? For one who has passed away not from the fine-material element and not from the immaterial element and is being reborn not in the fine-material element, how many underlying tendencies underlie, how many underlying tendencies do not underlie, how many underlying tendencies are to be analysed? For one who has passed away not from the fine-material element and not from the immaterial element and is being reborn not in the immaterial element, how many underlying tendencies underlie, how many underlying tendencies do not underlie, how many underlying tendencies are to be analysed?

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immaterial element and is being reborn not in the fine-material element and not in the immaterial element, how many underlying tendencies underlie, how many underlying tendencies do not underlie, how many underlying tendencies are to be analysed? For one who has passed away not from the fine-material element and not from the immaterial element and is being reborn not in the sensual element and not in the fine-material element, how many underlying tendencies underlie, how many underlying tendencies do not underlie, how many underlying tendencies are to be analysed? (Not-fine-material-not-immaterial-element-rooted)

340. For one who has passed away not from the sensual element and not from the fine-material element and is being reborn in the sensual element, how many underlying tendencies underlie, how many underlying tendencies do not underlie, how many underlying tendencies are to be analysed? For one who has passed away not from the sensual element and not from the fine-material element and is being reborn in the fine-material element, how many underlying tendencies underlie, how many underlying tendencies do not underlie, how many underlying tendencies are to be analysed? For one who has passed away not from the sensual element and not from the fine-material element and is being reborn in the immaterial element, how many underlying tendencies underlie, how many underlying tendencies do not underlie, how many underlying tendencies are to be analysed?

For one who has passed away not from the sensual element and not from the fine-material element and is being reborn not in the sensual element, how many underlying tendencies underlie, how many underlying tendencies do not underlie, how many underlying tendencies are to be analysed? For one who has passed away not from the sensual element and not from the fine-material element and is being reborn not in the fine-material element, how many underlying tendencies underlie, how many underlying tendencies do not underlie, how many underlying tendencies are to be analysed? For one who has passed away not from the sensual element and not from the fine-material element and is being reborn not in the immaterial element, how many underlying tendencies underlie, how many underlying tendencies do not underlie, how many underlying tendencies are to be analysed?

For one who has passed away not from the sensual element and not from the fine-material element and is being reborn not in the sensual element and not in the immaterial element, how many underlying tendencies underlie, how many underlying tendencies do not underlie, how many underlying tendencies are to be analysed? For one who has passed away not from the sensual element and not from the fine-material element and is being reborn not in the fine-material element and not in the immaterial element, how many underlying tendencies underlie, how many underlying tendencies do not underlie, how many underlying tendencies are to be analysed? For one who has passed away not from the sensual element and not from the fine-material element and is being reborn not in the sensual element and not in the fine-material element, how many underlying tendencies underlie, how many underlying tendencies do not underlie, how many underlying tendencies are to be analysed? (Not-sensual-not-fine-material element root)

The Section on Questions on Elements.

7. The Section on Answers on Elements

For one who has passed away from the fine-material element and is being reborn not in the sensual element and not in the immaterial element, for some, seven underlying tendencies underlie, for some, five underlying tendencies underlie, for some, three underlying tendencies underlie; there is no dissolution of underlying tendencies. For one who has passed away from the fine-material element and is being reborn not in the fine-material element and not in the immaterial element, only seven underlying tendencies underlie; there is no dissolution of underlying tendencies. For one who has passed away from the fine-material element and is being reborn not in the sensual element and not in the fine-material element, for some, seven underlying tendencies underlie, for some, five underlying tendencies underlie, for some, three underlying tendencies underlie; there is no dissolution of underlying tendencies. (The Fine-Material Element as Root)

For one who has passed away from the immaterial element and is being reborn not in the sensual element, for some, seven underlying tendencies underlie, for some, five underlying tendencies underlie, for some, three underlying tendencies underlie; there is no dissolution of underlying tendencies. For one who has passed away from the immaterial element and is being reborn not in the fine-material element, for some, seven underlying tendencies underlie, for some, five underlying tendencies underlie, for some, three underlying tendencies underlie; there is no dissolution of underlying tendencies. For one who has passed away from the immaterial element and is being reborn not in the immaterial element, only seven underlying tendencies underlie; there is no dissolution of underlying tendencies.

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the immaterial element, only seven underlying tendencies underlie; there is no dissolution of underlying tendencies. For one who has passed away from the immaterial element and is being reborn not in the sensual element and not in the fine-material element, for some, seven underlying tendencies underlie, for some, five underlying tendencies underlie, for some, three underlying tendencies underlie; there is no dissolution of underlying tendencies. (Rooted in the Immaterial Element)

344. For one who has not passed away from the sensual element and is being reborn in the sensual element, only seven underlying tendencies underlie; there is no dissolution of underlying tendencies. For one who has not passed away from the sensual element and is being reborn in the fine-material element, for some, seven underlying tendencies underlie, for some, five underlying tendencies underlie, for some, three underlying tendencies underlie; there is no dissolution of underlying tendencies. For one who has not passed away from the sensual element and is being reborn in the immaterial element, for some, seven underlying tendencies underlie, for some, five underlying tendencies underlie, for some, three underlying tendencies underlie; there is no dissolution of underlying tendencies.

For one who has not passed away from the sensual element and is being reborn not in the sensual element, for some, seven underlying tendencies underlie, for some, five underlying tendencies underlie, for some, three underlying tendencies underlie; there is no dissolution of underlying tendencies. For one who has not passed away from the sensual element and is being reborn not in the fine-material element, for some, seven underlying tendencies underlie, for some, five underlying tendencies underlie, for some, three underlying tendencies underlie; there is no dissolution of underlying tendencies. For one who has not passed away from the sensual element and is being reborn not in the immaterial element, for some, seven underlying tendencies underlie, for some, five underlying tendencies underlie, for some, three underlying tendencies underlie; there is no dissolution of underlying tendencies.

For one who has not passed away from the sensual element and is being reborn not in the sensual element and not in the immaterial element, for some, seven underlying tendencies underlie, for some, five underlying tendencies underlie, for some, three underlying tendencies underlie; there is no dissolution of underlying tendencies. For one who has not passed away from the sensual element and is being reborn not in the fine-material element and not in the immaterial element, only seven underlying tendencies underlie; there is no dissolution of underlying tendencies. For one who has not passed away from the sensual element and is being reborn not in the sensual element and not in the fine-material element, for some, seven underlying tendencies underlie, for some, five underlying tendencies underlie, for some, three underlying tendencies underlie; there is no dissolution of underlying tendencies. (Not-sensual-element-rooted)

345. For one who has passed away not from the fine-material element and is being reborn in the sensual element, for some, seven underlying tendencies underlie, for some, five underlying tendencies underlie; there is no dissolution of underlying tendencies. For one who has passed away not from the fine-material element and is being reborn in the fine-material element, for some, seven underlying tendencies underlie, for some, five underlying tendencies underlie, for some, three underlying

For one who has passed away not from the fine-material element and is being reborn not in the sensual element, for some, seven underlying tendencies underlie, for some, five underlying tendencies underlie, for some, three underlying tendencies underlie; there is no dissolution of underlying tendencies. For one who has passed away not from the fine-material element and is being reborn not in the fine-material element, for some, seven underlying tendencies underlie, for some, five underlying tendencies underlie, for some, three underlying tendencies underlie; there is no dissolution of underlying tendencies. For one who has passed away not from the fine-material element and is being reborn not in the immaterial element, for some, seven underlying tendencies underlie, for some, five underlying tendencies underlie, for some, three underlying tendencies underlie; there is no dissolution of underlying tendencies.

346. For one who has not passed away from the immaterial element and is being reborn in the sensual element, for some, seven underlying tendencies underlie, for some, five underlying tendencies underlie; there is no dissolution of underlying tendencies. For one who has not passed away from the immaterial element and is being reborn in the fine-material element, for some, seven underlying tendencies underlie, for some, five underlying tendencies underlie, for some, three underlying tendencies underlie; there is no dissolution of underlying tendencies. For one who has not passed away from the immaterial element and is being reborn in the immaterial element, for some, seven underlying tendencies underlie, for some, five underlying tendencies underlie, for some, three underlying tendencies underlie; there is no dissolution of underlying tendencies.

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the sensual element and not in the fine-material element, for some, seven underlying tendencies underlie, for some, five underlying tendencies underlie, for some, three underlying tendencies underlie; there is no dissolution of underlying tendencies. (Not-fine-material-not-immaterial-element-rooted)

349. For one who has passed away not from the sensual element and not from the fine-material element and is being reborn in the sensual element, only seven underlying tendencies underlie; there is no dissolution of underlying tendencies. For one who has passed away not from the sensual element and not from the fine-material element, there is no rebirth in the fine-material element; being reborn below, one is reborn only in the sensual element, only seven underlying tendencies underlie; there is no dissolution of underlying tendencies. For one who has passed away not from the sensual element and not from the fine-material element and is being reborn in the immaterial element, for some, seven underlying tendencies underlie, for some, five underlying tendencies underlie, for some, three underlying tendencies underlie; there is no dissolution of underlying tendencies.

For one who has passed away not from the sensual element and not from the fine-material element and is being reborn not in the sensual element, for some, seven underlying tendencies underlie, for some, five underlying tendencies underlie, for some, three underlying tendencies underlie; there is no dissolution of underlying tendencies. For one who has passed away not from the sensual element and not from the fine-material element and is being reborn not in the fine-material element, for some, seven underlying tendencies underlie, for some, five underlying tendencies underlie, for some, three underlying tendencies underlie; there is no dissolution of underlying tendencies. For one who has passed away not from the sensual element and not from the fine-material element and is being reborn not in the immaterial element, only seven underlying tendencies underlie; there is no dissolution of underlying tendencies.

For one who has passed away not from the sensual element and not from the fine-material element, there is no rebirth not in the sensual element and not in the immaterial element; being reborn below, one is reborn only in the sensual element, only seven underlying tendencies underlie; there is no dissolution of underlying tendencies. For one who has passed away not from the sensual element and not from the fine-material element and is being reborn not in the fine-material element and not in the immaterial element, only seven underlying tendencies underlie; there is no dissolution of underlying tendencies. For one who has passed away not from the sensual element and not from the fine-material element and is being reborn not in the sensual element and not in the fine-material element, for some, seven underlying tendencies underlie, for some, five underlying tendencies underlie, for some, three underlying tendencies underlie; there is no dissolution of underlying tendencies. (Not-sensual-not-fine-material element root)

The Section on Answers on Elements.

The Pairs on Underlying Tendencies is completed.

Homage to the Blessed One, the Worthy One, the Perfectly Enlightened One



ABOUT THIS TRANSLATION

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