

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

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PaliVerse

2. Commentary on the Book of Analysis

15. Analysis of Analytical Knowledges

1. The Suttanta Classification

1. Explanation of the Compendium Section

718. Now, in the analysis of the analytical knowledges that follows next, "four" is the delimitation by number. "Analytical knowledges" means varieties. Since further on he said "knowledge regarding meaning is analytical knowledge of meaning" and so forth, it should be understood that these are not discriminations of anything else, but discriminations of knowledge itself. Thus, by the phrase "four analytical knowledges," this meaning is comprised: four discriminations of knowledge. "Analytical knowledge of meaning" means the analytical knowledge regarding meaning; the meaning is: knowledge that has gone into discrimination regarding meaning, capable of characterising, elucidating, and determining the discrimination of meaning. The same method applies to the remaining terms as well. For knowledge that has gone into discrimination regarding phenomena, capable of characterising, elucidating, and determining the discrimination of phenomena, is called analytical knowledge of phenomena. Knowledge that has gone into discrimination regarding the expression of language, capable of characterising, elucidating, and determining the discrimination of language, is called analytical knowledge of language. Knowledge that has gone into discrimination regarding discernment, capable of characterising, elucidating, and determining the discrimination of discernment, is called analytical knowledge of discernment.

Now, showing by analysing the analytical knowledges as they were set down, he said "knowledge regarding meaning is analytical knowledge of meaning" and so forth. Therein, "meaning" means, in brief, cause and effect. For that is to be sought, to be reached, and to be attained by way of cause; therefore it is called "meaning." But in detail, whatever is arisen from conditions, Nibbāna, the meaning of what is said, result, and functional - these five phenomena should be known as "meaning." For one who reviews that meaning, the knowledge that has reached the varieties in that meaning is analytical knowledge of meaning.

"Phenomenon" means, in brief, condition. For because it arranges, sets going, and causes to reach this and that, therefore it is called "phenomenon." But in detail, whatever cause that produces a fruit, the noble path, what is said, wholesome, and unwholesome - these five phenomena should be known as "phenomenon." For one who reviews that phenomenon, the knowledge that has reached the varieties in that phenomenon is analytical knowledge of phenomena.

"Knowledge regarding the expression of the language of those phenomena" means: the natural language pertaining to that meaning and that phenomenon - for one who reviews, taking as object the sound of that natural language in its expression, the knowledge that has gone into discrimination regarding that expression of natural

language is analytical knowledge of language. Thus this analytical knowledge of language has become one having sound as object, not one having concept as object. Why? Because, having heard a sound, they know "this is natural language, this is not natural language." For one who has attained the analytical knowledges, when "phasso" is said, knows "this is intrinsic language," but when "phassā" or "phassa" is said, knows "this is not intrinsic language." The same method applies to feeling and so on as well. But does such a person know or not know the sounds of nouns, verbs, prefixes, and particles? To the extent that, having heard a sound, one knows "this is natural language, this is not natural language," to that extent one will know that as well. However, rejecting that as not being the function of analytical knowledge, this account was told:

The Elder Tissadatta, it is said, taking a golden pointer at the seat of enlightenment, invited in eighteen languages, saying "In which language shall I speak?" But that invitation was made by him standing on his own learning, not standing on analytical knowledge. For he, through great wisdom, having had each of those languages spoken to him again and again, learned them; then, standing on that learning, he made such an invitation.

Having said "beings learn language," the following was stated here. For parents, having laid their young children on a bed or a seat, carry out various tasks while speaking about various things. The children discern their various speech - "This was said by this one, that was said by that one." As time goes on and on, they know the entire language. The mother is a Tamil woman, the father is an Andhaka man. A child born to them, if he first hears the mother's speech, will speak the Tamiḷ language. If he first hears the father's speech, he will speak the Andhaka language. But if he does not hear the speech of either of them, he will speak the Māgadhī language.

Even one born in a great forest without a village, where there is no one else speaking, he too, by his own natural disposition, producing speech, will speak only the Māgadhī language. In hell, in the animal realm, in the domain of hungry ghosts, in the human world, and in the heavenly world - everywhere the Māgadhī language alone is prevalent. Therein, the remaining eighteen languages such as the Oṭṭa, Kirāta, Andhaka, Yonaka, Tamiḷa languages and so forth undergo change. This one alone, the Māgadhī language, known as the language of reality, the divine expression, and the noble expression, does not undergo change. Even the Perfectly Enlightened One, when setting the three-basket Word of the Buddha upon the textual tradition, set it upon the Māgadhī language alone. Why? For thus it is easy to bring out the meaning. For those who have attained the analytical knowledges, regarding the Word of the Buddha set upon the textual tradition in the Māgadhī language, even the reaching of the path of hearing is merely a delay. But at the mere moment of striking the ear, the meaning presents itself through a hundred methods, through a thousand methods. But that which is set upon the textual tradition in another language has to be learned by studying it again and again. But even having learned much, for an ordinary person there is no attainment of the analytical knowledges. There is no noble disciple who has not attained the analytical knowledges.

"Knowledge regarding knowledges" means: making the knowledge that encompasses all as object, the knowledge that has gone into analysis in one who reviews knowledge is the analytical knowledge of discernment. But these four analytical

knowledges should be understood as going into analysis in two grounds and becoming clear through five causes. On which two? On the plane of the trainee and on the plane of one beyond training. Therein, the analytical knowledges of the Elder Sāriputta, the Elder Mahāmoggallāna, the Elder Mahākassapa, the Elder Mahākaccāyana, the Elder Mahākoṭṭhita, and of the eighty great elders went into analysis in the ground of one beyond learning. The analytical knowledges of the Elder Ānanda, the householder Citta, the lay follower Dhammika, the householder Upāli, the female lay follower Khujjuttarā, and of such others went into analysis in the ground of the learner - thus they go into analysis in these two grounds.

Through which five causes do the analytical knowledges become clear? Through attainment, through learning, through hearing, through inquiry, and through previous practice. Therein, "attainment" means arahantship. For one who has attained that, the analytical knowledges become clear. "Learning" means the Word of the Buddha. For indeed, for one who learns it, the analytical knowledges become clear. "Hearing" means hearing the Dhamma. For one who respectfully listens to the Dhamma, the analytical knowledges become clear. "Inquiry" means the commentary. For one who explains the meaning of the learned canonical text, the analytical knowledges become clear. "Previous practice" means the state of having practised previously, the state of having comprehended the meditation subject through the method of carrying forward and bringing back in past existences. For one who has practised previously, the analytical knowledges become clear. Therein, through the attainment of arahantship, the analytical knowledges of the Elder Tissa, the son of the householder Punabbasu, became clear. It is said that he, having learned the Word of the Buddha in the island of Tambapaṇṇi, went to the further shore and, having learned the Word of the Buddha in the presence of the Elder Yonaka Dhammarakkhita, while returning, at the landing place for boarding the ship, having a doubt arisen regarding a single passage, turned back on a road of a hundred leagues, and while going to the presence of his teacher, on the way he explained a question to a certain householder. He, being pleased, gave a woollen cloth worth a hundred thousand. He too, having brought it, gave it to his teacher. The Elder, having cut it with an adze, made furnishing material for the sitting place. For what purpose? For the benefit of future generations. For thus it occurred to him - "Having reflected upon the path we have travelled, those living the holy life in the future will consider that the practice should be fulfilled." The Elder Tissa too, having cut off his doubt in the presence of his teacher, disembarking at the port of Jambukola, reaching the Vālika monastery at the time of sweeping the shrine courtyard, swept it. Having seen the place he had swept, they asked him questions in order to test the Elder, saying "This is a place swept by a monk free from passion." The Elder, through having attained the analytical knowledges, answered each and every question that was asked.

Through learning, however, the analytical knowledges of the Elder Tissadatta and the Elder Nāgasena became clear. Through attentive listening to the Dhamma, the analytical knowledges of the novice Sudhamma became clear. He, it is said, was a resident of Talaṅgara, a nephew of the Elder Dhammadinna, who attained arahantship at the very tip of the razor, and by merely sitting and listening at the Elder uncle's seat of Dhamma adjudication, he mastered the three Piṭakas. However, through explaining the meaning of the learned texts, the analytical knowledges of the Elder Tissadatta himself became clear. There is no end to those who practised in

former lives whose analytical knowledges reached the state of clarity, having fulfilled the duty of going and returning, and having striven in meditation practice up to the conformity stage.

Among these causes, however, these three - learning, listening, and inquiry - are powerful causes only for the differentiation. Is former connection a powerful condition for achievement, and does it or does it not serve for variety? It does, but not in the same way. For whether learning, listening, and inquiry have occurred previously or not, without the contemplation of activities both previously and presently through previous practice, there are no analytical knowledges. But these two together, having supported the analytical knowledges, make them clear.

Exposition of the Inclusion Section.

2. Exposition of the Truth Cycle, Etc.

719. Now, in order to analyse the analytical knowledges by way of showing the classification of the five meanings and phenomena that were included in the inclusion section, the classification section has been commenced again by the method beginning with "four." That is fivefold by way of the truth section, the cause section, the phenomena section, the conditional mode section, and the learning section. Therein, the "truth section" was stated in order to show the nature as meaning of the truth of suffering, which is conditionally arisen, and of nibbāna, which is to be attained through a condition, and the nature as phenomena of origination, which produces its fruit, and of the noble path, which leads to the attainment of nibbāna. The "cause section" was stated in order to show the nature as phenomena of whatever cause produces a causal fruit, and the nature as meaning of the causal fruit. And therein, the analytical knowledge of phenomena was indicated first in reverse order according to the sequence of cause and fruit. The "phenomena section" was stated in order to show the nature as meaning of those phenomena of various material and immaterial classifications that have arisen from their respective causes, and the nature as phenomena of the cause of each respective classification of material and immaterial phenomena. The "conditional mode section" was stated in order to show the nature as meaning of ageing-and-death and so forth, and the nature as phenomena of birth and so forth, which are reckoned as the origination of ageing-and-death and so forth. The "learning section" was stated in order to show the nature as phenomena of each respective utterance reckoned as learning, and the nature as meaning of the meaning of the utterance, which is to be reached by means of the condition reckoned as the utterance.

And therein, since by knowing the utterance its meaning is known, therefore the analytical knowledge of phenomena was indicated first in reverse order according to the sequence of utterance and meaning of the utterance. And for the purpose of showing the classification of the phenomena of learning, the detailed exposition section preceded by the question "therein, what is analytical knowledge of phenomena?" was stated. Therein, the text was taken in specific terms by means of the nine divisions beginning with discourses. "This is the meaning of this utterance, this is the meaning of this utterance" - in this passage too, the text was taken in specific terms by way of the utterance.

Commentary on the Suttanta Classification.

725. Therein, three analytical knowledges are mundane. Analytical knowledge of meaning is a mixture of mundane and supramundane. For it is also supramundane by virtue of the path and fruit knowledges that have nibbāna as their object. In the Abhidhamma classification, it is analysed in four sections by virtue of wholesome, unwholesome, resultant, and functional. Therein, however many wholesome consciousnesses were analysed below in the section on the arising of consciousness, it should be understood that in respect of all of them, four analytical knowledges are analysed in each description of consciousness. The same method applies to unwholesome consciousnesses as well. In the sections on resultant and functional, since resultant and functional states are included under the meaning, setting aside the analytical knowledge of phenomena, only three analytical knowledges are analysed in each resultant consciousness and each functional consciousness. However, the canonical text is abbreviated, showing only the outline. That should be understood according to the detailed exposition given below.

But why is it that, just as in the wholesome and unwholesome sections it is stated "knowledge regarding their result is analytical knowledge of meaning", so here it is not stated "of whatever mental states these are the results, knowledge regarding those is analytical knowledge of phenomena"? Because it was stated below. If so, since "knowledge regarding their result is analytical knowledge of meaning" was stated below, should this analytical knowledge of meaning also not be stated here? No, it should not be left unstated. Why? Because below it was not stated by way of the arising of resultant and functional consciousness. And in the functional section, the very statement "of whatever mental states these are functional" is not fitting; thus in both these sections only three analytical knowledges are analysed.

Therein, "by whatever language there is a description of those mental states" means that by whatever language there is a description of the mental states stated in the manner beginning with "therein there is contact" thus: "this is contact, this is feeling." "Therein, knowledge regarding the expression of the language of those phenomena" means knowledge regarding the expression of the intrinsic description of that language of phenomena, which operates in relation to that meaning and those phenomena. Here too, what is spoken of is the knowledge that has arisen by taking the word of expression as its object. "By whatever knowledge" means by whatever knowledge of analytical knowledge of discernment. "Knows those knowledges" means knows the other three knowledges of analytical knowledge.

Now, in order to show how that knowledge operates in relation to those knowledges, just as that knowledge knows those knowledges, it is stated "these knowledges illuminate this meaning." Therein, "illuminate this meaning" means illuminating, making manifest this meaning; the meaning is: they illuminate, make manifest, and define this particular meaning. "Thus knowledge regarding knowledges" - knowledge operating in this manner regarding the three knowledges is called analytical knowledge of discernment.

Therein, although this analytical knowledge of discernment knows the function of the other analytical knowledges thus: "this is the function of this one, this is the function of this one", it is itself unable to perform their function, like a learned speaker of the Teaching in relation to an unlearned speaker of the Teaching. There were, it is said, two monks. One was learned, one was unlearned. They both learned one method of Dhamma discourse together. Therein, the unlearned one was endowed with a good voice, the other had a poor voice. Among them, the unlearned one, wherever he went, stirred the entire assembly with his vocal excellence and taught the Dhamma. Those listening to the Dhamma, being delighted and pleased in mind -said: "Given the way he teaches the Dhamma, he must surely be a master of the three Piṭakas." But the learned monk - said: "When you hear the Dhamma again, you will know whether he is a master of the three Piṭakas or not." Although he said this, he did not have the ability to teach in such a way as to stir the entire assembly, as the other could. Therein, it should be understood that although the analytical knowledge of discernment, like the learned one in relation to the unlearned one, knows the function of the others, it is itself unable to perform that function. The remainder is of clear meaning.

746. Having thus analysed the analytical knowledges by way of wholesome arisings of consciousness and so forth, now in order to show the field that is the basis of their arising, he again stated beginning with "four analytical knowledges." Therein, "three analytical knowledges from sensual-sphere wholesome in the four arisings of consciousness associated with knowledge" - this is stated with reference to trainees. For them too, at the time of reviewing phenomena, taking as object the fivefold phenomena stated above, analytical knowledge of phenomena arises in the four wholesome consciousnesses associated with knowledge. Likewise, at the time of reviewing language, taking sound as object, analytical knowledge of language arises; at the time of reviewing knowledge, taking omniscient knowledge as object, analytical knowledge of discernment arises.

"From functional in the four" - this, however, is stated with reference to those beyond training. For them, at the time of reviewing phenomena, taking as object the fivefold phenomena stated above, analytical knowledge of phenomena arises in the four functional consciousnesses associated with knowledge. Likewise, at the time of reviewing language, taking sound as object, analytical knowledge of language arises; at the time of reviewing knowledge, taking omniscient knowledge as object, analytical knowledge of discernment arises.

"Analytical knowledge of meaning arises in these" - this, however, is stated with reference to both trainees and those beyond training. For thus, for trainees, at the time of reviewing meaning, taking as object meaning of the classification stated above, this arises in the four wholesome consciousnesses associated with knowledge, and at the time of path and fruition, in the paths and fruitions. For one beyond training, however, at the time of reviewing meaning, taking as object meaning of the very classification stated above, it arises in the four functional consciousnesses associated with knowledge, and at the time of fruition, in the highest fruit of recluseship. Thus, these analytical knowledges, when arising for trainees and those beyond training, arise in these planes - this method has been shown for the purpose of demonstrating the planes.

3. Commentary on the Questions Section

747. In the question-asking section, the wholesome and other nature of the four analytical knowledges should be understood in accordance with the canonical text itself. In the object triads, however, the analytical knowledge of language takes only sound as its object, thus it has a limited object. The analytical knowledge of meaning has a limited object for one who reviews meaning reckoned as sense-sphere resultant and functional, as well as conditionally arisen meaning; it has an exalted object for one who reviews fine-material-sphere and immaterial-sphere meaning of the aforementioned classification; it has an immeasurable object for one who reviews supramundane resultant meaning, ultimate meaning, and nibbāna. The analytical knowledge of phenomena has a limited object for one who reviews sense-sphere wholesome phenomena, unwholesome phenomena, and conditional phenomena; it has an exalted object for one who reviews fine-material-sphere and immaterial-sphere wholesome phenomena and conditional phenomena; it has an immeasurable object for one who reviews supramundane wholesome phenomena and conditional phenomena. The analytical knowledge of discernment has a limited object for one who reviews sense-sphere wholesome, resultant, and functional knowledges; it has an exalted object for one who reviews fine-material-sphere and immaterial-sphere wholesome, resultant, and functional knowledges, discerning their objects; it has an immeasurable object for one who reviews supramundane wholesome and resultant knowledges.

The analytical knowledge of meaning may have the path as root-condition by way of conascent root-condition; it may have the path as predominance through path-development with energy as leader; it is not to be stated for those with desire or consciousness as leader, and it is also not to be stated at the time of fruition. The analytical knowledge of phenomena has the path as object at the time of reviewing the path; it has the path as predominance by way of object-predominance for one who reviews giving weight to the path. The analytical knowledge of discernment has the path as object at the time of reviewing path-knowledge; it has the path as predominance for one who reviews giving weight to the path; at the time of reviewing the remaining knowledges, it has an object that is not to be stated. The analytical knowledge of language takes only a presently arisen sound as its object, thus it has a present object.

The analytical knowledge of meaning has a past object for one who reviews past resultant meaning, functional meaning, and conditionally arisen meaning; it has a future object for one who reviews the future; it has a present object for one who reviews the present; it has an object that is not to be stated for one who reviews supramundane ultimate meaning. The analytical knowledge of phenomena has a past object for one who reviews past wholesome, unwholesome, and conditional phenomena; it has a future object for one who reviews the future; it has a present object for one who reviews the present. The analytical knowledge of discernment has a past object for one who reviews past wholesome knowledge, resultant knowledge, and functional knowledge; it has a future object for one who reviews the future; it has a present object for one who reviews the present.

The analytical knowledge of language has an external object because it takes sound as its object. Among the other three, the analytical knowledge of meaning has an internal object for one who reviews internal resultant meaning, functional meaning, and conditionally arisen meaning; it has an external object for one who reviews the external; it has an internal-external object for one who reviews the internal-external; for one who reviews ultimate meaning, it has only an external object. The analytical knowledge of phenomena has an internal object at the time of reviewing internal wholesome and unwholesome conditional phenomena; it has an external object at the time of reviewing external wholesome and unwholesome conditional phenomena; it has an internal-external object at the time of reviewing internal-external wholesome and unwholesome conditional phenomena. The analytical knowledge of discernment has an internal object at the time of reviewing internal wholesome, resultant, and functional knowledge; external etc. it has an internal-external object at the time of reviewing internal-external wholesome, resultant, and functional knowledge.

Here too, three analytical knowledges are mundane; the analytical knowledge of meaning is both mundane and supramundane. For in this analysis of analytical knowledges, the Perfectly Enlightened One has spoken of all three methods as a single section because of the mixture of mundane and supramundane. For in all three of these, three analytical knowledges are mundane, and the analytical knowledge of meaning is both mundane and supramundane. Thus this analysis of analytical knowledges too has been shown analysed by extracting the three rounds.

In the Sammohavinodanī, the Commentary on the Vibhaṅga,

The commentary on the analysis of analytical knowledges is finished.



ABOUT THIS TRANSLATION

This translation is part of the PaliVerse Project - the first complete, unified English translation of the Pāli Canon together with its Commentaries (Aṭṭhakathā) and Subcommentaries (Tīkā), accompanied by interactive study tools. PaliVerse is an ongoing project. The AI translations are continuously improved through experts' revisions and feedback. This text is the latest translation as of the date of download.

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