

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

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

02. The Book of Analysis (02. Vibhaṅgapāḷi)

16. Analysis of Knowledge (16. Ñāṇavibhaṅgo)

[Vb 16, PTS 306-344]



PaliVerse

02. The Book of Analysis

16. Analysis of Knowledge

1. Monad Matrix

751. Case of knowledge in one way -The five sense consciousnesses are non-roots, rootless, dissociated from root, with condition, conditioned, immaterial, mundane, with mental corruptions, subject to mental fetters, subject to mental knots, subject to mental floods, subject to mental bonds, subject to mental hindrances, adhered to, subject to clinging, subject to defilement, indeterminate, with sense-object, not mental factors, resultant, clung-to and subject to clinging, undefiled but subject to defilement, not with applied and sustained thought, not without applied but sustained thought only, without applied and sustained thought, not accompanied by rapture, to be abandoned neither by seeing nor by meditative development, connected with a root to be abandoned neither by seeing nor by meditative development, leading to neither accumulation nor to non-accumulation, neither trainee nor one beyond training, limited, sensual-sphere of existence, not fine-material-sphere, not immaterial-sphere of existence, included, not not-included, undetermined, not leading to liberation,

With arisen sense-base, with arisen object,

(3) With prenascent sense-base, with prenascent object,

(4) With internal sense-base, with external object,

(5) With unbroken sense-base, with unbroken object,

(6) With different sense-bases, with different objects,

(7) They do not experience each other's range and domain,

(8) They do not arise without attentiveness,

(9) They do not arise without attention,

(10) They do not arise uninterruptedly,

(11) They do not arise simultaneously,

(12) They do not arise immediately after one another,

(13) The five sense consciousnesses are without reflective attention,

(14) By the five sense consciousnesses one does not recognise any phenomenon except for mere impingement,

(15) Even immediately after the five sense consciousnesses one does not recognise any phenomenon,

(16) By the five sense consciousnesses one does not arrange any posture,

- (17) Even immediately after the five sense consciousnesses one does not arrange any posture,
- (18) By the five sense consciousnesses one does not initiate bodily action nor verbal action,
- (19) Even immediately after the five sense consciousnesses one does not initiate bodily action nor verbal action,
- (20) By the five sense consciousnesses one does not take upon oneself wholesome-unwholesome phenomena,
- (21) Even immediately after the five sense consciousnesses one does not take upon oneself wholesome-unwholesome phenomena,
- (22) By the five sense consciousnesses one does not attain nor emerge,
- (23) Even immediately after the five sense consciousnesses one does not attain nor emerge,
- (24) By the five sense consciousnesses one does not pass away nor arise,
- (25) Even immediately after the five sense consciousnesses one does not pass away nor arise,
- (26) By the five sense consciousnesses one does not sleep nor wake up nor see a dream,
- (27) Even immediately after the five sense consciousnesses one does not sleep nor wake up nor see a dream - wisdom that elucidates the exact cases.

Thus the case of knowledge in one way.

2. Dyad Matrix

752. Cases of knowledge in two ways -

- (1) Mundane wisdom, supramundane wisdom
- (2) Wisdom cognisable in some way, wisdom not cognisable in some way
- (3) Wisdom with mental corruptions, wisdom without mental corruptions
- (4) Wisdom dissociated from mental corruptions yet with mental corruptions, wisdom dissociated from mental corruptions and without mental corruptions
- (5) Wisdom subject to mental fetters, wisdom not subject to mental fetters
- (6) Wisdom dissociated from mental fetters yet subject to mental fetters, wisdom dissociated from mental fetters and not subject to mental fetters
- (7) Wisdom subject to mental knots, wisdom not subject to mental knots
- (8) Wisdom dissociated from mental knots yet subject to mental knots, wisdom dissociated from mental knots and not subject to mental knots
- (9) Wisdom subject to mental floods, wisdom not subject to mental floods

- (10) Wisdom dissociated from mental floods yet subject to mental floods, wisdom dissociated from mental floods and not subject to mental floods
- (11) Wisdom subject to mental bonds, wisdom not subject to mental bonds
- (12) Wisdom dissociated from mental bonds yet subject to mental bonds, wisdom dissociated from mental bonds and not subject to mental bonds
- (13) Wisdom subject to mental hindrances, wisdom not subject to mental hindrances
- (14) Wisdom dissociated from mental hindrances yet subject to mental hindrances, wisdom dissociated from mental hindrances and not subject to mental hindrances
- (15) Wisdom adhered to, wisdom not adhered to
- (16) Wisdom dissociated from adherence yet adhered to, wisdom dissociated from adherence and not adhered to
- (17) Wisdom clung-to, wisdom not clung-to
- (18) Wisdom subject to clinging, wisdom not subject to clinging
- (19) Wisdom dissociated from clinging yet subject to clinging, wisdom dissociated from clinging and not subject to clinging
- (20) Wisdom subject to defilement, wisdom not subject to defilement
- (21) Wisdom dissociated from mental defilements yet subject to defilement, wisdom dissociated from mental defilements and not subject to defilement
- (22) Wisdom with applied thought, wisdom without applied thought
- (23) Wisdom with sustained thought, wisdom without sustained thought
- (24) Wisdom with rapture, wisdom without rapture
- (25) Wisdom accompanied by rapture, wisdom not accompanied by rapture
- (26) Wisdom accompanied by pleasure, wisdom not accompanied by pleasure
- (27) Wisdom accompanied by equanimity, wisdom not accompanied by equanimity
- (28) Wisdom of the sensual-sphere, wisdom not of the sensual-sphere
- (29) Fine-material-sphere wisdom, non-fine-material-sphere wisdom
- (30) Immaterial-sphere wisdom, non-immaterial-sphere wisdom
- (31) Included wisdom, not included wisdom
- (32) Wisdom leading to liberation, wisdom not leading to liberation
- (33) Fixed in destination wisdom, undetermined wisdom
- (34) Surpassed wisdom, unsurpassed wisdom
- (35) Wisdom that makes the meaning understood, wisdom with the meaning understood

Thus the case of knowledge in two ways.

3. Triad Matrix

753. Threefold case of knowledge -

- (1) Wisdom gained through reflection, wisdom gained through learning, wisdom gained through meditative development
- (2) Wisdom gained through giving, wisdom gained through morality, wisdom gained through meditative development
- (3) Wisdom in higher morality, wisdom in higher consciousness, wisdom in higher wisdom
- (4) Skilfulness in gain, skilfulness in loss, skilfulness in means
- (5) Resultant wisdom, wisdom that has resultant quality, wisdom that is neither resultant nor has resultant quality
- (6) Wisdom clung-to and subject to clinging, wisdom not clung-to but subject to clinging, wisdom neither clung-to nor subject to clinging
- (7) Wisdom with applied and sustained thought, wisdom without applied but sustained thought only, wisdom without applied and sustained thought
- (8) Wisdom accompanied by rapture, wisdom accompanied by pleasure, wisdom accompanied by equanimity
- (9) Wisdom leading to accumulation, wisdom leading to non-accumulation, wisdom leading to neither accumulation nor to non-accumulation
- (10) Wisdom of a trainee, wisdom of one beyond training, wisdom of one who is neither a trainee nor beyond training
- (11) Limited wisdom, exalted wisdom, immeasurable wisdom
- (12) Wisdom with a limited object, wisdom with an exalted object, wisdom with a limitless object
- (13) Wisdom with the path as object, wisdom connected with the path as root, wisdom with path predominance
- (14) Arisen wisdom, unarisen wisdom, wisdom subject to arise
- (15) Past wisdom, future wisdom, present wisdom
- (16) Wisdom with a past object, wisdom with a future object, wisdom with a present object
- (17) Internal wisdom, external wisdom, internal-external wisdom
- (18) Wisdom with an internal object, wisdom with an external object, wisdom with an internal-external object
- (19) Wisdom with applied and sustained thought there is resultant, there is that has resultant quality, there is that is neither resultant nor has resultant quality
- (20) There is clung-to and subject to clinging, there is not clung-to but subject to clinging, there is neither clung-to nor subject to clinging

- (21) There is accompanied by rapture, there is accompanied by pleasure, there is accompanied by equanimity
- (22) There is leading to accumulation, there is leading to non-accumulation, there is leading to neither accumulation nor to non-accumulation
- (23) There is trainee, there is one beyond training, there is neither trainee nor one beyond training
- (24) There is limited, there is exalted, there is immeasurable
- (25) There is with a limited object, there is with an exalted object, there is with a limitless object
- (26) There is with the path as object, there is connected with the path as root, there is with path predominance
- (27) There is arisen, there is unarisen, there is subject to arise
- (28) There is past, there is future, there is present
- (29) There is having a past object, there is having a future object, there is having a present object.
- (30) There is internal, there is external, there is internal-external.
- (31) There is having an internal object, there is having an external object, there is having an internal-external object.
- (32) Wisdom without applied but sustained thought only there is resultant, there is state that has resultant quality, there is state that is neither resultant nor has resultant quality.
- (33) There is clung-to and subject to clinging, there is not clung-to but subject to clinging, there is neither clung-to nor subject to clinging
- (34) There is leading to accumulation, there is leading to non-accumulation, there is leading to neither accumulation nor to non-accumulation
- (35) There is trainee, there is one beyond training, there is neither trainee nor one beyond training
- (36) There is arisen, there is unarisen, there is subject to arise
- (37) There is past, there is future, there is present
- (38) There is internal, there is external, there is internal-external.
- (39) Wisdom without applied and sustained thought there is resultant, there is state that has resultant quality, there is state that is neither resultant nor has resultant quality.
- (40) There is clung-to and subject to clinging, there is not clung-to but subject to clinging, there is neither clung-to nor subject to clinging.
- (41) There is accompanied by rapture, there is accompanied by pleasure, there is accompanied by equanimity

- (42) There is leading to accumulation, there is leading to non-accumulation, there is leading to neither accumulation nor to non-accumulation
- (43) There is trainee, there is one beyond training, there is neither trainee nor one beyond training
- (44) There is with a limited object, there is with an exalted object, there is with a limitless object
- (45) There is with the path as object, there is connected with the path as root, there is with path predominance
- (46) There is arisen, there is unarisen, there is subject to arise
- (47) There is past, there is future, there is present
- (48) There is having a past object, there is having a future object, there is having a present object.
- (49) There is internal, there is external, there is internal-external.
- (50) There is having an internal object, there is having an external object, there is having an internal-external object.
- (51) Wisdom accompanied by rapture, wisdom accompanied by pleasure, there is resultant, there is state that has resultant quality, there is state that is neither resultant nor has resultant quality.
- (52) There is clung-to and subject to clinging, there is not clung-to but subject to clinging, there is neither clung-to nor subject to clinging
- (53) There is with applied and sustained thought, there is without applied but sustained thought only, there is without applied and sustained thought.
- (54) There is leading to accumulation, there is leading to non-accumulation, there is leading to neither accumulation nor to non-accumulation
- (55) There is trainee, there is one beyond training, there is neither trainee nor one beyond training
- (56) There is limited, there is exalted, there is immeasurable
- (57) There is with a limited object, there is with an exalted object, there is with a limitless object
- (58) There is with the path as object, there is connected with the path as root, there is with path predominance
- (59) There is arisen, there is unarisen, there is subject to arise
- (60) There is past, there is future, there is present
- (61) There is having a past object, there is having a future object, there is having a present object.
- (62) There is internal, there is external, there is internal-external.

- (63) There is having an internal object, there is having an external object, there is having an internal-external object.
- (64) Wisdom accompanied by equanimity: there is resultant, there is state that has resultant quality, there is state that is neither resultant nor has resultant quality.
- (65) There is clung-to and subject to clinging, there is not clung-to but subject to clinging, there is neither clung-to nor subject to clinging
- (66) There is leading to accumulation, there is leading to non-accumulation, there is leading to neither accumulation nor to non-accumulation
- (67) There is trainee, there is one beyond training, there is neither trainee nor one beyond training
- (68) There is limited, there is exalted, there is immeasurable
- (69) There is with a limited object, there is with an exalted object, there is with a limitless object
- (70) There is with the path as object, there is connected with the path as root, there is with path predominance
- (71) There is arisen, there is unarisen, there is subject to arise
- (72) There is past, there is future, there is present
- (73) There is having a past object, there is having a future object, there is having a present object.
- (74) There is internal, there is external, there is internal-external.
- (75) There is having an internal object, there is having an external object, there is having an internal-external object.

Thus the case of knowledge in three ways.

4. Tetrad Matrix

754. The case of knowledge in four ways -

- (1) Knowledge of the ownership of actions, knowledge conforming to truth, knowledge of one possessing the path, knowledge of one possessing fruition.
- (2) Knowledge of suffering, knowledge of the origin of suffering, knowledge of the cessation of suffering, knowledge of the practice leading to the cessation of suffering.
- (3) Sensual-sphere wisdom, fine-material-sphere wisdom, immaterial-sphere wisdom, not-included wisdom.
- (4) Knowledge of phenomena, inferential knowledge, knowledge of others' minds, conventional knowledge.
- (5) There is wisdom for accumulation not for diminution, there is wisdom for diminution not for accumulation, there is wisdom for both accumulation and diminution, there is wisdom for neither accumulation nor diminution.
- (6) There is wisdom for disenchantment not for penetration, there is wisdom for

penetration not for disenchantment, there is wisdom for both disenchantment and penetration, there is wisdom for neither disenchantment nor penetration.

(7) Wisdom conducive to deterioration, wisdom conducive to stabilization, wisdom conducive to distinction, wisdom conducive to penetration.

(8) Four analytical knowledges.

(9) Four practices.

(10) Four objects.

(11) Knowledge of ageing and death, knowledge of the origin of ageing and death, knowledge of the cessation of ageing and death, knowledge of the practice leading to the cessation of ageing and death.

(12-21) Knowledge of birth, etc. knowledge of existence, etc. knowledge of clinging, etc. knowledge of craving, etc. knowledge of feeling, etc. knowledge of contact, etc. knowledge of the six sense bases, etc. knowledge of mentality-materiality, etc. knowledge of consciousness, etc. knowledge of activities, knowledge of the origin of activities, knowledge of the cessation of activities, knowledge of the practice leading to the cessation of activities. Thus the case of knowledge in four ways.

5. Pentad Matrix

755. The case of knowledge in five ways -

(1) Fivefold right concentration (2) right concentration with fivefold knowledge

Thus the case of knowledge in five ways.

6. Hexad Matrix

756. The case of knowledge in six ways -

(1) Wisdom in the six direct knowledges.

Thus the case of knowledge in six ways.

7. Heptad Matrix

757. The case of knowledge in seven ways -

(1) Seventy-seven cases of knowledge

Thus the case of knowledge in seven ways.

8. Octad Matrix

758. The case of knowledge in eight ways -

(1) Wisdom in the four paths, in the four fruitions.

Thus the case of knowledge in eight ways.

9. Nonad Matrix

759. The case of knowledge in nine ways -

(1) Wisdom in the nine progressive abiding attainments.

Thus the case of knowledge in nine ways.

10. Decad Matrix

760. The case of knowledge in ten ways -ten powers of the Truth-finder for the Truth-finder, endowed with which powers the Truth-finder acknowledges a distinguished position, roars the lion's roar in assemblies, and sets in motion the divine wheel. What are the ten?

(1) Here the Truth-finder understands as it really is the possible as possible and the impossible as impossible. That the Truth-finder understands as it really is the possible as possible and the impossible as impossible - this too is a power of the Truth-finder for the Truth-finder, based on which power the Truth-finder acknowledges a distinguished position, roars the lion's roar in assemblies, and sets in motion the divine wheel.

(2) Furthermore, the Truth-finder understands as it really is the result of undertakings of action past, future, and present, with reason and cause. That the Truth-finder understands as it really is the result of undertakings of action past, future, and present, with reason and cause - this too is a power of the Truth-finder for the Truth-finder, based on which power the Truth-finder acknowledges a distinguished position, roars the lion's roar in assemblies, and sets in motion the divine wheel.

(3) Furthermore, the Truth-finder understands as it really is the practice leading to all destinations. That the Truth-finder understands as it really is the practice leading to all destinations - this too is a power of the Truth-finder, based on which power the Truth-finder acknowledges a distinguished position, roars the lion's roar in assemblies, and sets in motion the divine wheel.

(4) Furthermore, the Truth-finder understands as it really is the world with its many elements and various elements. That the Truth-finder understands as it really is the world with its many elements and various elements - this too is a power of the Truth-finder for the Truth-finder, based on which power the Truth-finder acknowledges a distinguished position, roars the lion's roar in assemblies, and sets in motion the divine wheel.

(5) Furthermore, the Truth-finder understands as it really is the various dispositions of beings. That the Truth-finder understands as it really is the various dispositions of beings - this too is a power of the Truth-finder for the Truth-finder, based on which power the Truth-finder acknowledges a distinguished position, roars the lion's roar in assemblies, and sets in motion the divine wheel.

(6) Furthermore, the Truth-finder understands as it really is the superiority and inferiority of the faculties of other beings, of other persons. That the Truth-finder understands as it really is the superiority and inferiority of the faculties of other beings, of other persons - this too is a power of the Truth-finder for the Truth-finder, based on which power the Truth-finder acknowledges a distinguished position, roars the lion's roar in assemblies, and sets in motion the divine wheel.

(7) Furthermore, the Truth-finder understands as it really is the defilement, the cleansing, and the emergence from meditative absorptions, deliverances, concentrations, and attainments. That the Truth-finder understands as it really is the defilement, the cleansing, and the emergence from meditative absorptions, deliverances, concentrations, and attainments - this too is a power of the Truth-finder for the Truth-finder, based on which power the Truth-finder acknowledges a distinguished position, roars the lion's roar in assemblies, and sets in motion the divine wheel.

(8) Furthermore, the Truth-finder understands as it really is the recollection of past lives. That the Truth-finder understands as it really is the recollection of past lives - this too is a power of the Truth-finder for the Truth-finder, based on which power the Truth-finder acknowledges a distinguished position, roars the lion's roar in assemblies, and sets in motion the divine wheel.

(9) Furthermore, the Truth-finder understands as it really is the death and rebirth of beings. That the Truth-finder understands as it really is the death and rebirth of beings - this too is a power of the Truth-finder for the Truth-finder, based on which power the Truth-finder acknowledges a distinguished position, roars the lion's roar in assemblies, and sets in motion the divine wheel.

(10) Furthermore, the Truth-finder understands as it really is the elimination of mental corruptions. That the Truth-finder understands as it really is the elimination of mental corruptions - this too is a power of the Truth-finder for the Truth-finder, based on which power the Truth-finder acknowledges a distinguished position, roars the lion's roar in assemblies, and sets in motion the divine wheel. These are the ten powers of the Truth-finder for the Truth-finder, endowed with which powers the Truth-finder acknowledges a distinguished position, roars the lion's roar in assemblies, and sets in motion the divine wheel.

Thus the case of knowledge in ten ways.

The Matrix

1. The Exposition of Ones

761. The five sense consciousnesses are only non-root, only rootless, only dissociated from root, only with condition, only conditioned, only immaterial, only mundane, only with mental corruptions, only subject to mental fetters, only subject to mental knots, only subject to mental floods, only subject to mental bonds, only subject to mental hindrances, only adhered to, only subject to clinging, only subject to defilement, only indeterminate, only with sense-object, only not mental factor, only resultant, only clung-to and subject to clinging, only undefiled but subject to defilement, only not with applied and sustained thought, only not without applied but sustained thought only, only without applied and sustained thought, only not accompanied by rapture, only to be abandoned neither by seeing nor by meditative development, only connected with a root to be abandoned neither by seeing nor by meditative development, only leading to neither accumulation nor to non-accumulation, only neither trainee nor one beyond training, only limited, only sensual-sphere of existence, only not fine-material-sphere, only not immaterial-

sphere of existence, only included, only not not-included, only undetermined, only not leading to liberation, arisen only cognisable by mind-consciousness, only impermanent, only overcome by ageing.

762. The five sense consciousnesses have arisen sense-bases and arisen objects - they arise in an arisen sense-base with an arisen object.

They have prenascent sense-bases and prenascent objects - they arise in a prenascent sense-base with a prenascent object.

They have internal sense-bases and external objects - the sense-base of the five sense consciousnesses is internal, the objects are external.

They have unbroken sense-bases and unbroken objects - they arise in an unbroken sense-base with an unbroken object.

They have different sense-bases and different objects - the sense-base and object of eye-consciousness is different, the sense-base and object of ear-consciousness is different, the sense-base and object of nose-consciousness is different, the sense-base and object of tongue-consciousness is different, the sense-base and object of body-consciousness is different.

763. They do not experience each other's range and domain - ear-consciousness does not experience the range and domain of eye-consciousness, and eye-consciousness does not experience the range and domain of ear-consciousness. Nose-consciousness does not experience the range and domain of eye-consciousness, and eye-consciousness does not experience the range and domain of nose-consciousness. Tongue-consciousness does not experience the range and domain of eye-consciousness, and eye-consciousness does not experience the range and domain of tongue-consciousness. Body-consciousness does not experience the range and domain of eye-consciousness, and eye-consciousness does not experience the range and domain of body-consciousness. Of ear-consciousness, etc. of nose-consciousness, etc. of tongue-consciousness, etc. Eye-consciousness does not experience the range and domain of body-consciousness, and body-consciousness does not experience the range and domain of eye-consciousness. Ear-consciousness does not experience the range and domain of body-consciousness, and body-consciousness does not experience the range and domain of ear-consciousness. Nose-consciousness does not experience the range and domain of body-consciousness, and body-consciousness does not experience the range and domain of nose-consciousness. Tongue-consciousness does not experience the range and domain of body-consciousness, and body-consciousness does not experience the range and domain of tongue-consciousness.

764. "They do not arise without attentiveness" means they arise for one who is attentive.

"They do not arise without attention" means they arise for one who is attending.

"They do not arise uninterruptedly" means they do not arise in succession.

"They do not arise simultaneously" means they do not arise at one moment.

765. They do not arise immediately after one another - ear-consciousness does not arise immediately after eye-consciousness has arisen, and eye-consciousness does not arise immediately after ear-consciousness has arisen. Nose-consciousness does not arise immediately after eye-consciousness has arisen, and eye-consciousness does not arise immediately after nose-consciousness has arisen. Tongue-consciousness does not arise immediately after eye-consciousness has arisen, and eye-consciousness does not arise immediately after tongue-consciousness has arisen. Body-consciousness does not arise immediately after eye-consciousness has arisen, and eye-consciousness does not arise immediately after body-consciousness has arisen. Of ear-consciousness, etc. of nose-consciousness, etc. of tongue-consciousness, etc. Eye-consciousness does not arise immediately after body-consciousness has arisen, and body-consciousness does not arise immediately after eye-consciousness has arisen. Ear-consciousness does not arise immediately after body-consciousness has arisen, and body-consciousness does not arise immediately after ear-consciousness has arisen. Nose-consciousness does not arise immediately after body-consciousness has arisen, and body-consciousness does not arise immediately after nose-consciousness has arisen. Tongue-consciousness does not arise immediately after body-consciousness has arisen, and body-consciousness does not arise immediately after tongue-consciousness has arisen.

766. "The five sense consciousnesses are without reflective attention" means for the five sense consciousnesses there is no adverting or reflective attention or attentiveness or attention.

"By the five sense consciousnesses one does not recognise any phenomenon" means by the five sense consciousnesses one does not recognise any phenomenon.

"Except for mere impingement" means except for mere coming into range.

"Even immediately after the five sense consciousnesses one does not recognise any phenomenon" means even immediately after the five sense consciousnesses, by the mind-element too, one does not recognise any phenomenon.

"By the five sense consciousnesses one does not arrange any posture" means by the five sense consciousnesses one does not arrange any posture - walking or standing or sitting or lying down.

"Even immediately after the five sense consciousnesses one does not arrange any posture" means even immediately after the five sense consciousnesses, by the mind-element too, one does not arrange any posture - walking or standing or sitting or lying down.

"By the five sense consciousnesses one does not initiate bodily action nor verbal action" means by the five sense consciousnesses one does not initiate bodily action nor verbal action.

"Even immediately after the five sense consciousnesses one does not initiate bodily action nor verbal action" means even immediately after the five sense consciousnesses, by the mind-element too, one does not initiate bodily action nor verbal action.

"By the five sense consciousnesses one does not take upon oneself wholesome-unwholesome phenomena" means by the five sense consciousnesses one does not take upon oneself wholesome-unwholesome phenomena.

"Even immediately after the five sense consciousnesses one does not take upon oneself wholesome-unwholesome phenomena" means even immediately after the five sense consciousnesses, by the mind-element too, one does not take upon oneself wholesome-unwholesome phenomena.

"By the five sense consciousnesses one does not attain nor emerge" means by the five sense consciousnesses one does not attain nor emerge.

"Even immediately after the five sense consciousnesses one does not attain nor emerge" means even immediately after the five sense consciousnesses, by the mind-element too, one does not attain nor emerge.

"By the five sense consciousnesses one does not pass away nor arise" means by the five sense consciousnesses one does not pass away nor arise.

"Even immediately after the five sense consciousnesses one does not pass away nor arise" means even immediately after the five sense consciousnesses, by the mind-element too, one does not pass away nor arise.

"By the five sense consciousnesses one does not sleep nor wake up nor see a dream" means by the five sense consciousnesses one does not sleep nor wake up nor see a dream.

"Even immediately after the five sense consciousnesses one does not sleep nor wake up nor see a dream" means even immediately after the five sense consciousnesses, by the mind-element too, one does not sleep nor wake up nor see a dream. Thus wisdom that elucidates the exact cases.

Thus the case of knowledge in one way.

A unit.

2. The Exposition of Twos

767. (1) Wisdom that is wholesome and indeterminate in the three planes is mundane wisdom; wisdom in the four paths and four fruitions is supramundane wisdom.

(2) All wisdom is cognisable in some way, not cognisable in some way.

(3) Wisdom that is wholesome and indeterminate in the three planes is wisdom with mental corruptions; wisdom in the four paths and four fruitions is wisdom without mental corruptions.

(4) Wisdom that is wholesome and indeterminate in the three planes is wisdom dissociated from mental corruptions yet with mental corruptions; wisdom in the four paths and four fruitions is wisdom dissociated from mental corruptions and without mental corruptions.

(5) Wisdom that is wholesome and indeterminate in the three planes is wisdom subject to mental fetters; wisdom in the four paths and four fruitions is wisdom not subject to mental fetters.

(6) Wisdom that is wholesome and indeterminate in the three planes is wisdom dissociated from mental fetters yet subject to mental fetters; wisdom in the four paths and four fruitions is wisdom dissociated from mental fetters and not subject to mental fetters.

(7) Wisdom that is wholesome and indeterminate in the three planes is wisdom subject to mental knots; wisdom in the four paths and four fruitions is wisdom not subject to mental knots.

(8) Wisdom that is wholesome and indeterminate in the three planes is wisdom dissociated from mental knots yet subject to mental knots; wisdom in the four paths and four fruitions is wisdom dissociated from mental knots and not subject to mental knots.

(9) Wisdom that is wholesome and indeterminate in the three planes is wisdom subject to mental floods; wisdom in the four paths and four fruitions is wisdom not subject to mental floods.

(10) Wisdom that is wholesome and indeterminate in the three planes is wisdom dissociated from mental floods yet subject to mental floods; wisdom in the four paths and four fruitions is wisdom dissociated from mental floods and not subject to mental floods.

(11) Wisdom that is wholesome and indeterminate in the three planes is wisdom subject to mental bonds; wisdom in the four paths and four fruitions is wisdom not subject to mental bonds.

(12) Wisdom that is wholesome and indeterminate in the three planes is wisdom dissociated from mental bonds yet subject to mental bonds; wisdom in the four paths and four fruitions is wisdom dissociated from mental bonds and not subject to mental bonds.

(13) Wisdom that is wholesome and indeterminate in the three planes is wisdom subject to mental hindrances; wisdom in the four paths and four fruitions is wisdom not subject to mental hindrances.

(14) Wisdom that is wholesome and indeterminate in the three planes is wisdom dissociated from mental hindrances yet subject to mental hindrances; wisdom in the four paths and four fruitions is wisdom dissociated from mental hindrances and not subject to mental hindrances.

(15) Wisdom that is wholesome and indeterminate in the three planes is wisdom adhered to; wisdom in the four paths and four fruitions is wisdom not adhered to.

(16) Wisdom that is wholesome and indeterminate in the three planes is wisdom dissociated from adherence yet adhered to; wisdom in the four paths and four fruitions is wisdom dissociated from adherence and not adhered to.

(17) Wisdom that is resultant in the three planes is wisdom clung-to; wisdom that is wholesome in the three planes, functional-indeterminate in the three planes, in the four paths and four fruitions is wisdom not clung-to.

(18) Wisdom that is wholesome and indeterminate in the three planes is wisdom subject to clinging; wisdom in the four paths and four fruitions is wisdom not subject to clinging.

(19) Wisdom that is wholesome and indeterminate in the three planes is wisdom dissociated from clinging yet subject to clinging; wisdom in the four paths and four fruitions is wisdom dissociated from clinging and not subject to clinging.

(20) Wisdom that is wholesome and indeterminate in the three planes is wisdom subject to defilement; wisdom in the four paths and four fruitions is wisdom not subject to defilement.

(21) Wisdom that is wholesome and indeterminate in the three planes is wisdom dissociated from mental defilements yet subject to defilement; wisdom in the four paths and four fruitions is wisdom dissociated from mental defilements and not subject to defilement.

(22) Wisdom associated with applied thought is wisdom with applied thought; wisdom dissociated from applied thought is wisdom without applied thought.

(23) Wisdom associated with sustained thought is wisdom with sustained thought; wisdom dissociated from sustained thought is wisdom without sustained thought.

(24) Wisdom associated with rapture is wisdom with rapture; wisdom dissociated from rapture is wisdom without rapture.

(25) Wisdom associated with rapture is wisdom accompanied by rapture; wisdom dissociated from rapture is wisdom not accompanied by rapture.

(26) Wisdom associated with pleasure is wisdom accompanied by pleasure; wisdom dissociated from pleasure is wisdom not accompanied by pleasure.

(27) Wisdom associated with equanimity is wisdom accompanied by equanimity; wisdom dissociated from equanimity is wisdom not accompanied by equanimity.

(28) Wisdom that is wholesome and indeterminate of the sensual-sphere is sensual-sphere wisdom; fine-material-sphere wisdom, immaterial-sphere wisdom, not-included wisdom is non-sensual-sphere wisdom.

(29) Wisdom that is wholesome and indeterminate of the fine-material-sphere is fine-material-sphere wisdom; sensual-sphere wisdom, immaterial-sphere wisdom, not-included wisdom is non-fine-material-sphere wisdom.

(30) Wisdom in immaterial-sphere wholesome and indeterminate is immaterial-sphere wisdom; sensual-sphere wisdom, fine-material-sphere wisdom, not-included wisdom is non-immaterial-sphere wisdom.

(31) Wisdom in wholesome and indeterminate in the three planes is included wisdom; wisdom in the four paths and in the four fruitions is not-included wisdom.

(32) Wisdom in the four paths is wisdom leading to liberation; wisdom in wholesome in the three planes, in resultant in the four planes, in functional-indeterminate in the three planes is wisdom not leading to liberation.

(33) Wisdom in the four paths is fixed in destination wisdom; wisdom in wholesome in the three planes, in resultant in the four planes, in functional-indeterminate in the three planes is undetermined wisdom.

(34) Wisdom in wholesome and indeterminate in the three planes is surpassed wisdom; wisdom in the four paths and in the four fruitions is unsurpassed wisdom.

(35) Therein, what is wisdom that makes the meaning understood?

Wisdom in wholesome in the four planes, in functional-indeterminate for an Arahant producing direct knowledge, producing attainment, is wisdom that makes the meaning understood; wisdom in resultant in the four planes, in functional-indeterminate for an Arahant with arisen direct knowledge, with arisen attainment, is wisdom with the meaning understood.

Thus the case of knowledge in two ways.

A dyad.

3. The Exposition of Threes

768. (1) Therein, what is wisdom gained through reflection?

In spheres of work arranged by exertion, or in spheres of craft arranged by exertion, or in subjects of study arranged by exertion, knowledge of the ownership of actions, or knowledge conforming to truth, or that matter is impermanent, or feeling... etc. perception... activities... or that consciousness is impermanent, whatever such acceptance in conformity, view, personal preference, approval, observation, acquiescence in pondering phenomena one obtains without having heard from another - this is called "wisdom gained through reflection".

Therein, what is wisdom gained through learning? In spheres of work arranged by exertion, or in spheres of craft arranged by exertion, or in subjects of study arranged by exertion, knowledge of the ownership of actions, or knowledge conforming to truth, or that matter is impermanent, or feeling... etc. perception... activities... or that consciousness is impermanent, whatever such acceptance in conformity, view, personal preference, approval, observation, acquiescence in pondering phenomena one obtains having heard from another - this is called "wisdom gained through learning".

All wisdom of one who has attained is wisdom gained through meditative development.

769. (2) Therein, what is wisdom gained through giving? Whatever wisdom, understanding, etc. that arises referring to giving, for one attaining giving, non-delusion, investigation of phenomena, right view - this is called "wisdom gained through giving".

Therein, what is wisdom gained through morality? Whatever wisdom, understanding, etc. that arises referring to morality, for one attaining morality, non-delusion, investigation of phenomena, right view - this is called "wisdom gained through morality".

All wisdom of one who has attained is wisdom gained through meditative development.

770. (3) Therein, what is wisdom in higher morality? Whatever wisdom, understanding, etc. that arises for one exercising restraint in the restraint of the principal monastic code, non-delusion, investigation of phenomena, right view - this is called "wisdom in higher morality".

Therein, what is wisdom in higher consciousness? Whatever wisdom, understanding, etc. that arises for one attaining the fine-material-sphere and immaterial-sphere attainment, non-delusion, investigation of phenomena, right view - this is called "wisdom in higher consciousness".

Therein, what is wisdom in higher wisdom? Wisdom in the four paths, in the four fruitions - this is called "wisdom in higher wisdom".

771. (4) Therein, what is skilfulness in gain? "For one attending to these mental states, unarisen unwholesome mental states do not arise, and arisen unwholesome mental states are abandoned. Or for one attending to these mental states, unarisen wholesome mental states arise, and arisen wholesome mental states lead to increase, expansion, development, and fulfilment" - whatever wisdom, understanding, etc. non-delusion, investigation of phenomena, right view - this is called "skilfulness in gain".

Therein, what is skilfulness in loss? "For one attending to these mental states, unarisen wholesome mental states do not arise, and arisen wholesome mental states cease. Or for one attending to these mental states, unarisen unwholesome mental states arise, and arisen unwholesome mental states lead to increase and expansion" - whatever wisdom, understanding, etc. non-delusion, investigation of phenomena, right view - this is called "skilfulness in loss".

All wisdom that is a means therein is skilfulness in means.

772. (5) Wisdom in resultant in the four planes is resultant wisdom.

Wisdom in wholesome in the four planes is wisdom that has resultant quality.

Wisdom in functional-indeterminate in the three planes is wisdom that is neither resultant nor has resultant quality.

773. (6) Wisdom that is resultant in the three planes is wisdom clung-to and subject to clinging.

Wisdom that is wholesome in the three planes and functional-indeterminate in the three planes is wisdom not clung-to but subject to clinging.

Wisdom in the four paths and four fruitions is wisdom neither clung-to nor subject to clinging.

774. (7) Wisdom associated with applied and sustained thought is wisdom with applied and sustained thought.

Wisdom dissociated from applied thought but associated with sustained thought is wisdom without applied but sustained thought only.

Wisdom dissociated from applied and sustained thought is wisdom without applied and sustained thought.

775. (8) Wisdom associated with rapture is wisdom accompanied by rapture.

Wisdom associated with pleasure is wisdom accompanied by pleasure.

Wisdom associated with equanimity is wisdom accompanied by equanimity.

776. (9) Wisdom in wholesome in the three planes is wisdom leading to accumulation.

Wisdom in the four paths is wisdom leading to non-accumulation.

Wisdom in resultant in the four planes, in functional-indeterminate in the three planes is wisdom leading to neither accumulation nor to non-accumulation.

777. (10) Wisdom in the four paths and in the three fruitions is wisdom of a trainee.

Wisdom in the highest fruition of arahantship is wisdom of one beyond training.

Wisdom that is wholesome in the three planes, resultant in the three planes, functional-indeterminate in the three planes is wisdom of one who is neither a trainee nor beyond training.

778. (11) Wisdom that is wholesome and indeterminate of the sensual-sphere is limited wisdom.

Wisdom that is wholesome and indeterminate of the fine-material-sphere and immaterial-sphere is exalted wisdom.

Wisdom in the four paths and four fruitions is immeasurable wisdom.

779. (12) Therein, what is wisdom with a limited object? Whatever wisdom, understanding, etc. that arises referring to limited states, non-delusion, investigation of phenomena, right view - this is called "wisdom with a limited object".

780. Therein, what is wisdom with an exalted object? Whatever wisdom, understanding, etc. that arises referring to exalted states, non-delusion, investigation of phenomena, right view - this is called "wisdom with an exalted object".

781. Therein, what is wisdom with a limitless object? Whatever wisdom, understanding, etc. that arises referring to limitless states, non-delusion, investigation of phenomena, right view - this is called "wisdom with a limitless object".

782. (13) Therein, what is wisdom with the path as object? Whatever wisdom, understanding, etc. that arises referring to the noble path, non-delusion, investigation of phenomena, right view - this is called "wisdom with the path as object".

Wisdom in the four paths is wisdom connected with the path as root.

783. Therein, what is wisdom with path predominance? Whatever wisdom, understanding, etc. that arises having made the noble path predominant, non-delusion, investigation of phenomena, right view - this is called "wisdom with path predominance".

784. (14) Wisdom in resultant in the four planes may be arisen, may be subject to arise, it is not to be said to be unarisen. Wisdom that is wholesome in the four planes and functional-indeterminate in the three planes may be arisen, may be unarisen, it is not to be said to be subject to arise.

785. (15) All wisdom may be past, may be future, may be present.

786. (16) Therein, what is wisdom with a past object? Whatever wisdom, understanding, etc. that arises referring to past states, non-delusion, investigation of phenomena, right view - this is called "wisdom with a past object".

787. Therein, what is wisdom with a future object? Whatever wisdom, understanding, etc. that arises referring to future mental states, non-delusion, investigation of phenomena, right view - this is called "wisdom with a future object".

788. Therein, what is wisdom with a present object? Whatever wisdom, understanding etc. that arises referring to present states, non-delusion, investigation of phenomena, right view - this is called "wisdom with a present object".

789. (17) All wisdom may be internal, may be external, may be internal-external.

790. (18) Therein, what is wisdom with an internal object? Whatever wisdom, understanding, etc. that arises referring to internal states, non-delusion, investigation of phenomena, right view - this is called "wisdom with an internal object".

791. Therein, what is wisdom with an external object? Whatever wisdom, understanding, etc. that arises referring to external phenomena, non-delusion, investigation of phenomena, right view - this is called "wisdom with an external object".

792. Therein, what is wisdom with an internal-external object? Whatever wisdom, understanding, etc. that arises referring to internal-external phenomena, non-delusion, investigation of phenomena, right view - this is called "wisdom with an internal-external object".

Thus the case of knowledge in three ways.

A triad.

4. The Exposition of Fours

793. (1) Therein, what is knowledge of the ownership of actions? "There is what is given, there is what is sacrificed, there is what is offered, there is fruit and result of good and bad actions, there is this world, there is the other world, there is mother, there is father, there are spontaneously reborn beings, there are in the world ascetics and brahmins who have gone the right way, who have rightly practised, who proclaim this world and the other world, having realised them by direct knowledge themselves" - whatever such wisdom, understanding, etc. non-delusion, investigation of

phenomena, right view - this is called "knowledge of the ownership of actions". Having set aside knowledge conforming to truth, all wholesome wisdom with mental corruptions is knowledge of the ownership of actions.

Therein, what is knowledge conforming to truth? "Matter is impermanent" or feeling... etc. perception... activities... "consciousness is impermanent" or whatever such conforming acquiescence, view, personal preference, approval, looking, acquiescence in pondering phenomena - this is called "knowledge conforming to truth".

Wisdom in the four paths is knowledge of one possessing the path.

Wisdom in the four fruitions is knowledge of one possessing fruition.

794. (2) The knowledge of one possessing the path is this knowledge of suffering, this knowledge of the origin of suffering, this knowledge of the cessation of suffering, this knowledge of the practice leading to the cessation of suffering.

Therein, what is knowledge of suffering? Whatever wisdom, understanding, etc. that arises referring to suffering, non-delusion, investigation of phenomena, right view - this is called "knowledge of suffering".

Referring to the origin of suffering, etc. Referring to the cessation of suffering, etc. Whatever wisdom, understanding, etc. that arises referring to the practice leading to the cessation of suffering, non-delusion, investigation of phenomena, right view - this is called "knowledge of the practice leading to the cessation of suffering".

795. (3) Wisdom in sensual-sphere wholesome and indeterminate is sensual-sphere wisdom; wisdom in fine-material-sphere wholesome and indeterminate is fine-material-sphere wisdom; wisdom in immaterial-sphere wholesome and indeterminate is immaterial-sphere wisdom; wisdom in the four paths and in the four fruitions is not-included wisdom.

796. (4) Therein, what is knowledge of phenomena? Wisdom in the four paths and four fruitions is knowledge of phenomena.

He, by this phenomenon that is known, seen, attained, understood, and penetrated, draws an inference regarding the past and future. "Whatever ascetics or brahmins in the past period of time directly knew suffering, directly knew the origin of suffering, directly knew the cessation of suffering, directly knew the practice leading to the cessation of suffering, they directly knew this very suffering, they directly knew this very origin of suffering, they directly knew this very cessation of suffering, they directly knew this very practice leading to the cessation of suffering. Whatever ascetics or brahmins in the future period of time will directly know suffering, will directly know the origin of suffering, will directly know the cessation of suffering, will directly know the practice leading to the cessation of suffering, they will directly know this very suffering, they will directly know this very origin of suffering, they will directly know this very cessation of suffering, they will directly know this very practice leading to the cessation of suffering" - whatever wisdom, understanding, etc. non-delusion, investigation of phenomena, right view - this is called "inferential knowledge".

Therein, what is knowledge of others' minds? Here a monk understands the minds of other beings, of other persons, having encompassed them with his own mind. He

understands a mind with lust as "a mind with lust", he understands a mind without lust as "a mind without lust", he understands a mind with hate as "a mind with hate", he understands a mind without hate as "a mind without hate", he understands a mind with delusion as "a mind with delusion", he understands a mind without delusion as "a mind without delusion", he understands a contracted mind as "a contracted mind", he understands a distracted mind as "a distracted mind", he understands an exalted mind as "an exalted mind", he understands a not exalted mind as "a not exalted mind", he understands a surpassed mind as "a surpassed mind", he understands an unsurpassed mind as "an unsurpassed mind", he understands a concentrated mind as "a concentrated mind", he understands an unconcentrated mind as "an unconcentrated mind", he understands a liberated mind as "a liberated mind", he understands an unliberated mind as "an unliberated mind" - whatever wisdom, understanding, etc. non-delusion, investigation of phenomena, right view - this is called "knowledge of others' minds".

Having set aside knowledge of phenomena, inferential knowledge, and knowledge of others' minds, the remaining wisdom is conventional knowledge.

797. (5) Therein, what is wisdom for accumulation not for diminution? Wisdom in sensual-sphere wholesome is for accumulation not for diminution.

Wisdom in the four paths is for diminution not for accumulation.

Wisdom in fine-material-sphere and immaterial-sphere wholesome is for both accumulation and diminution.

The remaining wisdom is for neither accumulation nor diminution.

798. (6) Therein, what is wisdom for disenchantment not for penetration? By which wisdom one is without lust towards sensual pleasures, and does not penetrate the direct knowledges nor the truths - this is called "wisdom for disenchantment not for penetration".

By that same wisdom, being without lust towards sensual pleasures, one penetrates the direct knowledges but not the truths - this is called "wisdom for penetration not for disenchantment".

In the four paths, wisdom is for both disenchantment and penetration.

The remaining wisdom is for neither disenchantment nor penetration.

799. (7) Therein, what is wisdom conducive to deterioration? For one who has obtained the first meditative absorption, perceptions and attention accompanied by sensuality occur to him - wisdom conducive to deterioration.

When conformity with that remains settled - wisdom conducive to stabilization.

Perceptions and attention accompanied by absence of applied thought occur to him - wisdom conducive to distinction.

Perceptions and attention accompanied by disenchantment occur to him, connected with dispassion - wisdom conducive to penetration. For one who has obtained the second meditative absorption, perceptions and attention accompanied by applied thought occur to him - wisdom conducive to deterioration. When conformity with that

remains settled - wisdom conducive to stabilization. Perceptions and attention accompanied by equanimity occur to him - wisdom conducive to distinction. Perceptions and attention accompanied by disenchantment occur to him, connected with dispassion - wisdom conducive to penetration. For one who has obtained the third meditative absorption, perceptions and attention accompanied by rapture and pleasure occur to him - wisdom conducive to deterioration. When conformity with that remains settled - wisdom conducive to stabilization. Perceptions and attention accompanied by neither-unpleasant-nor-pleasant occur to him - wisdom conducive to distinction. Perceptions and attention accompanied by disenchantment occur to him, connected with dispassion - wisdom conducive to penetration. For one who has obtained the fourth meditative absorption, perceptions and attention accompanied by equanimity occur to him - wisdom conducive to deterioration. When conformity with that remains settled - wisdom conducive to stabilization. Perceptions and attention accompanied by the plane of infinite space occur to him - wisdom conducive to distinction. Perceptions and attention accompanied by disenchantment occur to him, connected with dispassion - wisdom conducive to penetration. For one who has attained the plane of infinite space, perceptions and attention accompanied by material form occur to him - wisdom conducive to deterioration. When conformity with that remains settled - wisdom conducive to stabilization. Perceptions and attention accompanied by the plane of infinite consciousness occur to him - wisdom conducive to distinction. Perceptions and attention accompanied by disenchantment occur to him, connected with dispassion - wisdom conducive to penetration. For one who has attained the plane of infinite consciousness, perceptions and attention accompanied by the plane of infinite space occur to him - wisdom conducive to deterioration. When conformity with that remains settled - wisdom conducive to stabilization. Perceptions and attention accompanied by the plane of nothingness occur to him - wisdom conducive to distinction. Perceptions and attention accompanied by disenchantment occur to him, connected with dispassion - wisdom conducive to penetration. For one who has attained the plane of nothingness, perceptions and attention accompanied by the plane of infinite consciousness occur to him - wisdom conducive to deterioration. When conformity with that remains settled - wisdom conducive to stabilization. Perceptions and attention accompanied by the plane of neither-perception-nor-non-perception occur to him - wisdom conducive to distinction. Perceptions and attention accompanied by disenchantment occur to him, connected with dispassion - wisdom conducive to penetration.

800. (8) Therein, what are the four analytical knowledges? Analytical knowledge of meaning, analytical knowledge of phenomena, analytical knowledge of language, analytical knowledge of discernment. Knowledge regarding meaning is analytical knowledge of meaning, knowledge regarding phenomena is analytical knowledge of phenomena, knowledge regarding the expression of the language of those phenomena is analytical knowledge of language, knowledge regarding knowledges is analytical knowledge of discernment. These are the four analytical knowledges.

801. (9) Therein, what are the four practices? The difficult practice with sluggish direct knowledge wisdom, the difficult practice with quick direct knowledge wisdom, the easy practice with sluggish direct knowledge wisdom, the easy practice with quick direct knowledge wisdom.

Therein, what is the difficult practice with sluggish direct knowledge wisdom? For one producing concentration with difficulty and trouble, for one slowly directly knowing that state, whatever wisdom, understanding, etc. that arises non-delusion, investigation of phenomena, right view - this is called "the difficult practice with sluggish direct knowledge wisdom".

Therein, what is the difficult practice with quick direct knowledge wisdom? For one producing concentration with difficulty and trouble, for one quickly directly knowing that state, whatever wisdom, understanding, etc. that arises non-delusion, investigation of phenomena, right view - this is called "the difficult practice with quick direct knowledge wisdom".

Therein, what is the easy practice with sluggish direct knowledge wisdom? For one producing concentration without difficulty and without trouble, for one slowly directly knowing that state, whatever wisdom, understanding, etc. that arises non-delusion, investigation of phenomena, right view - this is called "the easy practice with sluggish direct knowledge wisdom".

Therein, what is the easy practice with quick direct knowledge wisdom? For one producing concentration without difficulty and without trouble, for one quickly directly knowing that state, whatever wisdom, understanding, etc. that arises non-delusion, investigation of phenomena, right view - this is called "the easy practice with quick direct knowledge wisdom". These are the four practices.

802. (10) Therein, what are the four objects? Limited wisdom with a limited object, limited wisdom with a limitless object, limitless wisdom with a limited object, limitless wisdom with a limitless object.

Therein, what is limited wisdom with a limited object? Whatever wisdom, understanding, etc. that arises for one who has not obtained concentration without difficulty, pervading a small object, non-delusion, investigation of phenomena, right view - this is called "limited wisdom with a limited object".

Therein, what is limited wisdom with a limitless object? Whatever wisdom, understanding, etc. that arises for one who has not obtained concentration without difficulty, pervading an extensive object, non-delusion, investigation of phenomena, right view - this is called "limited wisdom with a limitless object".

Therein, what is limitless wisdom with a limited object? Whatever wisdom, understanding, etc. that arises for one who has obtained concentration without difficulty, pervading a small object, non-delusion, investigation of phenomena, right view - this is called "limitless wisdom with a limited object".

Therein, what is limitless wisdom with a limitless object? Whatever wisdom, understanding, etc. that arises for one who has obtained concentration without difficulty, pervading an extensive object, non-delusion, investigation of phenomena, right view - this is called "limitless wisdom with a limitless object". These are the four objects.

(11) The knowledge of one possessing the path is this knowledge of ageing and death, this knowledge of the origin of ageing and death, this knowledge of the cessation of ageing and death, this knowledge of the practice leading to the cessation

of ageing and death.

Therein, what is knowledge of ageing and death? Whatever wisdom, understanding, etc. that arises referring to ageing and death, non-delusion, investigation of phenomena, right view - this is called "knowledge of ageing and death".

Referring to the origin of ageing and death, etc. Referring to the cessation of ageing and death, etc. Whatever wisdom, understanding, etc. that arises referring to the practice leading to the cessation of ageing and death, non-delusion, investigation of phenomena, right view - this is called "knowledge of the practice leading to the cessation of ageing and death".

803. (12-21) The knowledge of one possessing phenomena is this knowledge of birth, etc. this knowledge of becoming, etc. this knowledge of clinging, etc. this knowledge of craving, etc. this knowledge of feeling, etc. this knowledge of contact, etc. this knowledge of the six sense bases, etc. this knowledge of mentality-materiality, etc. this knowledge of consciousness, etc. this knowledge of activities, this knowledge of the origin of activities, this knowledge of the cessation of activities, this knowledge of the practice leading to the cessation of activities.

Therein, what is knowledge of activities? Whatever wisdom, understanding, etc. that arises referring to activities, non-delusion, investigation of phenomena, right view - this is called "knowledge of activities".

Referring to the origin of activities, etc. Referring to the cessation of activities, etc. Whatever wisdom, understanding, etc. that arises referring to the practice leading to the cessation of activities, non-delusion, investigation of phenomena, right view - this is called "knowledge of the practice leading to the cessation of activities". Thus the case of knowledge in four ways.

A tetrad.

5. The Exposition of Fives

804. (1) Therein, what is fivefold right concentration? Pervading with rapture, pervading with happiness, pervading with mind, pervading with light, the sign of reviewing. Wisdom in two meditative absorptions is pervading with rapture. Wisdom in three meditative absorptions is pervading with happiness. Knowledge of another's mind is pervading with mind. The divine eye is pervading with light. Reviewing knowledge of one who has emerged from each concentration is the sign of reviewing. This is called fivefold right concentration.

(2) Therein, what is right concentration with fivefold knowledge? "This concentration is pleasant in the present and has pleasant results in the future" - thus knowledge arises individually. "This concentration is noble and spiritual" - thus knowledge arises individually. "This concentration is not practised by inferior persons" - thus knowledge arises individually. "This concentration is peaceful, sublime, obtained through tranquillity, attained to unification, not reached by forceful suppression and restraint" - thus knowledge arises individually. "I enter this concentration mindfully and emerge from it mindfully" - thus knowledge arises individually. This is right concentration with fivefold knowledge. Thus the case of knowledge in five ways.

6. The Exposition of Sixes

805. Therein, what is wisdom in the six direct knowledges? Knowledge of various kinds of supernormal power, knowledge of the purification of the ear-element, knowledge of another's mind, knowledge of recollecting past lives, knowledge of the passing away and rebirth of beings, knowledge of the elimination of mental corruptions - this is wisdom in the six direct knowledges. Thus the case of knowledge in six ways.

A set of six.

7. The Exposition of Sevens

806. Therein, what are the seventy-seven cases of knowledge? The knowledge that "birth is the condition for ageing and death," the knowledge that "when birth is absent, there is no ageing and death," the knowledge that in the past too "birth is the condition for ageing and death," the knowledge that "when birth is absent, there is no ageing and death," the knowledge that in the future too "birth is the condition for ageing and death," the knowledge that "when birth is absent, there is no ageing and death." The knowledge that whatever is that knowledge of the stability of phenomena, that too is subject to destruction, having the nature of falling, subject to fading away, having the nature of cessation. The knowledge that "existence is the condition for birth," etc. The knowledge that "clinging is the condition for existence," etc. The knowledge that "craving is the condition for clinging," etc. The knowledge that "feeling is the condition for craving," etc. The knowledge that "contact is the condition for feeling," etc. The knowledge that "the six sense bases are the condition for contact," etc. The knowledge that "mentality-materiality is the condition for the six sense bases," etc. The knowledge that "consciousness is the condition for mentality-materiality," etc. The knowledge that "activities are the condition for consciousness," etc. The knowledge that "ignorance is the condition for activities," the knowledge that "when ignorance is absent, there are no activities," the knowledge that in the past too "ignorance is the condition for activities," the knowledge that "when ignorance is absent, there are no activities," the knowledge that in the future too "ignorance is the condition for activities," the knowledge that "when ignorance is absent, there are no activities." The knowledge that whatever is that knowledge of the stability of phenomena, that too is subject to destruction, having the nature of falling, subject to fading away, having the nature of cessation. These are the seventy-seven cases of knowledge. Thus the case of knowledge in seven ways.

A set of seven.

8. The Exposition of Eights

807. Therein, what is wisdom in the four paths and four fruitions? Wisdom in the path of stream-entry, wisdom in the fruition of stream-entry, wisdom in the path of once-returning, wisdom in the fruition of once-returning, wisdom in the path of non-returning, wisdom in the fruition of non-returning, wisdom in the path of arahantship, wisdom in the fruition of arahantship - this is wisdom in the four paths and four fruitions. Thus the case of knowledge in eight ways.

9. The Exposition of Nines

808. Therein, what is wisdom in the nine progressive abiding attainments? Wisdom in the attainment of the first meditative absorption, wisdom in the attainment of the second meditative absorption, wisdom in the attainment of the third meditative absorption, wisdom in the attainment of the fourth meditative absorption, wisdom in the attainment of the plane of infinite space, wisdom in the attainment of the plane of infinite consciousness, wisdom in the attainment of the plane of nothingness, wisdom in the attainment of the plane of neither-perception-nor-non-perception, reviewing knowledge of one who has emerged from the attainment of the cessation of perception and feeling - these are wisdom in the nine progressive abiding attainments. Thus the case of knowledge in nine ways.

A set of nine.

10. The Exposition of Tens

809. (1) Therein, what is the Truth-finder's knowledge of the possible as possible and the impossible as impossible as it really is? Here the Truth-finder understands: "This is impossible, there is no chance, that a person accomplished in right view should approach any activity as permanent - this is impossible." He understands: "But there is indeed the possibility that a worldling should approach any activity as permanent - this is possible." He understands: "This is impossible, there is no chance, that a person accomplished in right view should approach any activity as happiness - this is impossible." He understands: "But there is indeed the possibility that a worldling should approach any activity as happiness - this is possible." He understands: "This is impossible, there is no chance, that a person accomplished in right view should approach any phenomenon as self - this is impossible." He understands: "But there is indeed the possibility that a worldling should approach any phenomenon as self - this is possible." He understands: "This is impossible, there is no chance, that a person accomplished in right view should deprive his mother of life - this is impossible." He understands: "But there is indeed the possibility that a worldling should deprive his mother of life - this is possible."

This is impossible, there is no chance, that a person accomplished in right view should deprive his father of life, etc. should deprive a Worthy One of life, etc. with a corrupted mind should shed the Truth-finder's blood, etc. should break the Community, etc. should point to another teacher, etc. should produce an eighth existence - this is impossible," he understands. He understands: "But there is indeed the possibility that a worldling should produce an eighth existence - this is possible."

He understands: "This is impossible, there is no chance, that two Worthy Ones, Perfectly Enlightened Ones, should arise simultaneously in one world system - this is impossible." He understands: "But there is indeed the possibility that one Worthy One, a Perfectly Enlightened One, should arise in one world system - this is possible." He understands: "This is impossible, there is no chance, that two kings, universal monarchs, should arise simultaneously in one world system - this is impossible." He understands: "But there is indeed the possibility that one king, a universal monarch, should arise in one world system - this is possible."

He understands: "This is impossible, there is no chance, that a woman should be a Worthy One, a Perfectly Enlightened One - this is impossible." He understands: "But there is indeed the possibility that a man should be a Worthy One, a Perfectly Enlightened One - this is possible." He understands: "This is impossible, there is no chance, that a woman should be a king, a universal monarch - this is impossible." He understands: "But there is indeed the possibility that a man should be a king, a universal monarch - this is possible." He understands: "This is impossible, there is no chance, that a woman should attain the position of Sakka, should attain the position of Māra, should attain the position of Brahmā - this is impossible." He understands: "But there is indeed the possibility that a man should attain the position of Sakka, should attain the position of Māra, should attain the position of Brahmā - this is possible."

He understands: "This is impossible, there is no chance, that a desirable, pleasant, agreeable result should arise from bodily misconduct - this is impossible." He understands: "But there is indeed the possibility that an undesirable, unpleasant, disagreeable result should arise from bodily misconduct - this is possible." "This is impossible, there is no chance, that from verbal misconduct, etc. that a desirable, pleasant, agreeable result should arise from mental misconduct - this is impossible," he understands. "But there is indeed the possibility that from verbal misconduct, etc. that an undesirable, unpleasant, disagreeable result should arise from mental misconduct - this is possible," he understands.

"This is impossible, there is no chance, that an undesirable, unpleasant, disagreeable result should arise from bodily good conduct - this is impossible," he understands. "But there is indeed the possibility that a desirable, pleasant, agreeable result should arise from bodily good conduct - this is possible," he understands. "This is impossible, there is no chance, that from good verbal conduct... etc. that an undesirable, unpleasant, disagreeable result should arise from good mental conduct - this is impossible," he understands. "But there is indeed the possibility that from good verbal conduct... etc. that a desirable, pleasant, agreeable result should arise from good mental conduct - this is possible," he understands.

"This is impossible, there is no chance, that one possessing bodily misconduct, with that as source, with that as condition, upon the body's collapse at death, should be reborn in a fortunate realm, in a heavenly world - this is impossible," he understands. "But there is indeed the possibility that one possessing bodily misconduct, with that as source, with that as condition, upon the body's collapse at death, should be reborn in a realm of misery, an unfortunate realm, a nether world, in hell - this is possible," he understands. "This is impossible, there is no chance, that one possessing verbal misconduct... etc. that one possessing mental misconduct, with that as source, with that as condition, upon the body's collapse at death, should be reborn in a fortunate realm, in a heavenly world - this is impossible," he understands. "But there is indeed the possibility that one possessing verbal misconduct... etc. that one possessing mental misconduct, with that as source, with that as condition, upon the body's collapse at death, should be reborn in a realm of misery, an unfortunate realm, a nether world, in hell - this is possible," he understands.

"This is impossible, there is no chance, that one possessing bodily good conduct, with that as source, with that as condition, upon the body's collapse at death, should be

reborn in a realm of misery, an unfortunate realm, a nether world, in hell - this is impossible," he understands. "But there is indeed the possibility that one possessing bodily good conduct, with that as source, with that as condition, upon the body's collapse at death, should be reborn in a fortunate realm, in a heavenly world - this is possible," he understands. "This is impossible, there is no chance, that one possessing good verbal conduct... etc. that one possessing good mental conduct, with that as source, with that as condition, upon the body's collapse at death, should be reborn in a realm of misery, an unfortunate realm, a nether world, in hell - this is impossible," he understands. "But there is indeed the possibility that one possessing good verbal conduct... etc. that one possessing good mental conduct, with that as source, with that as condition, upon the body's collapse at death, should be reborn in a fortunate realm, in a heavenly world - this is possible," he understands. "Whatever phenomena are causes and conditions for whatever phenomena, with reference to that, that is the possibility; whatever phenomena are not causes and without condition for whatever phenomena, with reference to that, that is the impossibility." Whatever wisdom, understanding, etc. non-delusion, investigation of phenomena, right view - this is the Truth-finder's knowledge of the possible as possible and the impossible as impossible as it really is.

810. (2) Therein, what is the Truth-finder's knowledge of the result of undertakings of action past, future, and present, with reason and cause, as it really is? Here the Truth-finder understands - "There are some evil undertakings of action that, being obstructed by success of destination, do not ripen. There are some evil undertakings of action that, being obstructed by success of clinging, do not ripen. There are some evil undertakings of action that, being obstructed by success of time, do not ripen. There are some evil undertakings of action that, being obstructed by success of means, do not ripen.

"There are some evil undertakings of action that, owing to failure of destination, ripen. There are some evil undertakings of action that, owing to failure of clinging, ripen. There are some evil undertakings of action that, owing to failure of time, ripen. There are some evil undertakings of action that, owing to failure of means, ripen.

"There are some good undertakings of action that, being obstructed by failure of destination, do not ripen. There are some good undertakings of action that, being obstructed by failure of clinging, do not ripen. There are some good undertakings of action that, being obstructed by failure of time, do not ripen. There are some good undertakings of action that, being obstructed by failure of means, do not ripen.

"There are some good undertakings of action that, owing to success of destination, ripen. There are some good undertakings of action that, owing to success of clinging, ripen. There are some good undertakings of action that, owing to success of time, ripen. There are some good undertakings of action that, owing to success of means, ripen." Whatever wisdom, understanding, etc. non-delusion, investigation of phenomena, right view - this is the Truth-finder's knowledge of the result of undertakings of action past, future, and present, with reason and cause, as it really is.

811. (3) Therein, what is the Truth-finder's knowledge of the practice leading to all destinations as it really is? Here the Truth-finder understands "this is the path, this is the practice leading to hell"; understands "this is the path, this is the practice leading

to the animal realm"; understands "this is the path, this is the practice leading to the sphere of ghosts"; understands "this is the path, this is the practice leading to the human world"; understands "this is the path, this is the practice leading to the world of gods"; understands "this is the path, this is the practice leading to Nibbāna". Whatever wisdom, understanding, etc. non-delusion, investigation of phenomena, right view - this is the Truth-finder's knowledge of the practice leading to all destinations as it really is.

812. (4) Therein, what is the Truth-finder's knowledge of the world with its many elements and various elements as it really is? Here the Truth-finder understands the diversity of aggregates, understands the diversity of sense bases, understands the diversity of elements, understands the diversity of the world with its many elements and various elements. Whatever wisdom, understanding, etc. non-delusion, investigation of phenomena, right view - this is the Truth-finder's knowledge of the world with its many elements and various elements as it really is.

813. (5) Therein, what is the Truth-finder's knowledge of the various dispositions of beings as it really is? Here the Truth-finder understands - "There are beings of inferior disposition, there are beings of superior disposition. Beings of inferior disposition associate with, keep company with, and attend upon beings of inferior disposition. Beings of superior disposition associate with, keep company with, and attend upon beings of superior disposition.

In the past too, beings of inferior disposition associated with, kept company with, and attended upon beings of inferior disposition; beings of superior disposition associated with, kept company with, and attended upon beings of superior disposition.

In the future too, beings of inferior disposition will associate with, keep company with, and attend upon beings of inferior disposition; beings of superior disposition will associate with, keep company with, and attend upon beings of superior disposition." Whatever wisdom, understanding, etc. non-delusion, investigation of phenomena, right view - this is the Truth-finder's knowledge of the various dispositions of beings as it really is.

814. (6) Therein, what is the Truth-finder's knowledge of the superiority and inferiority of the faculties of other beings, of other persons as it really is? Here the Truth-finder understands beings' dwelling place, understands their underlying tendencies, understands their temperament, understands their disposition; he understands beings with little dust in their eyes, with much dust in their eyes, with sharp faculties, with soft faculties, of good disposition, of poor disposition, easy to instruct, difficult to instruct, capable and incapable.

815. And what is beings' dwelling place? "The world is eternal" or "the world is non-eternal" or "the world is finite" or "the world is infinite" or "the soul is the same as the body" or "the soul is one thing and the body another" or "the Truth-finder exists after death" or "the Truth-finder does not exist after death" or "the Truth-finder both exists and does not exist after death" or "the Truth-finder neither exists nor does not exist after death" - thus beings are either based upon the view of existence or based upon the view of non-existence. Or else, not approaching these two extremes, acquiescence in conformity with phenomena that are dependently arisen through specific conditionality is attained, or knowledge as it really is. This is beings'

inclination.

816. And what is beings' underlying tendency? 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. Whatever in the world has a dear nature and a pleasant nature, here beings' underlying tendency to lust underlies. Whatever in the world has an unpleasant nature and a disagreeable nature, here beings' underlying tendency to aversion underlies. Thus in these two states ignorance is involved. Conceit and wrong view and sceptical doubt should be seen as co-existent with that. This is beings' underlying tendency.

817. And what is beings' temperament? Meritorious volitional activity, demeritorious volitional activity, imperturbable volitional activity, whether of limited plane or of great plane - this is beings' temperament.

818. And what is beings' disposition? There are beings of inferior disposition, there are beings of superior disposition. Beings of inferior disposition associate with, keep company with, and attend upon beings of inferior disposition. Beings of superior disposition associate with, keep company with, and attend upon beings of superior disposition.

In the past too, beings of inferior disposition associated with, kept company with, and attended upon beings of inferior disposition. Beings of superior disposition associated with, kept company with, and attended upon beings of superior disposition.

In the future too, beings of inferior disposition will associate with, keep company with, and attend upon beings of inferior disposition. Beings of superior disposition will associate with, keep company with, and attend upon beings of superior disposition. This is beings' disposition.

819. Which are those beings having great defilement? Ten bases of mental defilements - greed, hate, delusion, conceit, wrong view, sceptical doubt, sloth, restlessness, shamelessness, moral fearlessness. For those beings for whom these ten bases of mental defilements have been practised, developed, cultivated, and become abundant, these are those beings having great defilement.

820. Which are those beings having little defilement? For those beings for whom these ten bases of mental defilements have not been practised, not developed, not cultivated, and have not become abundant, these are those beings having little defilement.

821. Which are those beings with soft faculties? Five faculties - the faith faculty, the energy faculty, the mindfulness faculty, the concentration faculty, the wisdom faculty. For those beings for whom these five faculties have not been practised, not developed, not cultivated, and have not become abundant, these are those beings with soft faculties.

822. Which are those beings with sharp faculties? For those beings for whom these five faculties have been practised, developed, cultivated, and become abundant, these are those beings with sharp faculties.

823. Which are those beings of two kinds? Those beings who have evil inclination, evil underlying tendency, evil temperament, attached to evil, having great defilement, with soft faculties, these are those beings of two kinds.

824. Which are those beings of good disposition? Those beings who have good inclination, good temperament, attached to good, having little defilement, with sharp faculties, these are those beings of good disposition.

825. Which are those beings difficult to instruct? Those beings who are of two kinds, those same beings are difficult to instruct. Those beings who are of good disposition, those same beings are easy to instruct.

826. Which are those beings who are incapable? Those beings who are possessed of obstruction by kamma, possessed of obstruction by mental defilements, possessed of obstruction by kamma results, faithless, without desire, lacking wisdom, incapable of entering upon the fixed course, the right path, in wholesome mental states, these beings are incapable.

827. Which are those beings who are capable? Those beings who are not possessed of obstruction by kamma, not possessed of obstruction by mental defilements, not possessed of obstruction by kamma results, with faith, with desire, wise, capable of entering upon the fixed course, the right path, in wholesome mental states, these beings are capable. Whatever wisdom, understanding, etc. non-delusion, investigation of phenomena, right view - this is the Truth-finder's knowledge of the superiority and inferiority of the faculties of other beings, of other persons as it really is.

828. (7) Therein, what is the Truth-finder's knowledge as it really is of the defilement and cleansing of meditative absorptions, deliverances, concentrations, and attainments? "A meditator" means: There are four meditators. A certain meditator, though it is success, realises it as failure; a certain meditator, though it is failure, realises it as success; a certain meditator, though it is success, realises it as success; a certain meditator, though it is failure, realises it as failure - these are the four meditators.

There are also another four meditators. A certain meditator attains slowly and emerges quickly; a certain meditator attains quickly and emerges slowly; a certain meditator attains slowly and emerges slowly; a certain meditator attains quickly and emerges quickly - these are the four meditators.

There are also another four meditators. A certain meditator is skilled in concentration regarding concentration, but not skilled in attainment regarding concentration; a certain meditator is skilled in attainment regarding concentration, but not skilled in concentration regarding concentration; a certain meditator is both skilled in concentration regarding concentration and skilled in attainment regarding concentration; a certain meditator is neither skilled in concentration regarding concentration nor skilled in attainment regarding concentration - these are the four meditators.

"Meditative absorption" means: The four meditative absorptions - the first meditative absorption, the second meditative absorption, the third meditative absorption, the fourth meditative absorption.

"Deliverance" means: The eight deliverances. One who is material sees forms - this is the first deliverance.

Internally not perceiving material forms, one sees forms externally - this is the second deliverance.

One is intent only upon the beautiful - this is the third deliverance.

With the complete transcendence of perceptions of material form, with the passing away of perceptions of sensory impingement, with inattention to perceptions of diversity, aware that "space is infinite," one enters and dwells in the plane of infinite space - this is the fourth deliverance.

Having completely transcended the plane of infinite space, aware that "consciousness is infinite," one enters and dwells in the plane of infinite consciousness - this is the fifth deliverance.

With the complete transcendence of the plane of infinite consciousness, aware that "there is nothing," one enters and dwells in the plane of nothingness - this is the sixth deliverance.

With the complete transcendence of the plane of nothingness, one enters and dwells in the plane of neither-perception-nor-non-perception - this is the seventh deliverance.

With the complete transcendence of the plane of neither-perception-nor-non-perception, one enters and dwells in the cessation of perception and feeling - this is the eighth deliverance.

"Concentration": Three concentrations - concentration with applied and sustained thought, concentration without applied but with sustained thought only, concentration without applied and sustained thought.

"Attainment": Nine progressive abiding attainments - attainment of the first meditative absorption, attainment of the second meditative absorption, attainment of the third meditative absorption, attainment of the fourth meditative absorption, attainment of the plane of infinite space, attainment of the plane of infinite consciousness, attainment of the plane of nothingness, attainment of the plane of neither-perception-nor-non-perception, attainment of the cessation of perception and feeling.

"Defilement" is a mental state conducive to relinquishment. "Cleansing" is a mental state conducive to distinction. "Emergence": Cleansing is also emergence, and emergence from each concentration is also emergence. Whatever wisdom, understanding, etc. non-delusion, investigation of phenomena, right view - this is the Truth-finder's knowledge as it really is of the defilement, the cleansing, and the emergence from meditative absorptions, deliverances, concentrations, and attainments.

829. (8) Therein, what is the Truth-finder's knowledge of recollection of past lives as it really is? Here the Truth-finder recollects manifold past lives, as follows - one birth, two births, three births, four births, five births, ten births, twenty births, thirty births, forty births, fifty births, a hundred births, a thousand births, a hundred thousand births, many cosmic cycles of universe-contraction, many cosmic cycles of universe-expansion, many cosmic cycles of universe-contraction and expansion: "There I was, having such a name, such a clan, such beauty, such food, experiencing such pleasure and pain, with such a life span; passing away from there, I arose there; There too I was, having such a name, such a clan, such beauty, such food, experiencing such pleasure and pain, with such a life span; passing away from there, I arose here." Thus with aspects and terms he recollects manifold past lives. Whatever wisdom, understanding, etc. non-delusion, investigation of phenomena, right view - this is the Truth-finder's knowledge of recollection of past lives as it really is.

830. (9) Therein, what is the Truth-finder's knowledge of the death and rebirth of beings as it really is? Here the Truth-finder with the divine eye, which is pure and surpasses the human, sees beings passing away and arising, inferior and superior, beautiful and ugly, fortunate and unfortunate, and he understands beings according to their actions - "These beings indeed, sirs, endowed with bodily misconduct, endowed with verbal misconduct, endowed with mental misconduct, revilers of the noble ones, holding wrong views, undertaking actions based on wrong views. Upon the body's collapse at death, they have arisen in a realm of misery, an unfortunate realm, a nether world, in hell. But these beings, sirs, endowed with bodily good conduct, endowed with verbal good conduct, endowed with mental good conduct, not revilers of the noble ones, holding right views, undertaking actions based on right views. Upon the body's collapse at death, they have arisen in a fortunate realm, in a heavenly world." Thus with the divine eye, which is pure and surpasses the human, he sees beings passing away and arising, inferior and superior, beautiful and ugly, fortunate and unfortunate, and he understands beings according to their actions. Whatever wisdom, understanding, etc. non-delusion, investigation of phenomena, right view - this is the Truth-finder's knowledge of the death and rebirth of beings as it really is.

831. (10) Therein, what is the Truth-finder's knowledge of the elimination of mental corruptions as it really is? Here the Truth-finder, with the elimination of the mental corruptions, in this very life, having realised by direct knowledge himself, having attained, dwells in the liberation of mind and liberation by wisdom that are without mental corruptions. Whatever wisdom, understanding, etc. non-delusion, investigation of phenomena, right view - this is the Truth-finder's knowledge of the elimination of mental corruptions as it really is.

A decad.

The Analysis of Knowledge is concluded.



ABOUT THIS TRANSLATION

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

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