

WISDOM
AND
THE SEVENTY-THREE KINDS
OF MUNDANE AND
SUPRAMUNDANE
KNOWLEDGE

(Te-sattati-ñāṇā)

With Explanatory Notes
from
Pāli Sources

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AND
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(Te-sattati-ñāṇā)

*Translation with Introduction
and
Explanatory Notes from Pāḷi Sources
by
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Contents

	<i>pages</i>
<i>Abbreviations</i>	ii
<i>Introduction</i>	iii-vii
Wisdom and the Seventy-Three Kinds of Mundane and Supramundane Knowledge	1-13
Notes	15-71
<i>Appendix 1</i> The Eighteen Principal Insights, TABLE	73
<i>Appendix 2</i> Mental Fetters, etc. Abandoned by Each Path-Knowledge, TABLE	74
<i>Appendix 3</i> Overview of the Seventy-Three Kinds of Mundane and Supramundane Knowledge, TABLE	77
<i>Appendix 4</i> Overview of Technical Terms of Insight Meditation, TABLE	78

Abbreviations

All references to Canonical and Post-Canonical Pāli Texts are to editions of the PTS (*Pāli Text Society*, Oxford, England), except otherwise stated. The Pāli-version, however, is according to the *Buddha-jāyanti* Sinhalese edition and the *Chaṭṭha Saṅgāyana* Burmese edition.

A	Aṅguttara-Nikāya
AA	Aṅguttara-Nikāya-Aṭṭhakathā (Commentary)
Ap	Apadāna
D	Dīgha-Nikāya
DA	Dīgha-Nikāya-Aṭṭhakathā
DhA	Dhammapada-Aṭṭhakathā
Dhs	Dhammasaṅganī-ppakaraṇa
DhsA	Dhammasaṅganī-ppakaraṇa-Aṭṭhakathā
JA	Jātaka-Aṭṭhakathā
M	Majjhima-Nikāya
MA	Majjhima-Nikāya-Aṭṭhakathā
Miln	Milindapañha
Nd1	Mahāniddeśa
Nd2	Cullaniddeśa
Nett	Netti-ppakaraṇa
NettA	Netti-ppakaraṇa-Aṭṭhakathā, S. Hewavitarne Bequest, Sinhala ed.
PED	Pāli-English Dictionary
Pm	Paramattha-mañjūsā (Visuddhi-magga-Aṭṭhakathā = MahāṬīkā) Chaṭṭha Saṅgāyana, Burmese ed.
PvA	Peta-vatthu-Aṭṭhakathā
Pug	Puggala-paññati
Ps	Paṭisambhidā-magga
PsA	Paṭisambhidā-magga-Aṭṭhakathā, S. Hewavitarne Bequest, Sinhala ed.
PvA	Petavatthu-Aṭṭhakathā
S	Samyutta-Nikāya
SA	Samyutta-Nikāya-Aṭṭhakathā
Sn	Sutta-Nipāta
SnA	Suttanipāta-Aṭṭhakathā
Vbh	Vibhaṅga-ppakaraṇa
Vin	Vinaya-piṭaka
Vism	Visuddhi-magga

n. = number of a note

No. = number of a Knowledge

Introduction

The ‘Seventy Three Kinds of Knowledge’ appear as a Summary or Table of Contents (*mātikā*) in the first Treatise on Knowledge (*Ñāṇa-kathā*) of the Canonical book *Paṭisambhidā-magga* (translated by Bhikkhu Ñāṇamoḷi as *The Path of Discrimination*, PTS ed. 1982), and then explained in detail.

Expounded by The Buddha in His discourses (*suttas*) to audiences according to their level of progress in the path to deliverance (and found now scattered throughout the Pāli Canon¹), these knowledges were, as it is traditionally accepted, compiled and grouped in their sequential order, dealt with under special headings and amplified (in the *Paṭisambhidā-magga*) by The Buddha’s chief disciple, Venerable Sāriputta, the one declared by Him foremost amongst His disciples that possess great wisdom (*mahā-paññā*: A i.23), and thus second in wisdom only to Himself. (SA ii.45)

The *Paṭisambhidā-magga* begins with the knowledges required for the development of the path to deliverance (*vimutti*), the clear understanding, insight or wisdom (*paññā*) which will result in freedom from any kind of attachment.

Wisdom (*paññā*) comprises a very wide field in Buddhism, ranging from understanding on the theoretical level to that gained from practice, and from the mundane to the supra-mundane. The specific Buddhist wisdom, however, as part of the noble eightfold path to deliverance consists in Insight Knowledge (*vipassanā-ñāṇa*) associated with skilful thought. It is based on the penetration of the impermanent, suffering and impersonal (not-self) nature of all forms and phenomena of existence and culminates, when developed,

¹ *Sutta*-references of the knowledges scattered throughout the Pāli Canon are discussed at the end of the Introduction.

Introduction

in the realization of Nibbāna in each of the four supramundane states: the fruition of Stream-entry (*sotāpatti-phala*), Once-return (*sakadāgāmi-*), Non-return (*anāgāmi-*) and Arahantship (*arahatta-phala*).

The benefits of the development of wisdom are manifold. Though briefly stated, it should be understood that one of the benefits of the mundane development of wisdom is the removal of the various mental defilements beginning with the mistaken view of an ego or personality (*sakkāya-diṭṭhi*), that is, that wrong view which everywhere and at all times has most misled and deluded mankind. This starts with the ‘Delimitation of Mentality-Materiality’ (*nāma-rūpa-pariccheda*). Then one of the benefits of the supramundane development of wisdom is the removal, at the path moment, of the various mental defilements beginning with the mental fetters (*saṃyojana*).

Thus, either in its mundane or supramundane level, wisdom differs from the mere ‘perception’ and ‘cognition’ that build up the basis for ordinary intelligence or intellectual thinking, since it knows visual, etc. objects in a particular mode. As it is explained in the Pāli Texts:

Wisdom is a ‘particular understanding’ (*pa.jānana*); that is, it is knowing (*jānana*) in a particular mode separate from the mode of perceiving (*sañ.jānana*) and cognizing (*vi.jānana*). For though knowing (*jānana*) is equally present in perception (*sañ.ñā*), in consciousness (*vi.ññāṇa*) and in wisdom (*pa.ññā*), nevertheless perception is only the mere perceiving of an object, as say, ‘blue’ or ‘yellow’; it cannot bring about the penetration of its characteristics as impermanent, suffering and not-self. Consciousness knows the object as blue or yellow, and it brings about the penetration of its characteristics, but it cannot bring about, *by endeavouring*,² the manifestation of the supramundane path. Wisdom knows the object in the way already stated, it brings about the penetration of the characteristics

² All emphases in quotations are the translator’s.

Introduction

and it brings about, *by endeavouring*, the manifestation of the supramundane path.

Besides that it has the characteristic of penetrating the nature of objective phenomena, wisdom's function is to dispel the darkness of delusion (*moha*), which conceals the true nature of phenomena and is manifested as non-delusion (*amoha*). Because of the words [uttered by The Buddha] "One who is mentally concentrated knows and sees things according to reality: (A v.3)" its proximate cause is mental concentration (*samādhi*).

(e.g. Vism 436f)

The *Paṭisambhidā-magga* is a complete and thorough exposition of the way to wisdom. Great works of Buddhism like *Visuddhi-magga* (translated by Bhikkhu Ñāṇamoḷi as *The Path of Purification*), an encyclopaedic manual of Buddhist Doctrine and meditation written by the well-known translator and compiler Ācariya Buddhaghosa, quote freely from the *Paṭisambhidā-magga*. As A.K. Warder, the PTS editor, in his Introduction to the *The Path of Discrimination* says:

Though Buddhaghosa did not write a Commentary on the *Paṭisambhidā-magga*, he uses it as a foundation for the *Visuddhi-magga*. (p. xli) *Visuddhi-magga* can [thus] be considered as itself largely a Commentary on the *Paṭisambhidā-magga*. (p. xlii) Buddhadatta in his manual *Abhidhammāvātara* has summarized the *Paṭisambhidā-magga*'s stages of insight [knowledges], or the 'purifications' leading to Nibbāna, in much the same way as Buddhaghosa ... thus connecting the system of insight directly to the *Paṭisambhidā-magga*. (p. xliii) Anuruddha of Ceylon ... in his *Abhidhammattha-saṅgaha*, in the ninth chapter on insights and purifications, ... uses [also] the terms of the *Paṭisambhidā-magga*. (p. xliv)

The reasons for the appeal of the *Paṭisambhidā-magga* to these and other works may, perhaps, be those given by A.K. Warder in his description that:

The *Paṭisambhidā-magga* is insistently practical: it expounds the way or path of 'discrimination' in its various aspects and

Introduction

tries to show exactly how understanding [*paññā*, wisdom] takes place in a practical sense, not simply in theory. What happens, and how it happens, when someone understands or comprehends or discriminates the truth taught by the Buddha? ... the presentation here is extremely systematic and everything is brought into relation with everything else. (ibid. p. xli f.)

The ‘Seventy Three Kinds of Knowledge’ as a Summary in the *Paṭisambhidā-magga*, describe *at a glance* the knowledges Buddhas and their disciples gain in the attainment of mundane and supramundane states. Since these knowledges are, as a Summary, very briefly stated, the present translation (which arose from an invitation to the translator) has explanatory notes in order to facilitate the reader understand them, at least intellectually, more easily. These explanations are based on the *Paṭisambhidā-magga*, the *Visuddhi-magga* and their corresponding Commentaries, and their references are clearly distinguished. The translation of each knowledge is repeated in the Notes, in bold, for convenient reading. The Pāli is repeated too, albeit in reduced font-size.

Due to the limited scope of this booklet as an ‘Introduction’ to these knowledges, and the explanations focusing on only not easily understood technical terms, the reader is advised to refer to the above books for more elaborate details and explanations.

The quotations, especially, of the *Paṭisambhidā-magga* are, without affecting their meaning, given usually in an abridged form that sometimes helps for clarity and an easy grasp of long passages. Explanations in square brackets within a quotation are usually from the Commentaries. In that case their reference is given immediately after the reference of the canonical book. Thus, for example, in the quotation “*At the moment of the path of Stream-entry right view emerges internally from [the 62 kinds of] wrong view.* (Ps i.69; PsA 18),” the first reference (Ps i.69) refers to the canonical quotation from the *Paṭisambhidā-magga*, and the

Introduction

second (PsA 18) to the commentarial quotation from the *Paṭisambhidā-magga*'s Commentary in square brackets: [*the 62 kinds of*].

Sutta-references of the Knowledges and their technical terms scattered throughout the Pāli Canon are occasionally given in the Notes. References to other Knowledges can be traced in various *suttas* or sometimes in the *Abhidhamma-piṭaka*, though not always in the same grammatical form as in the *Paṭisambhidā-magga*. Thus, for example, the noun *vavatthāna* (defining) may be found in its verbal form *vavatthita* as in the compound *anupada-vavatthita* (M iii. 25), or as *vavatthapeti*, *vavatthapetvā* (Vbh 193), or as a synonym thereof. Other terms were coined by the author of the *Paṭisambhidā-magga* in order to summarize the general idea expressed in a *sutta*.

The booklet ends with two large Tables in Appendix 3 & 4, serving as a 'map' for insight meditators. The first Table gives an overview of the Seventy-three Kinds of Mundane and Supramundane Knowledge in also their relation to the Seven Stages of Purification (*satta-visuddhi*). The second gives an overview of technical terms of insight meditation (found in Pāli Texts and especially in the *Visuddhi-magga*) that are related to the Seventy-three Kinds of Mundane and Supramundane Knowledge and the Seven Stages of Purification.

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1.1.2003

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WISDOM
AND THE SEVENTY THREE KINDS
OF MUNDANE AND SUPRAMUNDANE KNOWLEDGE

Namo tassa Bhagavato, Arahato, Sammā Sambuddhassa
Homage to Him, The Exalted One, The Worthy and
Perfectly Enlightened One

[I. MUNDANE KNOWLEDGE

1. Learning or Erudition (*suta*)]

1. *Sot'āvadhāne paññā suta-maye ñāṇaṃ.*

The wisdom (*paññā*) gained by listening attentively [to the Dhamma¹] is knowledge based on what has been heard [or learnt by hearing or reading].

[2. Virtue or Morality (*sīla*)]

2. *Sutvāna saṃvare paññā sīla-maye ñāṇaṃ.*

The wisdom gained by restraining oneself [from misconduct by the body, speech and thought²] after listening to the Dhamma is knowledge based on virtue.

[3. Concentration (*samādhi*)]

3. *Saṃvaritvā samādahane paññā samādhi-bhāvanā-maye ñāṇaṃ.*

The wisdom gained by concentrating one's mind after restraining oneself [from misconduct] is knowledge based on the development of concentration.³

[PRELIMINARY INSIGHT MEDITATION (*PUBBABHĀGA-VIPASSANĀ*)

4. Dependent Origination (*Paṭicca-samuppāda*)]

4. *Paccaya-pariggahe paññā dhamma-tṭhiti-ñāṇaṃ.*

The wisdom gained by discerning the conditionality [of ignorance, etc. 12 links of Dependent Origination⁴] is knowledge of the causal relationship of phenomena.⁵

[5. Comprehension (*sammasana*)]

**5. *Atīt'ānāgata-paccuppannānaṃ dhammānaṃ sañ-
khipitvā vavatthāne paññā sammasane ñāṇaṃ.***

The wisdom gained by defining [as impermanent, suffering and not-self⁶] the past, future and present phenomena [here: the five aggregates, etc.]⁷ after summarizing them [in eleven instances⁸] is knowledge of their comprehension.⁹

[ADVANCED INSIGHT METIDATION (*APARABHĀGA-VIPASSANĀ*)

6. Rise and Fall (*udayabbaya*)

**6. *Paccuppannānaṃ dhammānaṃ vipariṇām'ānu-
passane paññā udaya-bbay'ānupassane ñāṇaṃ.***

The wisdom gained by contemplating the change of the presently-arisen phenomena [i.e. of the five aggregates, etc.] is knowledge of contemplation of their rise and fall.¹⁰

[7. Dissolution (*bhaṅga*)]

**7. *Ārammaṇaṃ paṭisaṅkhā bhaṅg'ānupassane paññā
vipassane ñāṇaṃ.***

The wisdom gained by contemplating the dissolution [of the consciousness or knowledge¹¹] after reflecting on the object [i.e. five aggregates, etc. that also dissolve¹²] is knowledge of insight.¹³

[8. Appearance as Fearful (*bhayat'upaṭṭhāna*)]

8. *Bhayat'upaṭṭhāne paññā ādīnave ñāṇaṃ.*

The wisdom gained by the appearance [of all formations¹⁴] as fearful¹⁵ is knowledge of their danger.¹⁶

[CULMINATION OF INSIGHT METIDATION (*SIKHĀ-PATTA-VIPASSANĀ*)¹⁷

9. Equanimity towards Formations (*saṅkhār'upekkhā*)

**9. *Muñcitu-kamyatā, paṭisaṅkhā, santiṭṭhānā paññā
saṅkhār'upekkhāsu ñāṇaṃ.***

The wisdom gained by [i] being desirous of deliverance,¹⁸ [ii] by reflecting,¹⁹ and [iii] by composing oneself²⁰ is knowledge of the kinds of equanimity towards formations.²¹

[10. Change-of-Lineage (*gotrabhū*)]

10. Bahiddhā vutṭhāna-vivattane paññā gotrabhū-ñāṇaṃ.

The wisdom gained by emerging and turning away from the external²² is knowledge of change-of-lineage.²³

[II. SUPRAMUNDANE KNOWLEDGE

11. The Path (*magga*)]

11. Dubhato vutṭhāna-vivattane paññā magge ñāṇaṃ.

The wisdom gained by emerging and turning away from both [the external and internal] is knowledge of the Path.²⁴

[12. Fruition or Path-result (*phala*)]

12. Payoga-ppatippassaddhi paññā phale ñāṇaṃ.

The wisdom gained by the tranquilizing of the effort²⁵ is knowledge of the Fruition.

[13. Deliverance (*vimutti*)]

13. Chinna-vaṭum'ānupassane paññā vimutti-ñāṇaṃ.

The wisdom gained by contemplating the round of mental imperfections that are cut off is knowledge of deliverance.²⁶

[14. Reviewing (*paccavekkhaṇa*)]

14. Tadā samudāgate dhamme passane paññā paccavekkhaṇe ñāṇaṃ.

The wisdom gained by seeing²⁷ the phenomena [here: the wholesome states²⁸] that then appeared²⁹ is knowledge of reviewing.³⁰

[I. MUNDANE KNOWLEDGE³¹

15. Bases (*vatthu*)]

15. Ajjhatta-vavatthāne paññā vatthu-nānatte ñāṇaṃ.

The wisdom gained by defining internally [the eye, ear, etc. bases³²] is knowledge of the diversity of the bases.

[16. Objective Fields (*gocara*)]

16. Bahiddhā-vavatthāne paññā gocara-nānatte ñāṇaṃ.

The wisdom gained by defining externally [the visible objects, sounds, etc.³³] is knowledge of the diversity of the objective fields.

[17. Mental Behaviour (*cariyā*)]

17. Cariyā-vavatthāne paññā cariyā-nānatte ñāṇaṃ.

The wisdom gained by defining the mental behaviour [of consciousness, etc.³⁴] is knowledge of the diversity of mental behaviour.

[18. Planes of Existence (*bhūmi*)]

18. Catu-dhamma-vavatthāne paññā bhūmi-nānatte ñāṇaṃ.

The wisdom gained by defining four states [of existence] is knowledge of the diversity of the planes of existence.³⁵

[19. States (*dhammas*)]

19. Nava-dhamma-vavatthāne paññā dhamma-nānatte ñāṇaṃ.

The wisdom gained by defining nine states is knowledge of the diversity of states.³⁶

[20. The Pentad (20-24) of Direct-Understanding, etc. (*abhiññādi*)]

20. Abhiññā-paññā ñātaṭṭhe ñāṇaṃ.

The wisdom gained by the direct-understanding [of the nature of phenomena³⁷] is knowledge of their known [nature].

[21. Full-Understanding (*pariññā*)]

21. Pariññā-paññā tīraṇaṭṭhe ñāṇaṃ.

The wisdom gained by the full-understanding [of the general characteristics of phenomena³⁸] is knowledge of investigating [their impermanence, etc.³⁹]

[22. Abandoning (*pahāna*)]

22. *Pahāne paññā pariccāgaṭṭhe ñāṇaṃ.*

The wisdom gained by abandoning [the perception of impermanence, etc.⁴⁰] is knowledge of giving it up.

[23. Developing (*bhāvanā*)]

23. *Bhāvanā-paññā eka-rasaṭṭhe ñāṇaṃ.*

The wisdom gained by developing [the contemplation of impermanence, etc.⁴¹] is knowledge of single function.⁴²

[24. Realizing (*sacchikiriya*)]

24. *Sacchikiriya-paññā phussanaṭṭhe ñāṇaṃ.*

The wisdom gained⁴³ by realizing [the Fruition and Nibbāna] is knowledge of experiencing them.⁴⁴

[25-28. The Four Discriminations (*paṭisambhidā*)⁴⁵

25. Meaning (*attha*)]

25. *Attha-nānatte paññā attha-paṭisambhide ñāṇaṃ.*

The wisdom gained by discerning the different meanings [of *dhammas* (here: the mental phenomena)] is knowledge of the discrimination of their meaning.

[26. Mental Phenomena (*dhamma*)]

26. *Dhamma-nānatte paññā dhamma-paṭisambhide ñāṇaṃ.*

The wisdom gained by discerning the different *dhammas* (mental phenomena) is knowledge of the discrimination of *dhammas*.

[27. Linguistic Expression (*nirutti*)]

27. *Nirutti-nānatte paññā nirutti-paṭisambhide ñāṇaṃ.*

The wisdom gained by discerning the different linguistic expressions [of *dhammas* (mental phenomena) and their meanings] is knowledge of the discrimination of their linguistic expression.

[28. Perspicacity (*paṭibhāna*)]

28. *Paṭibhāna-nānatte paññā paṭibhāna-paṭisambhidaññāṇaṃ.*

The wisdom gained by discerning with perspicacity the different [meanings, mental phenomena and linguistic expressions]] is knowledge of the discrimination by perspicacity.

[29-31. Abidings and Attainments (*vihāra/samāpatti*)⁴⁶

29. Abidings (*vihāra*)]

29. *Vihāra-nānatte paññā viharatṭhe ñāṇaṃ.*

The wisdom gained by discerning the diversity of [insight] abidings⁴⁷ is knowledge of the nature of [insight] abidings.⁴⁸

[30. Attainments (*samāpatti*)]

30. *Samāpatti-nānatte paññā samāpattatṭhe ñāṇaṃ.*

The wisdom gained by discerning the diversity of [Fruition] attainments⁴⁹ is knowledge of the nature of [Fruition] attainments.

[31. Abidings and Attainments (*vihāra-samāpatti*)]

31. *Vihāra-samāpatti-nānatte paññā viharā-samāpatatṭhe ñāṇaṃ.*

The wisdom gained by discerning the diversity of [insight] abidings and [Fruition] attainments is knowledge of the nature of [insight] abidings and [Fruition] attainments.⁵⁰

[32. Concentration with Immediate Result (*ānantarika-samādhi*)]⁵¹

32. *Avikkhepa-parisuddhattā āsava-samucchede paññā ānantarika-samādhimhi ñāṇaṃ.*

The wisdom gained by cutting off the mental cankers (*āsavas*)⁵² due to the purity of non-distraction [i.e. concentration]⁵³ is knowledge of concentration with immediate [result].⁵⁴

[33. Abiding without Conflict (*araṇa-vihāra*)]⁵⁵

33. *Dassan'ādhipeyyaṃ santo ca vihār'ādhigamo paṇṭ'ādhimuttatā paññā araṇa-vihāre ñāṇaṃ.*

The wisdom gained [i] by the predominance of seeing,⁵⁶ [ii] by the achievement of a peaceful abiding,⁵⁷ and [iii] by the resoluteness on the sublime Fruition⁵⁸ is knowledge of abiding without conflict.⁵⁹

[34. Attainment of Cessation (*nirodha-samāpatti*)]

34. *Dvīhi balehi samannāgatattā tayo ca saṅkhārānaṃ paṭippassaddhiyā soḷasahi ñāṇa-cariyāhi nava-hi samādhi-cariyāhi vasī-bhāvataṃ paññā nirodha-samāpattiyā ñāṇaṃ.*

The wisdom gained by the mastery⁶⁰ owing to the [i] possession of two powers,⁶¹ [ii] tranquilization of three formations,⁶² [iii] sixteen kinds of behaviour of knowledge,⁶³ and [iv] nine kinds of behaviour of concentration⁶⁴ is knowledge of the attainment of cessation.

[35. Extinguishment (*parinibbāna*)]

35. *Sampajānassa pavatta-pariyādāne paññā parinibbāne ñāṇaṃ.*

The wisdom gained by the termination of occurrence⁶⁵ in one who is fully aware is knowledge of extinguishment.⁶⁶

[36. Simultaneous Appeasing of both Ends (*sama-sīsaṭṭha*)]

36. *Sabba-dhammānaṃ sammā samucchede nirodhe ca anupaṭṭhānatā paññā sama-sīsaṭṭhe ñāṇaṃ.*

The wisdom gained [i] by the complete cutting off [of the process] of all phenomena,⁶⁷ [ii] by their cessation, and [iii] by their non-reappearance is knowledge of the simultaneous appeasing of both ends.⁶⁸

[I. MUNDANE KNOWLEDGE]

37. Effacement (*sallekha*)]⁶⁹

37. *Puthu-nānatta-teja-pariyādāne paññā sallekhaṭṭhe ñāṇaṃ.*

The wisdom gained [i] by the separation,⁷⁰ [ii] by the differentiation⁷¹ and unity,⁷² and [iii] by the termination of the power⁷³ [of immorality, etc.] is knowledge of effacement.⁷⁴

[38. Application of Energy (*viriy'ārambha*)]

38. *Asallīnatta-pahitatta-paggahaṭṭhe paññā viriy-ārambhe ñāṇaṃ.*

The wisdom gained by exertion in those possessed of self-stirring and self-endeavour is knowledge of the application of energy.⁷⁵

[I. SUPRAMUNDANE KNOWLEDGE

39. Demonstrating Meanings (*attha-sandassana*)]⁷⁶

39. *Nānā-dhamma-ppakāsanatā paññā attha-sandasane ñāṇaṃ.*

The wisdom gained by explaining different phenomena⁷⁷ is knowledge of demonstrating their meanings.⁷⁸

[40. Purification of Seeing (*dassana-visuddhi*)]⁷⁹

40. *Sabba-dhammānaṃ eka-saṅgahatā-nānatt'ekatta-paṭivedhe paññā dassana-visuddhi-ñāṇaṃ.*

The wisdom gained by penetrating the includability of all phenomena⁸⁰ as one,⁸¹ and by the differentiation and unity,⁸² is knowledge of purification of seeing.⁸³

[I. MUNDANE KNOWLEDGE

41. Approval (*khantī*)]⁸⁴

41. *Viditattā paññā khantī-ñāṇaṃ.*

The wisdom gained by what is recognized is knowledge of approval.⁸⁵

[42. Fathoming (*pariyogāhana*)]

42. *Phuṭṭhattā paññā pariyogāhane ñāṇaṃ.*

The wisdom gained by what is experienced is knowledge of fathoming.⁸⁶

[I. SUPRAMUNDANE KNOWLEDGE

43. Abiding in Parts (*padesa-vihāra*)⁸⁷

43. *Samodahane paññā padesa-vihāre ñāṇaṃ.*

The wisdom gained by combining⁸⁸ is knowledge of abiding in parts.⁸⁹

[I. MUNDANE AND SUPRAMUNDANE KNOWLEDGE

44-49. Turning Away Through Perception, etc. (*saññā-vivaṭṭādi*)⁹⁰

44. Turning Away Through Perception (*saññā-vivaṭṭa*)

44. *Adhipatattā paññā saññā-vivaṭṭe ñāṇaṃ.*

The wisdom gained by what is giving predominance⁹¹ is knowledge of turning away through perception.

[45. Turning Away by Will (*ceto-vivaṭṭa*)

45. *Nānatte paññā ceto-vivaṭṭe ñāṇaṃ.*

The wisdom gained by differentiating is knowledge of turning away by will.⁹²

[46. Turning Away of Mind (*citta-vivaṭṭa*)

46. *Adhiṭṭhāne paññā citta-vivaṭṭe ñāṇaṃ.*

The wisdom gained by establishing [one's mind]⁹³ is knowledge of turning away of one's mind.⁹⁴

[47. Turning Away of Knowledge (*ñāṇa-vivaṭṭa*)

47. *Suññate paññā ñāṇa-vivaṭṭe ñāṇaṃ.*

The wisdom gained by the [contemplation of] voidness is knowledge of turning away of knowledge [from adherence].⁹⁵

[48. Turning Away by Liberation (*vimokkha-vivaṭṭa*)

48. *Vossagge paññā vimokkha-vivaṭṭe ñāṇaṃ.*

The wisdom gained by relinquishing is knowledge of turning away by liberation.⁹⁶

[49. Turning Away in the Truths (*sacca-vivatta*)]

49. *Tathaṭṭhe paññā sacca-vivatte ñāṇaṃ.*

The wisdom gained by understanding the nature of trueness [of the Four Noble Truths] is knowledge of turning away in the Truths.⁹⁷

[I. MUNDANE KNOWLEDGE

50. Psychic Powers (*iddhi-vidha*)]⁹⁸

50. *Kāyam’pi cittaṃ’pi eka-vavatthānatā sukha-saññāñca lahu-saññāñca adhiṭṭhāna-vasena ijghanatṭhe paññā iddhi-vidhe ñāṇaṃ.*

The wisdom gained by the will-power of defining body and mind as one⁹⁹ and of steadying the perception of bliss and lightness¹⁰⁰ is knowledge of the kinds of psychic power.¹⁰¹

[51. Purification of the Ear-element (*sota-dhātu-visuddhi*)]

51. *Vitakka-vipphāra-vasena nānatt’ekatta-sadda-nimittānaṃ pariyogāhane paññā sota-dhātu-visuddhi-ñāṇaṃ.*

The wisdom gained by fathoming [i.e. comprehending] sound signs in their diversity and unity through the expansion of applied-thought¹⁰² is knowledge of purification of the ear-element.

[52. Penetration of Others’ Mind (*ceto-pariyāya*)]

52. *Tiṇṇannaṃ cittaṇaṃ vipphārattā indriyānaṃ pasāda-vasena nānatt’ekatta-viññāṇa-cariyā pariyogāhane paññā ceto-pariya-ñāṇaṃ.*

The wisdom gained by fathoming the behaviour of [others’] consciousness in its diversity and unity¹⁰³ through the sensitivity [seen] in the [six] physical faculties [of their eye, etc.]¹⁰⁴ due to the expansion of the three types of [their] mind¹⁰⁵ is knowledge of penetration of [others’] mind.¹⁰⁶

[53. Recollection of One's Past Lives (*pubbe nivās'ānussati*)]

53. Paccaya-ppavattānaṃ dhammānaṃ nānatt'ekatta-kamma-vipphāra-vasena pariyogāhane paññā pubbe nivās'ānussati-ñāṇaṃ.

The wisdom gained by fathoming conditionally occurring phenomena¹⁰⁷ through the expansion of *karma* in its diversity and unity¹⁰⁸ is knowledge of recollection of [one's] past lives.¹⁰⁹

[54. Divine Eye (*dibba-cakkhu*)]

54. Obhāsa-vasena nānatt'ekatta-rūpa-nimittānaṃ dassanaṃthe paññā dibba-cakkhu-ñāṇaṃ.

The wisdom gained by seeing signs of visible objects in their diversity¹¹⁰ and unity¹¹¹ by means of illumination¹¹² is knowledge of the divine eye.¹¹³

[I. SUPRAMUNDANE KNOWLEDGE]

55. Exhaustion of Cankers (*āsava-kkhaya*)

55. Catu-saṭṭhiyā ākārehi tiṇṇannaṃ indriyānaṃ vasībhāvatā paññā āsavānaṃ khaye ñāṇaṃ.

The wisdom gained by the mastery of the three [supramundane] faculties¹¹⁴ in sixty-four aspects¹¹⁵ is knowledge of the exhaustion of mental cankers [i.e. of the Path of Arahantship].¹¹⁶

[56-59. The Truths (*sacca*)¹¹⁷

56. Suffering (*dukkha*)]

56. Pariññaṃthe paññā dukkhe ñāṇaṃ.

The wisdom gained by fully understanding [the fourfold nature of suffering¹¹⁸] is knowledge of suffering.

[57. Origin (*samudaya*)]

57. Pahānaṃthe paññā samudaye ñāṇaṃ.

The wisdom gained by abandoning [the fourfold nature of suffering's origin¹¹⁹] is knowledge of [its] origin.

[58. Cessation (*nirodha*)]

58. Sacchikiriyāṃthe paññā nirodhe ñāṇaṃ.

The wisdom gained by realizing [the fourfold nature of suffering's cessation¹²⁰] is knowledge of [its] cessation.

[59. The Path (*maggā*)]

59. *Bhāvanatthe paññā magge ñāṇaṃ.*

The wisdom gained by developing [the fourfold nature of the path¹²¹] is knowledge of the path.

[I. MUNDANE AND SUPRAMUNDANE KNOWLEDGE

60-63. Knowledge of the Truths (*sacca-ñāṇa*)]¹²²

60. *Dukkhe ñāṇaṃ.*

Knowledge of suffering.

61. *Dukkha-samudaye ñāṇaṃ.*

Knowledge of suffering's origin.

62. *Dukkha-nirodhe ñāṇaṃ.*

Knowledge of suffering's cessation.

63. *Dukkha-nirodha-gāminiyā paṭipadāya ñāṇaṃ.*

Knowledge of the way leading to the cessation of suffering.

[I. SUPRAMUNDANE KNOWLEDGE

64-67. The Discriminations (*paṭisambhidā*)]¹²³

64. *Attha-paṭisambhīde ñāṇaṃ.*

Knowledge of discrimination of meaning.

65. *Dhamma-paṭisambhīde ñāṇaṃ.*

Knowledge of discrimination of phenomena.

66. *Nirutti-paṭisambhīde ñāṇaṃ.*

Knowledge of discrimination of linguistic expression.

67. *Paṭibhāna-paṭisambhīde ñāṇaṃ.*

Knowledge of discrimination by perspicacity.

[68-73. Six Knowledges Not Shared by Disciples (*cha asādhāraṇa-ñāṇa*)¹²⁴
68. Penetration of Others' Spiritual Faculties (*indriya-paro-pariyatta*)]

68. *Indriya-paro-pariyatte ñāṇaṃ.*

Knowledge of penetration of the high or low spiritual faculties¹²⁵
[of beings].

[69. Dispositions and Underlying Tendencies (*āsay'ānusaya*)]

69. *Sattānaṃ āsay'ānusaye ñāṇaṃ.*

Knowledge of the dispositions¹²⁶ and underlying tendencies¹²⁷
of beings.

[69. The Twin Miracle (*yamaka-pāṭihīra*)]

70. *Yamaka-pāṭihīre ñāṇaṃ.*

Knowledge of the twin miracle.¹²⁸

[69. The Great Compassion (*mahā-kāruṇa*)]

71. *Mahā-karuṇā-samāpattiyā ñāṇaṃ.*

Knowledge of the attainment of the Great Compassion.¹²⁹

[72-73. Omniscient & Unobstructed Knowledges (*sabbaññuta-anāvaraṇa-ñāṇa*)]

72. *Sabbaññuta-ñāṇaṃ.*

Omniscient knowledge.

73. *Anāvaraṇa-ñāṇaṃ.*

Unobstructed Knowledge.¹³⁰

[Conclusion (*nigamana*)]

***Imāni te-sattati ñāṇāni. Imesaṃ te-sattatiyā ñāṇā-
naṃ satta-saṭṭhi ñāṇāni sāvaka-sādhāraṇāni; cha
ñāṇāni asādhāraṇāni sāvakehi.***

These are the Seventy-Three Kinds [of Mundane and Supramundane] Knowledge. Sixty-seven of these Seventy-Three kinds of Knowledge are shared by disciples; six kinds of Knowledge are not shared by them.

NOTES

[I. Mundane Knowledge

[1. Learning or Erudition (*suta*)]

Sot'āvadhāne paññā suta-maye ñāṇaṃ.

The wisdom gained by listening attentively [to the Dhamma¹] is knowledge based on what has been heard [or learnt by hearing or reading].

1. *Dhamma*, here in the sense of The Buddha's Teaching, pertains, in brief, to His Teaching classed as aggregates, bases, elements, faculties, truths, dependent origination, [impermanence, suffering, not-self (PsA 8f)], etc. that are the 'soil' (*bhūmi*) in which wisdom grows.' (Vism 443) These are given in detail at Ps i.1ff. Therefore, 'the disciple should fortify his knowledge by learning and questioning about these teachings.' (Vism 443)

For *Sutta*-references on *suta-maye ñāṇaṃ*, please see e.g. M ii.175; i.480 (*ohita-soto dhammaṃ suṇāti*); S i.214 (*sussūsā labhate paññaṃ*).

[2. Virtue or Morality (*sīla*)]

Sutvāna saṃvare paññā sīla-maye ñāṇaṃ.

The wisdom gained by restraining oneself [from misconduct by the body, speech and thought²] after listening to the Dhamma is knowledge based on virtue.

2. *Kāya-duccaritādīnaṃ saṃvaraṇato.* (PsA 10). In a more broad sense, by restraining oneself according to the *Pātimokkha*-rules, etc. by monks and according to their respective precepts by lay people. (See Ps i.45)

The volitional restraint from misconduct is in each instance the feature of virtue, which is the foundation of the whole practice in the noble eight-fold path, and therewith the first of the three kinds of training (*sikkhā*), namely, virtue, concentration and wisdom.

According to The Buddha, 'wisdom is "cleansed" by virtue (*sīla-paridhotā*), and virtue by wisdom (*paññā-paridhotā*) in the same way as one hand cleanses the other. [Thus] in whom there is virtue there is also wisdom, and in whom there is wisdom there is also virtue. Wisdom is for the virtuous ones and virtue for the wise. Virtue and wisdom are reckoned in the world as the supreme qualities.' (D i.123)

'Virtue is the states beginning with volition present in one who abstains from killing living beings, etc., or in one who fulfils the practice of the duties. For this said in the *Paṭisambhidā-magga*: "What is virtue? There is virtue as volition, virtue as mental-factor (*cetasika*, [consisting of non-covetousness, non-ill-will, and right view]), virtue as restraint, and virtue as non-transgression: Ps i.44."

NOTES

The characteristic of virtue is composing oneself. Its function has a double sense: action to stop misconduct, and achievement of blamelessness in virtuous men. It is manifested as the kinds of purity stated thus: “Bodily purity, verbal purity, mental purity: A i.271.” Its proximate causes, i.e. its near reasons [for its manifestation] are conscience and shame. For when conscience and shame exist, virtue arises and persists; and when they do not, it neither arises nor persists.’ (Vism 6f)

Leading a virtuous life, one experiences a happy and contented life here and in the hereafter. Virtue helps him to be fearless, as he has done no wrong to himself or to others. He feels no remorse, guilt or self-blame; hence he feels joy, rapture, calm and happiness; he achieves concentration, knowledge of seeing things according to reality, and so forth. (See A v.1) In addition, he accrues five blessings: fortune as a consequence of his diligence, good reputation, self-confidence, dying unconfused and heavenly rebirth. (See D ii.86) Other blessings are those beginning with being dear to others and ending with the complete exhaustion of mental cankers (*āsava-kkhaya*: M i.33).

‘There are many kinds of virtue, such as temporary and lifelong, mundane and supramundane. All virtue subject to mental cankers (*āsavas*) is *mundane*; that not subject to mental cankers is *supramundane*. The mundane brings about improvement in future *samsāric* existence and is a prerequisite for the escape from *samsāric* existence. The supramundane brings about [at the moment of the supramundane Fruition: see No. 12] the escape from *samsāric* existence and is the ground of Reviewing Knowledge (*paccavekkhaṇa-ñāṇa*: see No. 14).’ (Vism 6f)

For *Sutta*-references on the term *śīla-maya*, please see e.g. A iv.241; Nett 8; Vbh 309.

[3. Concentration (*samādhi*)]

Samvaritvā samādahane paññā samādhi-bhāvanā-maye ñāṇaṃ.

The wisdom gained by concentrating one’s mind after restraining oneself [from misconduct] is knowledge based on the development of concentration.³

3. I.e. based on the development of concentration (*samādhi*) in ‘the eight attainments [of the four fine-material and immaterial *jhānas*] including their access concentration’ (*sa-upacāra-aṭṭha-samāpatti*). (Vism 587)

‘Concentration (*samādhi*) is in the sense of centering (*ādhāna*) of mind and mental-factors (*citta-cetasikas*) evenly (*samaṃ*) and rightly (*sammā*) on a single object. So it is the state, on account of which mind and mental-factors remain evenly and rightly on a single object undistracted and unscattered.

NOTES

Concentration has, thus, non-distraction as its characteristic. Its function is to eliminate distraction. It is manifested as non-wavering. Because of the words [uttered by The Buddha] “Being blissful, his mind becomes concentrated: (D i.73)” its proximate cause is bliss (*sukha*).

Concentration is of many sorts and has various aspects, such as access- and absorption-concentration (*upacāra-*, *appanā-samādhi*), with joy and without joy, accompanied by bliss or by equanimity, limited, exalted, and measureless, of difficult progress and sluggish understanding, etc., of the sense-sphere, fine-material sphere, and immaterial sphere, and as mundane and supramundane.

Mundane concentration is the wholesome one-pointedness or unification of mind (*cittass’ekaggatā*) in the three planes of existence, such as in sense-sphere plane. [This concentration is relevant to the serenity as well as to the insight meditation (*samatha-vipassanā-bhāvanā*).] Supramundane concentration is the one-pointedness of mind associated with the Noble Path [see No. 11].’ (Vism 84f)

Concentration bestows hence a threefold blessing: favourable rebirth in the three planes of existence, present happy life, and purity of mind which are the prerequisites of insight meditation by purifying the mind from the mental hindrances (*nīvaraṇa*) to spiritual progress; whilst insight meditation produces the four supramundane stages and deliverances of mind so that one can see things according to reality. As The Buddha said: ‘One who is mentally concentrated knows and sees things according to reality (*yathā-bhūtaṃ*).’ (A v.3)

For *Sutta*-references on the term *bhāvanā-maya*, please see e.g. A iv.241; Nett 8; Vbh 309.

[PRELIMINARY INSIGHT MEDITATION (*PUBBABHĀGA-VIPASSANĀ*)

[4. Dependent Origination (*Paṭicca-samuppāda*)]

Paccaya-pariggāhe paññā dhamma-ññāṇaṃ.

The wisdom gained by discerning the conditionality [of ignorance, etc. 12 links of Dependent Origination⁴] is knowledge of the causal relationship of phenomena.⁵

4. ‘*Āvijjā ... maraṇa paṭicca-samuppannesu dhammesu.*’ Ps i.50

5. *Dhamma-ññāṇaṃ*: here *dhamma*, in the sense of physico-mental phenomena, refers to the ignorance, *karma*-formations (*saṅkhāras*) ... mentality-materiality ..., etc. 12 links of Dependent Origination. (Ps i.50) *Thiti* is here in the sense of ‘relation, condition’ (PTS Pāli-English Dictionary), or of ‘reason, cause (*kāraṇa*)’ (PsA 168). There are nine such *thitis*. Thus, for example, ignorance (*avijjā*) is the reason or cause for the arising (*uppāda-thiti*) of *karma*-formations, the reason for their continuance (*pavatta-*, sign (*nimitta-*, of formations), accumulation (*āyūhana-*), bondage (*saññoga-*), impediment (*paḷibodha-*), origin

(*samudaya*-), causality (*hetu*-), and conditionality (*paccaya-ṭhiti*). (Ps i.50)

‘The wisdom gained by discerning conditionality of the present, past and future *dhammas* in the above nine aspects thus “Ignorance is, was and will be a condition (*paccaya*), and *karma*-formations are, were and will be conditionally-arisen (*paccaya-samuppannā*); and both these *dhammas* are, were and will be conditionally-arisen” is knowledge of the causal relationship of *dhammas*.’ (ibid.) The same conditionality applies for the other 10 links of Dependent Origination. Moreover ‘when [the meditator] gives attention on impermanence, he knows and sees the sign [of formations, (expl^{ed} at n. 23 below) according to reality (*yathā-bhūtaṃ*). Hence his seeing is called ‘right seeing’ (*sammā dassanaṃ*). Thus by inference from that (*tad’ anvayena*), he clearly sees all formations as impermanent. Herein he abandons doubt (*kaṅkhā*). When he gives attention on suffering, he knows and sees continuance (*pavatta*, see n.15 below) according to reality. Hence ... he clearly sees all formations as suffering ... and abandons doubt. When he gives attention as not-self, he knows and sees the sign and continuance according to reality. Hence ... he clearly sees all formations as not-self ... and abandons doubt.

Knowledge According to Reality (*yathā-bhūta-ñāṇaṃ*) and Right Seeing (*sammā dassanaṃ*) and [Purification by] Overcoming Doubt (*kaṅkhā-vitarāṇa*) – these terms are one in meaning and only the letter is different.’ (Ps ii.62f) According to the *Visuddhi-magga* these terms are synonyms of *dhamma-ṭṭhiti-ñāṇaṃ*. (Vism 604)

For *sutta*-references on *dhamma-ṭṭhiti-ñāṇaṃ*, please see e.g. S ii.25, 60, 124.

[5. Comprehension (*sammasana*)]

Atī’ānāgata-paccuppanānaṃ dhammānaṃ saṅkhipivā vavattāne paññā sammasane ñāṇaṃ.

The wisdom gained by defining [as impermanent, suffering and not-self⁶] the past, future and present phenomena [here: the five aggregates, etc.]⁷ after summarizing them [in eleven instances⁸] is knowledge of their comprehension.⁹

6. *Anicca, dukkha, anatta*. Ps i.53

7. *Dhammas* (i.e. physico-mental phenomena) refer here to the: five aggregates; eye, etc. six doors; visual, etc. six objects; eye, etc. six kinds of consciousness; six kinds of contact and feeling through the eye, etc.; six kinds of perception, and the volition, craving, applied- and sustained-thought through the visual, etc. objects; earth ... consciousness, etc. six kinds of elements; ten *kaṣiṇas*; thirty two parts of the body; eye, etc. twelve bases; eye, etc. 18 elements; eye, etc. twenty two faculties;

NOTES

sensual, etc. three elements; nine kinds of existence; four *jhānas*; *mettā*, etc. four immeasurable states; four immaterial attainments; and the twelve links of Dependent Origination. (Ps i.5f, elided in Ps i.53, abridged in Vism 608 and quoted here.)

8. *Ekādasahi okāsehi* (PsA 174; Vism 610), i.e. in past-future-present, internal-external, gross-subtle, inferior-superior, and far-near. (Ps i.53)

9. He comprehends them ‘as impermanent in the sense of their destruction, as suffering in the sense of their fearfulness, not-self in the sense of their having no core, as conditioned and dependently-arisen.’ (Ps i.53; cf. the *Sammasana-sutta*, S ii.107ff.) Knowledge of Comprehension is also called *kalāpa-sammasana* (Comprehension by Groups), because it places together in groups the phenomena differentiated into past, future, etc. (see n. 8), or *naya-vipassanā* (Methodical Insight), because it deals methodically with the phenomena (five aggregates, etc., see n. 7). (Vism 606 explained at Pm ii.386).

[ADVANCED INSIGHT MEDITATION (*ĀPARABHĀGA-VIPASSANĀ*)

6. Rise and Fall (*udaya-bbaya*)

Paccuppanānaṃ dhammānaṃ vipariṇāmaṃ ānupassane paññā udaya-bbay’ānupassane ñāṇaṃ.

The wisdom gained by contemplating the change of the presently-arisen phenomena [i.e. of the five aggregates, etc.] is knowledge of contemplation of their rise and fall.¹⁰

10. The meditator ‘sees the rise (*udaya*) of the phenomena in the sense of their conditioned origin (*paccaya-samudaya*) thus “Because of the arising (*samudaya*) of ignorance, craving, *karma*, and nutriment there is the arising of these phenomena.” Or he sees ‘the characteristic of their generation (*nibbatti*) [in their momentary continuity (*santati-khaṇa-vasena*)].’ And he sees ‘their fall (*vaya*) in the sense of their conditioned cessation (*paccaya-nirodha*) thus “Because of the cessation (*nirodha*) of ignorance, etc. there is the cessation of these phenomena.” Or he sees ‘the characteristic of their change (*vipariṇāma*) [in their momentary continuity (*santati-khaṇa-vasena*)].’ (Ps i.56; PsA 179)

[7. Dissolution (*bhaṅga*)]

Ārammaṇaṃ paṭisaṅkhā bhaṅg’ānupassane paññā vipassane ñāṇaṃ.

The wisdom gained by contemplating the dissolution [of the consciousness or knowledge¹¹] after reflecting on the object [i.e. five aggregates, etc. that also dissolve¹²] is knowledge of insight.¹³

11. *Cittassa bhaṅgaṃ* (Ps i.57), or *uppanna-ñāṇassa bhaṅgaṃ*.
(Vism 641)

12. *Rūpa-kkhandhādi-ārammaṇaṃ bhaṅgato paṭisaṅkhāya, jānitvā.*
(PsA14)

13. Bhikkhu Ñāṇamoli's comment on this knowledge in his Introductory Note in *The Path of Discrimination* is worth quoting here:

'[This] step is to recognize that not only do all recognizable ideas [phenomena] rise and fall (appear from nowhere and vanish into nowhere), but also the actual cognizance (consciousness) that recognizes them also rises and falls in the same way. This is a step of first importance because now, <there is> the realization that the law of rise and fall applies to every idea [phenomenon] that can be recognized as having the characteristic of arising and includes the very consciousness itself of those ideas [phenomena].'

Thus, for example, 'Consciousness with materiality, feeling, perception or consciousness as its object arises and dissolves. Having reflected on that, he contemplates the dissolution of that consciousness. How does he contemplate? He contemplates as impermanent, suffering, not-self, becomes disenchanted (*nibbindati*) ... dispassionate (*virajjati*) ... causes cessation (*nirodheti*) ... and relinquishes (*paṭinissajjati*).'

(Ps i. 58)

These contemplations of impermanence up to relinquishment (*paṭinissagga*) are called 'The Seven Contemplations of Insight' (*satt'ānupāsana*). See n. 40 and App. I below.

[8. Appearance as Fearful (*bhayat'upaṭṭhāna*)]

Bhayat'upaṭṭhāne paññā ādīnave ñāṇaṃ.

The wisdom gained by the appearance [of all formations¹⁴] as fearful¹⁵ is knowledge of their danger.¹⁶

14. *Sabba-saṅkhārānaṃ* (i.e. of all mental and physical phenomena (*nāma-rūpa*)) of the three planes of existence (*ti-bhāva*), four modes of generation (*catu-yoni*), five destinations of existence (*pañca-gati*), seven stations of consciousness (*satta-viññāṇa-ṭṭhiti*), and nine abodes of beings (*nava-satt'āvāsa*); or of past, present and future *saṅkhāra*. (PsA 14; Vism 645)

15. 'As the meditator develops and cultivates the contemplation of dissolution, the object of which is cessation consisting in the destruction, fall and break-up of all formations, then formations classed according to the three planes of existence, etc., (see n. 14), appear to him as fearful. He sees how past formations have ceased, present ones are ceasing, and those to be generated in the future will cease in just the same way.' (PsA 14; Vism 645) Or, more specifically, these appear to him as fearful due to 15 instances:

'*Uppāda* (arising or being born with previous *karma* as condition); *Pavatta* (continuance [of the present life faculty (*jīvitindriya*)] Ps i. 102)

NOTES

after one has been born with *karma* as condition); *Nimitta* (the sign of all formations, i.e. the five aggregates that appear like graspable entities and are a sign [or a gesture] for the arising of mental defilements; see n. 23 below); *Āyūhana* (accumulation of *karma* for future rebirth-linking (*paṭisandhi*)); *Paṭisandhi* (rebirth-linking for future reappearance); *Gati* (destination in which the rebirth-linking takes place); *Nibbatti* (generation of the five aggregates); *Upapatti* (rearing or continuance of the karma-result in one who has been reborn); *Jāti* (birth with becoming (*bhava*) as its condition, itself a condition for ageing and so on); *Jarā* (ageing); *Vyādhi* (sickness); *Marāṇa* (death); *Soka* (sorrow); *Parideva* (lamentation); and *Upāyāsa* (despair).’ (Ps i.59; explained at PsA 65, 184; Vism 649 and Pm ii. 384)

16. ‘As he develops and cultivates the knowledge of appearance as fearful he finds no asylum, no shelter, no place to go to, no refuge in any kind of existence, etc. (see n. 14). In all the kinds of existence, etc. there is not a single formation that he can place his hopes in or hold on. The three kinds of existence appear to him like charcoal pits full of glowing coals, the four primary elements like hideous venomous snakes (see S iv. 174) ... he sees them as utterly destitute of any core or any satisfaction and as nothing but danger.’ (Vism 647)

The opposite kind of knowledge to ‘knowledge of danger’ (*ādīnave ñānaṃ*), however, is the ‘knowledge of the state of peace’ (*santi-pade ñānaṃ*), namely, that *An-uppāda* (non-arising), etc. is safety (*khemam*), bliss (*sukha*), unmaterialistic (*nirāmisā*), and Nibbāna. (Ps i.59) Thus ‘when *Uppāda* (arising), etc., have clearly appeared to him as fearful, his mind inclines towards their opposites, and so this [‘knowledge of the state of peace’] is said for the purpose of showing the advantages in the knowledge of danger established by the appearance as fearful.’

(Vism 649)

[CLIMAX OF INSIGHT MEDITATION (*SIKHĀ-PATTA-VIPASSANĀ*)]¹⁷

9. Equanimity towards Formations (*saṅkhār’upekkhā*)

Muñcitu-kamyatā, paṭisaṅkhā, santiṭṭhānā paññā saṅkhār’upekkhāsu ñānaṃ.

The wisdom gained by [i] being desirous of deliverance,¹⁸ [ii] by reflecting,¹⁹ and [iii] by composing oneself²⁰ is knowledge of the kinds of equanimity towards formations.²¹

17. ‘When the meditator has reached equanimity towards formations (No. 9) his insight has reached its climax and leads to emergence (*vuṭṭhāna*). Hence it is also called ‘Insight Meditation Leading to Emergence’ (*vuṭṭhāna-gāminī-vipassanā*) because it lends directly to the emergence of the supramundane Path (No. 11: still to be discussed). The supramundane Path is called ‘emergence’ because it emerges externally

from the objective basis interpreted as ‘a sign of formations’ and also internally from the continuance of mental defilements.

‘Insight Meditation That Has Reached its Climax’ (*sikhā-patta-vipassanā*) or ‘Insight Meditation Leading to Emergence’ are names for three kinds of knowledge, namely, fully-matured knowledge of equanimity towards formations (No. 9), conformity knowledge (*anuloma-ñāna*: see n. 21), and change-of-lineage (No. 10).’ (Vism 661)

18. ‘Desirous of being delivered from the whole field of formations (*sabbasmā saṅkhāra-gatā*) and escaping from it ... [i.e.] from all the manifold formations in any kind of existence, etc. [see n. 14].’ (PsA 16; Vism 651). Or, more specifically, ‘Desirous of being delivered from *Uppāda*, etc. [see n. 15].’ (Ps i.60)

19. ‘By the knowledge of contemplation of reflection (*paṭisaṅkhānupassana-ñāna*) he discerns those same formations, attributing to them the three characteristics of impermanence, suffering and not-self ... in order to contrive the means (*upāya*) to deliverance.’

(PsA 17; Vism 652 based on Ps ii.63)

20. ‘By calming one’s thoughts, by looking on with impartiality, indifference or equanimity (*ajjhupakkhaṇa*).’ (PsA 16; Vism 651 based on *ajjhupakkhati* (Ps i.61)). ‘When he has discerned formations by attributing the three characteristics to them and seeing them as void (*suñña*), he abandons both fear (*bhaya*) and delight (*nandi*), he becomes indifferent to them and neutral, he neither takes them as ‘I’ nor as ‘mine’.’

(PsA 17; Vism 656)

21. There are ten kinds of equanimity towards formations that arise through insight meditation. The wisdom gained by reflecting on, and composing oneself towards *Uppāda*, etc. (see n. 15) for the purpose of attaining the Path of Stream-entry (*sotāpatti-magga*) is knowledge of equanimity towards formations. This is one kind of equanimity. The other nine kinds of equanimity are for the purpose of attaining the Fruition of Stream-entry (*sotāpatti-phala*) up to the Fruition of Arhantship, the void abiding (*suññatā-vihāra*) and the signless abiding (*animitta-vihāra*). (Ps i.65)

‘When he knows and sees thus (see n. 20), his mind retreats, retracts and recoils from the three planes of existence, etc. and does no longer go out to them. Either equanimity (*upekkhā*) or repulsiveness (*paṭi-kūlyatā*) is established. In this way there arises in him ‘knowledge of equanimity towards formations.’ (PsA 17; Vism 656)

‘As the meditator repeats and cultivates that equanimity towards formations his faith becomes more resolute, his energy better exerted, his mindfulness better established, his mind better concentrated, while his equanimity towards formations grows more refined.

He thinks “Now the Path will arise.” Equanimity towards formations after comprehending formations as impermanent, or as suffering, or as

NOTES

not-self, sinks into the life-continuum (*bhavaṅga*: see Fig. 1 below). Next to the life-continuum, mind-door adverting (*mano-dvār'āvajjana*) arises making formations its object as impermanent, or as suffering, or as not-self, according to the way taken by equanimity towards formations. Then next to the functional [adverting] mind that arose displacing the life-continuum, the first 'impulsion mind-moment' (*javana-citta*) arises making formations its object in the same way, maintaining the continuity of the mind-process [by absence of interruption]. This is called the 'preparatory mind-moment' (*parikamma-citta*). Next to that a second 'impulsion mind-moment' (*javana-citta*) arises making formations its object in the same way. This is called the 'access mind-moment' (*upacāra-citta*). Next to that a third impulsion mind-moment (*javana-citta*) also arises making formations its object in the same way. This is called 'conformity mind-moment' (*anuloma-citta*). ... Conformity to what? To what precedes and to what follows. For it conforms to the functions of truth both in the preceding kinds of insight knowledge [Nos. 4-8] and in the thirty-seven states partaking of enlightenment that follow ... because they are to be reached by entering upon it. Hence it is called 'Knowledge in Conformity with Truth' (*sacc'ānulomika-ñāṇa*).

Though this Conformity Knowledge (*anuloma-ñāṇa*) is the end of the 'Insight Meditation Leading to Emergence' (*vuttḥāna-gāminī-vipassanā*) that has formations as its object, still the next knowledge, i.e. Change-of-Lineage Knowledge (*gotrabhū-ñāṇa*: No. 10, to be discussed below) is the last of all the kinds of 'Insight Leading to Emergence'. ... It is called 'adverting to the Path' (*maggassa āvajjanam*). For although it is not adverting, it occupies the position of adverting; and then, after, as it were, giving a sign to the Path [No. 11] to come into being, it ceases. And without pausing after the sign given by that Change-of-Lineage Knowledge the Path follows upon it in uninterrupted continuity, and as it comes into being it pierces and explodes the mass of greed, hate, and delusion, never pierced and exploded before. [cf. Ps ii.20].

And not only does it cause the piercing of this mass of greed, etc., but it also dries up the ocean of suffering of the round in the beginningless round of rebirths. It closes all doors to the states of loss. It abandons the eightfold wrong path. ... And it leads to the acquisition of many other blessings.

Immediately next (*anantara*) to the Path Knowledge there arise either two or three Fruition mind-moments (*phala-citta*: No. 12), which are its result (*phala*). For it is owing to this very fact that supramundane wholesome states result immediately that it is said [in the *Ratana-sutta*] "And which He [The Buddha] called the Concentration with Immediate Result (*ānantarika-samādhī*: Sn 226)," [See also No. 32] ... At the end

NOTES

of the Fruition the meditator's mind enters the life-continuum. After that, it arises as mind-door adverting (*mano-dvār'āvajjana*) interrupting the life-continuum for the purpose of reviewing the Path [see No. 14]. When that has ceased, seven impulsions (*javanas*) of Path reviewing arise. After re-entry into the life-continuum, adverting, etc., [seven impulsions] arise again in the same way for the purpose of reviewing Fruition, and so on. [see Nos. 13-14: *Knowledge of Deliverance and Reviewing*].’ (Vism 669-676)

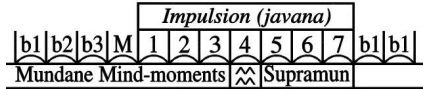
It should be noted, however, that whereas preparatory, etc. mind-moments are reckoned as mundane (*lokiya*) in the cognitive series, and the Path and Fruition as supramundane (*lokuttara*), Change-of-Lineage has an intermediary position between the mundane and supramundane. (See Vism 673ff.) Moreover, the Path lasts for only a single mind-moment, whereas Fruition occurs, as mentioned above, for either two or three mind-moments: three mind-moments for those of sharp spiritual faculties who skipped the preparatory mind-moment; two mind-moments for others who do not skip it.

The mind at this stage is working with such a rapidity that the entire process has to be reckoned in terms of mind-moments. (See Fig. 1)

Legend

- b1** = Life-continuum (*bhavaṅga*)
- b2** = Shaking of b1 (*bhavaṅga-calana*)
- b3** = Interruption of b1 (*bhavaṅg'upacchedo*)

Fig. 1 Cognitive Series of the Path



NOTES

‘irrevocable.’ (PsA 18; Vism 672f) ‘It overcomes, emerges and turns away from *Uppāda*, *Pavatta*, *Nimitta*, etc. (see n. 15), and from **the sign of formations** externally (*bahiddhā saṅkhāra-nimitta*) and enters into cessation, Nibbāna. Thus it is change-of-lineage.’ (Ps i.66f)

‘**The sign of formations** (*saṅkhāra-nimitta*) refers to the five aggregates (*pañca-kkhandha*) [that form the object externally. See n. 12]. These are a sign because they build the ground for the occurrence of the perception of compactness (*ghana-saññā*), or because they appear like graspable entities.’ (Pm ii.384) Particularly, it refers to the sign of materiality, feeling, perception, mental formations, and consciousness, to the sign of the eye, ear, nose, tongue, body, and mind, etc. all physico-mental phenomena mentioned at n. 7. These are called ‘worldly formations’ (*lokika-saṅkhāra*) (PsA 193), ‘because they are a sign [or a gesture] for the arising of mental defilements, or because they appear in the mode of a sign. Thus they are called a *sign*. ... And although they are included to one’s own continuity, they are nevertheless called “external” because they are seen as alien to it.’ (Pm ii.384)

[II. Supramundane Knowledge

[11. The Path (*maggā*)

Dubhato vuṭṭhāna-vivaṭṭane paññā magge ñāṇaṃ.

The wisdom gained by emerging and turning away from both [the external and internal] is knowledge of the Path.²⁴

24. ‘At the moment of the Path of Stream-entry (*sotāpatti-maggā-khane*) right view emerges **internally** from [the 62 kinds of] wrong view [by cutting it off completely (*samuccheda-vasena*: PsA 194)] and from mental defilements and the feeling, etc. five aggregates associated with wrong view, and **externally** it emerges from all signs [of formations]. Hence it was said: ‘The wisdom gained by emerging and turning away from both [the external and internal] is knowledge of the Path.’

(Ps i.69; PsA 18)

The other factors of the Noble Eightfold Path (right thought ... right concentration) emerge likewise from their opposites. The same factors also emerge internally at the moment of the Path of Once-return (*sakadāgāmi-maggā*) from the gross fetters (*oḷārikā saṃyojanā*) of, and the gross underlying tendencies (*oḷārikā anusayā*) to sensual-lust (*kāma-rāga*) and to aversion (*paṭighā*), and they emerge from mental defilements and aggregates associated with these fetters, etc., and externally they emerge from all signs [of formations] ...; at the moment of the Path of Non-return (*anāgāmi-maggā*) they emerge internally from the subtle (*aṇu-sahagata*) fetters of, and the gross underlying tendencies to sensual-lust (*kāma-rāga*) and to aversion (*paṭighā*) ...; and at the moment of the Path of Arahantship they emerge internally from lust after rebirth in the fine-material or immaterial plane of existence (*rūpa-*

arūpa-rāga), from conceit (*māna*), restlessness (*uddhacca*), ignorance (*avijjā*), the underlying tendencies to conceit, to lust after existence (*bhava-rāga*), and to ignorance, and they emerge from mental defilements and aggregates associated with these fetters, etc., and externally they emerge from all signs [of formations].’ (Ps i.70)

Or, in a more general sense, ‘the Path of Stream-entry emerges internally from *sakkāya-ditṭhi* (personality-belief [on which the 62 kinds of wrong view are based]), from *vicikicchā* (sceptical doubt), and from *sīlabbata-parāmāsa* (the misapprehension that only through rules and rituals one may reach ultimate purification), and from the underlying tendencies to wrong view and to sceptical doubt, and from mental defilements and aggregates associated with the personality-belief, etc., and externally it emerges from all signs of formations. The other three Paths emerge as stated above, from their corresponding fetters, etc.’ (Ps ii.37)

It should be noted here that mundane insight induces no emergence from the continuance (*pavatta*) of defilements internally, because it does not cut off their origin (*samudaya*, i.e. ignorance, etc.; see n. 10), which is the reason for their continuity (*pavatti*), and no emergence from the sign of formations externally, because it has the sign of formations as object, i.e. the five aggregates.

These four kinds of supramundane Path-knowledge, however, emerge from both, the sign of formations externally, because they have the signless (*animitta*, i.e. Nibbāna) as their object, and internally they emerge from the continuance (*pavatta*) of the *karma*-result of the defilements in the future, because they cut off the origin (*samudaya*) of the defilements, i.e. ignorance, etc. Thus they bring about the cessation of the cause (*hetu-nirodha*). (See Vism 681 and Pm ii.494)

[12. Fruition or Path-result (*phala*)]

Payoga-ppaṭṭipassaddhi paññā phale nāṇaṃ.

The wisdom gained by the tranquillizing of the effort²⁵ is knowledge of the Fruition.

25. ‘Here effort (*payoga*) means strong endeavour, namely, the effort to emerge in both ways, internally and externally, by developing the factors of the Path, such as right view, in order to realize the Fruition. Thus the end of that effort is the tranquillizing of the effort.’ (PsA 20) ‘Right view [etc.] arises now because of the tranquillizing of that effort.’ (Ps i.71) The same principle applies for the other three Paths of Once-return, etc. (ibid.) Therefore ‘by the tranquillizing of the effort is meant the termination of the function or task (*kicca-pariyosāna*) of the four Paths.’

(PsA 20)

NOTES

[13. Deliverance (*vimutti*)]

Chinna-vaṭṭam'ānupassane paññā vimutti-nāṇaṃ.

The wisdom gained by contemplating the round of mental imperfections that are cut off is knowledge of deliverance.²⁶

26. By the Path of Stream-entry the five mental imperfections ‘personality-belief’, etc. (see n. 24) are completely cut off in the meditator’s mind. His mind is liberated, completely liberated from them with their modes of obsession. (Ps i.72) ‘By contemplating this fact the reviewing of the mental defilements that have been abandoned (*pahīna-kilesa-paccavekkhaṇa*) takes place. This reviewing corresponds to the stock phrase in the Suttas: ‘*Vimuttasmim “vimuttam”iti nāṇaṃ hoti*’ (When his mind is liberated the knowledge arises in him “it is liberated.”: e.g. D i.84).’ (PsA 20)

For the mental imperfections cut off completely by the other three Paths see n. 24.

[14. Reviewing (*paccavekkhaṇa*)]

Tadā samudāgate dhamme passane paññā paccavekkhaṇe nāṇaṃ.

The wisdom gained by seeing²⁷ the phenomena [here: the wholesome states²⁸] that then appeared²⁹ is knowledge of reviewing.³⁰

27. *Passane* (seeing). The PTS edition has *vipassane*.

28. *Dhammas* (phenomena) are here the wholesome states of the eight factors of the Noble Eightfold Path beginning with right view; the seven factors of Enlightenment beginning with mindfulness; the mental powers and faculties beginning with faith; the four Foundations of Mindfulness; ... and Nibbāna. (Ps i.73)

29. ‘Then appeared’ means: at the moment of the Path, and at the moment of the Fruition.’ (PsA 20)

30. ‘Reviewing’ means: at the end of the Fruition (*phal'āvasāne*), after emerging from it he reviews thus ‘These *dhammas* (wholesome states) appeared then.’ (See Ps i.73f and PsA 20)

Thus at the end of the Fruition the Stream Enterer, Once-returner and Non-returner review: (i) the mental defilements that have been abandoned, (ii) the Path, (iii) the Fruition, (iv) the defilements still to be eliminated by the higher Paths, and (v) the Deathless Nibbāna. But the Arahant has no reviewing of remaining defilements. So all the kinds of reviewing total nineteen. This is the maximum number. Noble learners (*sekhā*) may or may not have the reviewing of the defilements abandoned and those still remaining. (See *Vism* 676)

NOTES

[I. Mundane Knowledge³¹

15. Bases (*vatthu*)

Ajjhatta-vavatthāne paññā vatthu-nānatte ñāṇaṃ.

The wisdom gained by defining internally [the eye, ear, etc. bases³²] is knowledge of the diversity of the bases.

31. ‘Since the Knowledge of Defining Mentality-Materiality (*nāma-rūpa-vavatthāna-ñāṇa*) was not explained above in its own form (*sa-rūpena*), the following five kinds of knowledge [Nos.15-19] are specified now in order to show the types of mentality-materiality in five ways.’
(PsA 22)

These five kinds of knowledge [Nos.15-19] are acquired by seeing the diversity or differences, divisions and sections of the physico-mental phenomena. For *sutta*-references on this diversity (*nānatta*) please see S ii.139f (*Nānatta-vagga*, etc.); D ii.69, iii.289; M i.364, iii.160, 220; A iv.385.

32. The meditator ‘defines the six bases of eye, ear, nose, tongue, body and mind internally that these are [i] produced by ignorance, craving, *karma*, and nutriment; [ii] are derived from the earth, water, etc. elements, and [iii] are impermanent, formed, dependently arisen, ... suffering, ... not-self ...; he then becomes disenchanting (*nibbindati*) ...’ (Ps i. 76) See ‘The Seven Contemplations of Insight’, n. 13 and 40.

[16. Objective Fields (*gocara*)]

Bahiddhā-vavatthāne paññā gocara-nānatte ñāṇaṃ.

The wisdom gained by defining externally [the visible objects, sounds, etc.³³] is knowledge of the diversity of the objective fields.

33. By defining visible objects, sounds, odours, flavours, tangible and mental objects externally that these are *produced by ignorance*, etc. [as in n. 32] (Ps i. 77) Here, ‘*visible objects, etc. produced by ignorance* refers to *karma*-produced physical body of living beings.’ (PsA 201)

[17. Mental Behaviour (*cariyā*)]

Cariyā-vavatthāne paññā cariyā-nānatte ñāṇaṃ.

The wisdom gained by defining the mental behaviour [of consciousness, etc.³⁴] is knowledge of the diversity of mental behaviour.

34. There are three kinds of mental behaviour: of consciousness (*viññāṇa*), of lack of knowledge or wrong knowledge (*añ.ñāṇa*), and of [right] knowledge (*ñāṇa*).

I. Behaviour of Consciousness (see Fig. 2 below)

Four kinds are distinguished: (1) functional indeterminate advertent (*āvajjana-kiriya-avyakatā*) that occurs for the purpose of seeing, hear-

ing, etc.; (2) eye-, ear-, etc. consciousness (*viññāna*) that sees, hears, etc. objects through the eye, etc. five doors, and is either wholesome or unwholesome resultant (*kusala-akusala-vipāka*); (3) resultant mind-element (*vipāka-mano-dhātu*) [commonly called receiving mind-moment (*sampaticchana-citta*)] that directs the mind onto the objects that have been seen, heard, etc.; and (4) resultant mind-consciousness-element (*vipāka-mano-dhātu*) [commonly called investigating mind-moment (*santīraṇa-citta*)] that occurs because the mind has been directed towards the objects that have been seen, heard, etc.

These four kinds behave without greed, anger, delusion, etc. and are the ‘naturally pure mind’ (*pakati-parisuddham cittaṃ*) in the sense of absence of defilements [because they are Rootless Resultant (*ahetuka-vipāka*), i.e. they do not contain the three unwholesome roots (greed, anger, delusion), nor the three wholesome roots (non-greed, non-anger, non-delusion) and are thus weaker than those kinds who possess them.] (Ps i.79f) Briefly stated, ‘the 18 Rootless (*ahetuka-*) *cittas* should be known as the ‘behaviour of consciousness’ that merely cognize the objects (*visaya-vijānana-matta*).’ (PsA 203)

II. Behaviour of Lack of Knowledge (see Fig. 2 below)

This kind is the unwholesome consciousness and refers to the 7 impulsion mind-moments (*javana-cittas*) where *karma* takes place and in this case the unwholesome *karma*.

Thus, for example, ‘functional indeterminate advertent (*āvajjana-kiriya-avyakatā*) that occurs for the purpose of the impulsion of lust (*rāgassa javana*) for pleasant objects is behaviour of consciousness. The impulsion of lust (*rāgassa javana*) is itself behaviour of lack of knowledge or wrong knowledge [of the real nature of the objects as impermanent, etc. and thus lusting for them.]’ (Ps i.80)

‘This happens due to the ‘unwise reflection’ (*ayoniso manasikāra*) at the moment of advertent (*āvajjana*).’ (PsA 203)

Briefly stated, ‘the 12 *akusala-cittas* [beginning with *somanassa-sahagata-dīṭṭhi-gata-sampayutta*] should be known as the ‘behaviour of lack of knowledge.’ (PsA 204)

III. Behaviour of Knowledge (see Fig. 2 below)

This kind is the wholesome consciousness and also refers to the 7 impulsion mind-moments (*javana-cittas*) where, in this case, wholesome *karma* takes place. It is produced through the ‘18 Principal Insight Knowledges’ (*aṭṭhārasa mahā-vipassanā*: see App. 1) beginning with the contemplation of impermanence (Ps i.82; Vism 694), and this happens due to the ‘wise reflection’ (*yoniso manasikāra*) at the moment of advertent (*āvajjana*).

Thus, for example, ‘functional indeterminate advertent (*āvajjana-kiriya-avyakatā*) that occurs for the purpose of contemplating imper-

NOTES

manence is behaviour of consciousness. The contemplation of impermanence is behaviour of knowledge.’ (Ps i.82)

Briefly stated, the 4 Sense-sphere Wholesome Consciousness with Roots (*sahetuka-kām’āvacara-kusala-cittas*) beginning with *somanassa sahadagata-nāna-sampayutta* should be known as the ‘behaviour of knowledge (*nāṇa-cariyā*).’

Legend

b1 = Life-continuum

(*bhavaṅga*)

b2 = Shaking of b1

(*bhavaṅga-calana*)

b3 = Interruption of b1

(*bhavaṅg’upaccheda*)

Fig. 2 Five Door Cognitive Series



I = Behaviour of Consciousness

A = Adverting (*āvajjana*); **C** = Eye-, Ear-, etc. Consciousness (*viññāna*). **M1** = Mind-element (*mano-dhātu*, or Receiving (*sampañicchana*)); **M2** = Mind-consciousness-element (*mano-viññāna-dhātu*, or Investigating (*santtraṇa*)); **M3** = Functional Mind-consciousness-element (*kiriya-mano-viññāna-dhātu*, or Determining (*vothapana*) which, although not mentioned above, it is implied since it is indispensable for the occurrence of impulsion (*javana*). (PsA 202).

II = Behaviour of Lack of Knowledge

1-7 = 7 impulsions (*javanas*) of unwholesome consciousness

III = Behaviour of Knowledge

1-7 = 7 impulsions (*javanas*) of wholesome consciousness

[18. Planes of Existence (*bhūmi*)]

Catu-dhamma-vavatthāne paññā bhūmi-nānatte nāṇaṃ.

The wisdom gained by defining four states [of existence] is knowledge of the diversity of the planes of existence.³⁵

35. This knowledge comes next since consciousness manifests itself, according to the wholesome/unwholesome *karma*, in the planes of existence and is mutually dependent and inextricably connected with these.

There are four planes of existence: **Sensual-sphere** (*kāmāvacara*) extending from the Avīci Hell up to the Paranimmitavasavattī deities with the corresponding aggregates, bases, etc.. **Fine-material-sphere** (*rūpāvacara*) extending from the Brahmā world up to Akanittha deities with the corresponding mental-factors of *jhāna*-attainments. **Immaterial-sphere** (*arūpāvacara*) extending from the base of boundless space up to the base of neither-perception-nor-non-perception with the corresponding mental-factors of *jhāna*-attainments. **Unincluded Plane** (*apariyāpanna-bhūmi*) to the above three planes, i.e. the supramundane Paths, Fruitions, and the unformed element (*asankhata-dhātu*, i.e. Nibbāna).

NOTES

Other planes mentioned in the *Paṭisambhidā-magga*, albeit in a metaphorical sense, are the Four Foundations of Mindfulness, the Four Right Endeavours, etc. (Ps i.83)

[19. States (*dhammas*)]

Nava-dhamma-vavatthāne paññā dhamma-nānatte ñāṇaṃ.

The wisdom gained by defining nine states is knowledge of the diversity of states.³⁶

36. There are multiple states of ‘sets of nines’ that the meditator defines. Thus, for example, he defines sensual-sphere as (1) wholesome, (2) unwholesome, and (3) indeterminate; fine-material-sphere/immaterial-sphere/and the unincluded plane as wholesome (3x) and indeterminate (3x). Total: 9 states.

Another ‘set of nines’ is when he gives attention to an object as impermanent there arises in him (1) gladness, ... (2) joy ... (3) tranquility ... (4) happiness ... (5) concentration ... (6) seeing according to reality ... (7) dispassion ... (8) detachment ... and (9) liberation. (Ps i.84)

[20. The Pentad (20-24) of Direct-Understanding, etc. (*abhiññādi*)]

Abhiññā-paññā ñātaṭṭhe ñāṇaṃ.

The wisdom gained by the direct-understanding [of the nature of phenomena³⁷] is knowledge of their known [nature].

37. ‘Nature (*sabhāva*) of phenomena’ (PsA 24) refers to each of the five aggregates, etc. Thus ‘materiality (*rūpa*) in the five aggregates has the [nature] or characteristic of being transformed (*ruppana*), feeling of being felt (*vedayita*). ... This is the wisdom that occurs by observing the specific characteristics (*paccatta-lakkhaṇa*) of these and that mental and physical phenomena.’ (Vism 606) It is given in the way beginning: ‘Bhikkhus, all is to be directly understood (*sabbaṃ abhiññeyyaṃ*). And what is all that is to be directly understood? The eye [classified under the materiality aggregate] is to be directly understood ... visible objects ... eye-consciousness ... eye-contact’ (S iv.29f)

[21. Full-Understanding (*pariññā*)]

Pariññā-paññā tīraṇaṭṭhe ñāṇaṃ.

The wisdom gained by the full-understanding [of the general characteristics of phenomena³⁸] is knowledge of investigating [their impermanence, etc.³⁹]

38. *Sāmañña-lakkhaṇa* (general characteristics) (PsA 211) ‘by attributing a general characteristic to each of the five aggregates, etc. in the

way beginning “Materiality is impermanent, feeling is impermanent, ...”, etc. This wisdom is called ‘Insight-wisdom that has the [three] general characteristics as its object’ (*lakkaṇārammaṇikā vipassanā-paññā*).’ (Vism 606) It is given in the way beginning: ‘Bhikkhus, all is to be fully understood (*sabbam pariññeyyam*). And what is all that is to be fully understood? The eye is to be fully understood ... visible objects ... eye-consciousness ... eye-contact’ (S iv.29f)

The difference between the specific and the general characteristics should be understood thus: ‘Hardness, touching, etc., as the respective characteristics of earth, contact, etc., which are observable at all three instances [of arising, presence and dissolution, *uppāda-ṭhiti-bhaṅga*], are apprehended by their being established as the respective nature (*sabhāva*) of definite materialness, contact, etc. But it is not so with the characteristics of impermanence, and so on. These are apprehended as though they are attributive material and mental instances because they have to be apprehended under the respective headings of dissolution and rise and fall [i.e. impermanence], of oppression [i.e. suffering], and of insusceptibility to the exercise of mastery [i.e. not-self].’ (Pm. Ii.387)

39. *Aniccādito upaparikkhitā honti.* (PsA 211)

[22. Abandoning (*pahāna*)]

Pahāne paññā pariccāgaṭṭhe nāṇaṃ.

The wisdom gained by abandoning [the perception of permanence, etc.⁴⁰] is knowledge of giving it up.

40. *Nicca-saññādīnaṃ pajahanā paññā.* (PsA 24) This wisdom is the same as that above (n. 38), but since it abandons the perception of permanence, etc. (Vism 607) through the knowledge of the contemplation of impermanence, etc. (*aniccānupassanādīnā nāṇena*) (PsA 211), it occurs in the way beginning ‘Through the contemplation of impermanence he abandons the perception of permanence,’ (Ps i.58)

These three kinds of knowledge (Nos. 20-22) are generally called *Pariññā* (Knowledges of Full-Understanding) and are mundane (*lokiyā*). The first one (No. 20) is called *nāta-pariññā* (Full-Understanding of the known); the second (No. 21) *tīraṇa-pariññā* (Full-Understanding as investigating); and the third (No. 22) *pahāna-pariññā* (Full-Understanding as abandoning). (Vism 606)

‘The particular ground of *nāta-pariññā* extends from the ‘Knowledge of Delimitation of Formations’ (*saṅkhāra-pariccheda-nāṇaṃ*) [i.e. *nāma-rūpa-vavatthāna-nāṇaṃ*, No.15, n.31] up to the ‘Knowledge of Discernment of Conditionality [No. 4, n.5], for it is in this interval that the penetration of the specific characteristics (*paccatta-lakkaṇa*) of phenomena predominates.

NOTES

The particular ground of *tīraṇa-pariññā* extends from the ‘Knowledge of Comprehension by Groups’ [No. 5, n. 9] up to the ‘Knowledge of the Contemplation of Rise and Fall’ [No. 6], for it is in this interval that the penetration of the general characteristics (*sāmañña-lakkhaṇa*) of phenomena predominates.

The particular ground of *pahāna-pariññā* extends from the ‘Knowledge of Contemplation of Dissolution’ [No. 7] onwards; for it is from there onwards that the ‘Seven Contemplations of Insight’ (*satt’ānupāsana*) that effect the abandoning of the perception of impermanence, etc., predominate thus: [1] Contemplating [formations] as impermanent, he abandons the perception of permanence. [2] Contemplating [them] as suffering, he abandons the perception of pleasure. [3] Contemplating [them] as not-self, he abandons the perception of self. [4] Becoming dispassionate, he abandons delight. [5] Causing fading away, he abandons greed. [6] Causing cessation, he abandons originating. [7] Relinquishing, he abandons grasping. (Ps i.58)’ (Vism 607)

Thus the above three kinds of knowledge (Nos. 20-22) are collective knowledges.

[23. Developing (*bhāvanā*)]

Bhāvanā-paññā eka-rasatthe nāṇaṃ.

The wisdom gained by developing [the contemplation of impermanence, etc.⁴¹] is knowledge of single function.⁴²

41. I.e. by developing *tīraṇa-pariññā* and *pahāna-pariññā*. (NettA 65) (see n. 40). Thus this wisdom is derived from these two collective knowledges and its particular ground extends from *tīraṇa-pariññā* up to the ‘Knowledge of the Path’ (*magga-ñāṇa*, No. 11).

42. ‘It is of single function by accomplishing its own function [of contemplation] and by abandoning the opposites [i.e. the perception of permanence, etc.], or it is of single function by the taste of liberation (*vimutti-rasa*) gained through the liberation from opposition [i.e. the perception of permanence, etc.]’ (PsA 211)

[I. Supramundane Knowledge

24. Realizing (*sacchikiriya*)]

Sacchikiriya-paññā phussanatthe nāṇaṃ.

The wisdom gained by realizing [the Fruition and Nibbāna]⁴³ is knowledge of experiencing them.⁴⁴

43. ‘By realizing the Fruition through its attainment (*paṭilābha*), and Nibbāna through its penetration (*paṭivedha*).’ (PsA 211)

44. ‘Of experiencing them through attainment and through penetration.’ (PsA 211)

NOTES

[25-28. The Four Discriminations (*paṭisambidā*)⁴⁵

25. Meaning (*attha*)

Attha-nānatte paññā attha-paṭisambhīde ñāṇaṃ.

The wisdom gained by discerning the different meanings [of *dhammas* (here: the mental phenomena)] is knowledge of the discrimination of their meaning.

[26. Mental Phenomena (*dhamma*)

Dhamma-nānatte paññā dhamma-paṭisambhīde ñāṇaṃ.

The wisdom gained by discerning the different *dhammas* (mental phenomena) is knowledge of the discrimination of *dhammas*.

[27. Linguistic Expression (*nirutti*)

Nirutti-nānatte paññā nirutti-paṭisambhīde ñāṇaṃ.

The wisdom gained by discerning the different linguistic expressions [of *dhammas* (mental phenomena) and their meanings] is knowledge of the discrimination of their linguistic expression.

[28. Perspicacity (*paṭibhāna*)

Paṭibhāna-nānatte paññā paṭibhāna-paṭisambhīde ñāṇaṃ.

The wisdom gained by discerning with perspicacity the different [meanings, mental phenomena and linguistic expressions] is knowledge of the discrimination by perspicacity.

45. ‘Since the three preceding knowledges of ‘Abandoning’, ‘Developing’ and ‘Realizing’ (Nos. 22, 23, 24) are associated with the Noble Path, therefore immediately after them are shown the The Four Discriminative Knowledges that are attained by the Noble Ones (*ariya-puggala*).’

(PsA 24)

These Four Discriminative Knowledges are explained in the *Paṭisambhidā-magga* and are given here in that order in an abridged form:

Discrimination of *dhammas* (mental phenomena)

‘The faculty of faith (*saddhindriya*) is a mental phenomenon (*dhamma*). So is the faculty of energy (*virīya-*), mindfulness (*sati-*), concentration (*samādhi-*) and wisdom (*paññindriya*).

The faculty of faith is one mental phenomenon (*dhamma*), the faculty of energy another ... and the faculty of wisdom another.

The meditator penetrates these different faculties by the same knowledge (*ñāṇa*) as that (knowledge) by which they are known (*ñāta*). Hence it was said: “The wisdom gained by discerning the different *dhammas* (mental phenomena) is knowledge of the discrimination of *dhammas*.”

Discrimination of meaning (*attha*)

The meaning (*attha*) of faith as resolution (*adhimokkha*) is a meaning. The meaning of energy as exertion (*paggaha*) ... of mindfulness as es-

tablishing (*upaṭṭhāna*) ... of concentration as non-distraction (*avikkhepa*) ... and of wisdom as seeing (*dassana*) is a meaning.

The meditator penetrates these different meanings by the same knowledge (*ñāṇa*) as that (knowledge) by which they are known (*ñāta*). Hence it was said: “The wisdom gained by discerning the different meanings [of *dharmas*: here the mental phenomena] is knowledge of the discrimination of their meaning.”

Discrimination of linguistic expression (*nirutti*)

In order to indicate these five mental phenomena (*dharmas*) and these five meanings (*attha*) there are linguistic names and expressions. The linguistic expression (*nirutti*) for the mental phenomena is one, and for the meanings is another.

The meditator penetrates these different linguistic expressions by the same knowledge (*ñāṇa*) as that (knowledge) by which they are known (*ñāta*). Hence it was said: “The wisdom gained by discerning the different linguistic expressions [of *dharmas* (mental phenomena) and their meanings] is knowledge of the discrimination of their linguistic expression.”

Discrimination by perspicacity (*paṭibhāna*)

There are five knowledges of the five mental phenomena (*dharmas*), five of their meanings (*attha*) and ten of their linguistic expression (*nirutti*) that are different to each other.

The meditator penetrates these different knowledges by the same knowledge (*ñāṇa*) as that (knowledge) by which they are known (*ñāta*). Hence it was said: “The wisdom gained by discerning with perspicacity the different [meanings, mental phenomena and linguistic expressions] is knowledge of the discrimination by perspicacity.” (Ps i.88)

The *Paṭisambhidā-magga* explains the same with the five spiritual powers (*bala*) of faith, etc., the seven factors of enlightenment (*sambojjhaṅga*), and the eight factors of the noble eightfold path (*maggāṅga*).

According to the *Visuddhi-magga* ‘these Four Discriminative Knowledges can be placed in two categories: *sekha-bhūmi* (the level of the noble learners) and *asekha-bhūmi* (the level of the no-more-learners, i.e. of Arahants), especially of the chief and great disciples, like Ven. Sāriputta, Ven. Mahākassapa, etc.’ (Vism 442)

The above explanations of the ‘Four Discriminative Knowledges’ by *Paṭisambhidā-magga* refer, thus, to the first category, namely, *sekha-bhūmi*. As for the second category (*asekha-bhūmi*), the reader can look up in the *Vibhaṅga-ppakarāṇa*, p. 293f, where *attha* (meaning), in the context of the Four Noble Truths, means *hetu-phala* (effect of a cause), and refers to the truth of suffering (*dukkha*) and its cessation (*nirodha*) as being the effects of a cause, while *dhamma* (mental phenomena) means *paccaya* or *hetu* (condition or cause), and refers to the truth of the

origin or cause (*samudaya*) of suffering and of the path (*magga*) leading to or causing suffering's cessation. (See Vism 440; PsA 39)

Compare also the Knowledges Nos. 64-67 and n. 123 below, where the 'Four Discriminative Knowledges' refer to all Noble persons and to the Four Noble Truths and where *attha* also means *hetu-phala* (effect of a cause), and *dhamma paccaya* or *hetu* (condition or cause).

Thus both terms, *attha* and *dhamma*, should be understood according to the context. According to the *Visuddhi-magga* '*attha* is briefly a term for *hetu-phala* (effect of a cause) [as in the *Vibhaṅga-ppakaraṇa* above]. But in particular the five things, namely, (i) anything conditionally produced (*paccaya-samuppannaṃ*), (ii) Nibbāna, (iii) the meaning of a spoken word (*bhāsit'attho*), (iv) (*kamma*-) result, and (v) functional consciousness (*kiriya*), should be understood as *attha*. When one reviews that *attha*, any knowledge of his, falling within the category concerned with *attha*, is the 'discrimination of *attha* (meaning)'.

Dhamma is briefly a term for *paccaya* or *hetu* (condition or cause) [as in the *Vibhaṅga-ppakaraṇa* above]. But in particular the five things, namely, (i) any cause that produces effect (*phala-nibbattako hetu*), (ii) the Noble Path (*ariya-maggo*), (iii) the spoken word (*bhāsitam*), (iv) what is wholesome (*kusala*), and (v) what is unwholesome (*akusala*), should be understood as *dhamma*. When one reviews that *dhamma*, any knowledge of his, falling within the category concerned with *dhamma*, is the 'discrimination of *dhamma* (phenomena)'. (Vism 440; PsA 3)

Moreover 'three of the Discriminative Knowledges are mundane, the 'discrimination of *attha* (meaning)' is supramundane (AA iii.150), and are thus distinguishable in five aspects: as achievement (*adhigama*) in Stream-entry ... Arahantship; mastery of scriptures (*pariyatti*); hearing the Dhamma carefully and attentively (*savana*); questioning of knotty passages (*paripucchā*); and prior effort (*pubba-yoga*) to insight in the dispensation of former Buddhas, up to the stages of the knowledge of conformity (*anuloma*) and change-of-lineage (*gotrabhū*).

Other aspects are knowledge of languages, living with very learned and intelligent teachers, and having success of good friends.'

(Vism 442; PsA 5)

[29-31. Abidings and Attainments (*vihāra/samāpatti*)]⁴⁶

[29. Abidings (*vihāra*)]

Vihāra-nānatte paññā vihāraṭṭhe nāṇaṃ.

The wisdom gained by discerning the diversity of [insight] abidings⁴⁷ is knowledge of the nature of [insight] abidings.⁴⁸

46. 'These three knowledges [Nos. 29-31] are shown next to the Four Discriminative Knowledges because they occur to Noble Ones [such as the Stream-enterer] and because they are kinds of discriminative

knowledge. Thus, the first knowledge [No. 29] belongs to the knowledge of the discrimination of *dhammas* [No. 26] and the second [No. 30] to the knowledge of the discrimination of *attha* (meaning) [No. 26].’

(PsA 25)

Accordingly, a Noble One ‘who wishes to spend his time with the insight-abiding [No. 29] he spends it so. He who wishes to spend his time with the Fruition-attainment [No. 30] proceeds successively from insight- to insight-knowledge and attains it. He who wishes to spend his time with both [No. 31] he spends it so. Hence it becomes three-fold knowledge according to their personal wish (*puggal’ādhippāya*).’

(PsA 213)

47. I.e. ‘the different insight-abidings (*nānā-vipassanā-vihāra*) through the contemplation of impermanence, etc.’ (PsA 25)

There are three kinds of insight-abiding: *Animitta* (signless), *Appaṇihita* (desireless) and *Suññatā* (void).

***Animitta* (signless):** ‘When the meditator sees clearly the sign [of formations, see n. 23] as fearful and sees [with insight knowledge] their fall (*vaya*, i.e. their dissolution (*bhaṅga*)) each time he applies [his knowledge to formations] because he is resolved upon the signless (*animitte*, i.e. Nibbāna, which is the opposite of the sign of formations), this is the signless abiding [of insight].’ (Ps i.91; PsA 212f)

‘By this abiding the Contemplation of Dissolution [see No. 7] is established. This contemplation establishes the contemplation of impermanence and because impermanence is suffering, it establishes the contemplation of suffering and because suffering is not-self, it establishes the contemplation of not-self. Thus there are three contemplations here that are explained. This abiding is therefore the abiding in these three insights due to seeing the sign of formations as fearful.’ (PsA 213)

***Appaṇihita* (desireless):** ‘When sees clearly as fearful the desire (*paṇidhi*, i.e. craving (*taṇhā*) for formations) and sees [with insight knowledge] their fall (*vaya*, i.e. their dissolution (*bhaṅga*)) each time he applies [his knowledge to formations] because he is resolved upon the desireless (*appaṇihite*, i.e. Nibbāna, which is the opposite of craving (*taṇhā*)), this is the desireless abiding [of insight].’

(Ps i.91; PsA 212f)

***Suññatā* (void):** ‘When sees clearly as fearful the adherence (to formations as self) and sees [with insight knowledge] their fall (*vaya*) each time he applies [his knowledge to formations] because he is resolved upon the voidness (*suññatā*, i.e. Nibbāna, which is void of self), this is the void abiding [of insight].’ (Ps i.91; PsA 213)

48. *Vipassanā-vihāra-sabhāve*. (PsA 25)

[30. Attainments (*samāpatti*)]

Samāpatti-nānatte paññā samāpattaṭṭhe ñāṇaṃ.

The wisdom gained by discerning the diversity of [Fruition] attainments⁴⁹ is knowledge of the nature of [Fruition] attainments.

49. I.e. ‘the different Fruition attainments (*nānā-phala-samāpatti*) according to the signless, etc. attainments.’ (PsA 25)

There are three kinds of Fruition attainment: *Animitta* (signless), *Appaṇihita* (desireless) and *Suññatā* (void).

***Animitta* (signless):** ‘When the meditator sees clearly the sign [of formations] as fearful, he looks on their continuity (*pavatti* [of the *karma*-result]) with equanimity [No. 9], then he adverts [his mind with the adverting mind-moment, see Fig. 1] to the cessation, Nibbāna, the signless, and attains [the Fruition] because he is resolved upon the signless. This is the signless attainment.’ (Ps i.91; PsA 213)

The other two Fruition attainments should be understood in a similar way, that is, instead of adverting his mind to the signless, he adverts it to the **desireless** or **void**. (See Ps i.91) Moreover, ‘by attainment are meant here the supramundane mind-moments and mental factors (*citta-cetasikas*).’ (PsA 25)

Thus, once ‘the knowledge of Fruition’ [No. 12] has occurred, it may during the practice of insight still recur innumerable times till the attainment of the next higher Path. If thus repeated, it is called Fruition Attainment (*phala-samāpatti*), and it is the absorption in the cessation in which the Noble Fruition consists. ... All Noble Ones attain it and each their own Fruition. They attain it for the purpose of abiding in bliss here and now ... after they decide on the duration they attain it whenever they choose.

Its attainment comes about for two reasons: with not bringing to mind any object other than Nibbāna, and with bringing Nibbāna to mind according as it is said “Friend, there are two conditions for the attainment of the signless mind-deliverance (*animitta-ceto-vimutti*); they are the non-bringing to mind of all signs, and bringing to mind of the signless element (*animitta-dhātu*, i.e. Nibbāna): (M i.296).”

Now the process of attaining it is as follows: the Noble disciple should go into solitary retreat and see formations with insight according to rise and fall (*udaya-bbaya*, No. 6), and so on. When that insight has progressed [as far as Conformity Knowledge (*anuloma-ñāṇa*)], then comes Change-of-Lineage Knowledge (*gotrabhū-ñāṇa*, No.10) with formations as its object (*saṅkhār’ ārammaṇa*). And immediately next to it the mind (*citta*) becomes absorbed in cessation with the Fruition-attainment. And here it is only Fruition, not Path, that arises even in a Noble learner (*sekha*), because his tendency is to Fruition attainment.’

(Vism 699f)

‘Change-of-Lineage Knowledge (*gotrabhū-ñāṇa*) does not have here Nibbāna as its object as it does when it precedes the Path because states belonging to Fruition are not emancipating (*a-niyyānikā*) [as in the case of the Path]. For this is said “What states are emancipating (*niyyānikā*)? The four Paths: Dhs 1599” (Pm ii.518)

[31. Abidings and Attainments (*vihāra-samāpatti*)]

Vihāra-samāpatti-nānatte paññā vihāra-samāpattatthe ñāṇaṃ.

The wisdom gained by discerning the diversity of [insight] abidings and [Fruition] attainments is knowledge of the nature of [insight] abidings and [Fruition] attainments.⁵⁰

50. As with the other two knowledges, here too there are three kinds of insight-abiding and Fruition-attainment: *Animitta* (signless), *Appaṇihita* (desireless) and *Suññatā* (void).

All these insight-abidings and Fruition-attainments mentioned above (n. 48, 49) and now here are different to each other, therefore the term ‘diversity’ (*nānatta*) has been used.

[32. Concentration with Immediate Result (*ānantarika-samādhi*)]⁵¹

Avikkhepa-parisuddhattā āsava-samucchede paññā ānantarika-samādhimhi ñāṇaṃ.

The wisdom gained by cutting off the mental cankers (*āsavas*)⁵² due to the purity of non-distraction [i.e. concentration]⁵³ is knowledge of concentration with immediate [result].⁵⁴

51. This knowledge is identical with the Path Knowledge (*maggā-ñāṇa*, No. 11) but ‘it is specified here because the three above mentioned knowledges [Nos. 29, 30, 31] can cut off the mental cankers and give an immediate result (*anantara-phala*). Thus the Path Knowledge has been called here by another name.’ (PsA 25)

As was explained above at n. 21, Fig. 1, ‘Immediately next (*anantara*) to the Path Knowledge there arise either two or three Fruition mind-moments, which are its result (*phala*). For it is owing to this very fact that supramundane wholesome states result immediately that it is said [in the *Ratana-sutta*] “And which He [The Buddha] called the Concentration with Immediate Result (*ānantarika-samādhi*: Sn 226),” and “Sluggishly he reaches what has immediate result (*ānantarikaṃ*) for the destruction of the cankers: A ii.149)” and so on.’ (Vism 675)

52. ‘There are four mental cankers (*āsava*): of sensual-pleasures (*kāma*-), of existence (*bhava*-), of [sixty-two] wrong views (*diṭṭhi*-) and of ignorance (*avijj*)*āsava*).

‘*Āsava* [lit. and fig. *Exudation* of mental defilements] is a term for sensual-pleasure, etc. because of exuding (*savana*) [of these mental defilements] from unguarded sense-doors like water from cracks in a pot

in the sense of constant trickling, or because of their producing (*savana*) the suffering of the round of rebirths.’ (Vism 683)

The four *āsavas* are gradually cut off or exhausted by the Paths and Fruitions as follows:

a. The *āsava* of wrong views is completely exhausted by the Path of Stream-entry, and the *āsavas* of sensual-pleasures, existence, and ignorance that have the power to lead to the four lower worlds (*apāya*, i.e. animal, ghost, demon world and hell) are exhausted.

b. The gross *āsava* of sensual-pleasures is exhausted by the Path of Once-return, and the *āsavas* of existence and ignorance co-efficient with sensual-pleasures are exhausted.

c. The *āsava* of sensual-pleasures is completely exhausted by the Path of Non-return, and the *āsavas* of existence and ignorance co-efficient with sensual-pleasures are exhausted. And

d. The *āsavas* of existence and ignorance are completely exhausted by the Path of Arahantship.’ (Ps i.94)

Please see also ‘Knowledge of the Exhaustion of Cankers (*āsavas*)’ (No. 55) that is relevant only to Arahants, and App. 2.

53. ‘Non-distraction as one-pointedness of the mind (*cittass’ekaggatā*) through renunciation is concentration; owing to that concentration knowledge arises; owing to that knowledge mental cankers are exhausted. In this way concentration comes first, and knowledge afterwards [at the moment of the Path]; through that knowledge there is exhaustion of mental cankers.’ (Ps i.94; PsA 214)

54. ‘It is the concentration concerning the Path that is called ‘with immediate result’ because it definitely gives result immediately after its own occurrence. For when it arises there is no obstacle that prevents the manifestation of the Path-result [i.e. Fruition].’ (PsA 25f)

[33. Abiding without Conflict (*araṇa-vihāra*)]⁵⁵

Dassan’ādhipateyyaṃ santo ca vihār’ādhigamo paṇit’ādhimuttatā paññā araṇa-vihāre nāṇaṃ.

The wisdom gained [i] by the predominance of seeing,⁵⁶ [ii] by the achievement of a peaceful abiding,⁵⁷ and [iii] by the resoluteness on the sublime Fruition⁵⁸ is knowledge of abiding without conflict.⁵⁹

55. ‘The four knowledges [Nos. 33-36] are shown next to the knowledge of the Path [No. 32] because they occur to Noble Ones who reached Fruition through it [No. 32]

The Knowledge of Abiding without Conflict [No. 33] is shown first because it always occurs to Arahants. Next is shown the Knowledge of the Attainment of Cessation [No. 34] because, though it occurs to Arahants and Anāgāmīs alike, it is brought about by many necessary conditions and, especially, because ‘cessation’ (*nirodha*) is considered

as if final Nibbāna. Next is shown the Knowledge of Extinguishment [of the aggregates, No. 35] in its ‘long term’ (*dīgha-kālīka*) because it may be attained after an interval [from the time one has attained Arahantship]; and next is shown the Knowledge of the Simultaneous Appeasing of both Ends [i.e. the simultaneous end of all mental defilements and the end of the process of the aggregates at the death of an Arahant, No. 36] as the ‘short term extinguishment’ (*rassa-kālīka-parinibbāna*) because this knowledge is attained immediately after the extinction of all mental defilements.’ (PsA 26)

56. I.e. ‘by the predominance of insight knowledge (*vipassanā-ñāṇa*).’ (PsA 26) For it is said: ‘[Each] contemplation of impermanence, suffering and not-self in materiality, feeling, ... consciousness, eye, ear ... [etc. see n. 7] ... is a predominance of seeing.’ (Ps i.96)

57. There are three kinds of peaceful abiding: ‘the void (*suññatā*), the signless (*animitta*) and the desireless (*appañihita*).’ (Ps i.97)

‘The peaceful void abiding is the attainment of the Fruition of Arahantship (*arahatta-phala-samāpatti*) that occurs to him who emerges from the contemplation of not-self (*anatt’ānupassana*) by the mode of voidness; and the peaceful signless and desireless abiding are likewise the attainment of the Fruition of Arahantship but occur to him who emerges from the contemplation of impermanence and suffering by the mode of the signless and desireless respectively.’ (PsA 215)

58. I.e. ‘the attainment of the Fruition of Arahantship.’ (PsA 28)

There are three kinds of resoluteness of the sublime Fruition: ‘on voidness (*suññatā*), on the signless (*animitta*) and on the desireless (*appañihita*).’ (Ps i.97)

‘The resoluteness on voidness occurs by means of the wisdom in the attainment of the Fruition of voidness. The other two kinds should be understood in a similar way.’ (PsA 216)

59. ‘All the fine-material and immaterial *jhānas* are an abiding without conflict in the sense that they remove the hindrances, etc. and serve as a basis for insight meditation for the attainment of the Fruition of Arahantship.’ (Ps i. 97)

Thus ‘he who wishes to attain the attainment of the Fruition of Arahantship attains the first, etc. *jhāna* and after emerging from it he contemplates with insight the mentality-materiality associated with that *jhāna* and attains thus that Fruition.’ (PsA 26)

[34. Attainment of Cessation (*nirodha-samāpatti*)]

Dvīhi balehi samannāgatattā tayo ca saṅkhārānaṃ paṭippassaddhiyā soḷasahi nāṇa-cariyāhi navahi samādhi-cariyāhi vasī-bhāvataṃ paññā nirodha-samāpattiyā nāṇaṃ.

The wisdom gained by the mastery⁶⁰ owing [i] to the possession of two powers,⁶¹ [ii] to the tranquilization of three formations,⁶² [iii] to sixteen kinds of behaviour of knowledge,⁶³ and [iv] to nine kinds of behaviour of concentration⁶⁴ is knowledge of the attainment of cessation.

60. By the mastery (*vasī*) of the *jhānas*. ‘There are five kinds of mastery in regard to the *jhānas*: mastery in adverting to them (*āvajjana-*), in attaining them (*samāpajjana-*), in determining them (*adhiṭṭhāna-*), in emerging from them (*vuṭṭhāna-*) and in reviewing them (*paccavekkhanāvasī*) where, when, and for as long as one wishes, without difficulty.’

(Ps i.99f; Vism 154)

61. I.e. ‘of the power of serenity and insight (*samatha-*, *vipassanā-bala*).’ (Ps i.97)

‘It is called power of serenity because the concentration (*samādhi*) that is perfected by Non-returners and Arahants through the complete abandoning of sensual-desire (*kāma-cchanda*), which is opposed to concentration, has reached the climax of the power of concentration [through the *jhānas*]. It refers to these two persons only and not to others. The same applies to the power of insight that has reached the climax of insight knowledge [through the Seven Contemplations of Insight (see n. 40), i.e. contemplation of impermanence, etc. that are insights as power: Ps i.98].’ (PsA 216)

Therefore this and the following three qualifications beginning with the tranquilization of the three formations ‘are not to be found together in any persons other than Non-returners and those whose mental cankers are destroyed (i.e. Arahants) who are obtainers of the eight [fine-material and immaterial *jhāna-*] attainments. That is why only those and no others attain the Attainment of Cessation. ... Why do they attain it? Being wearied by the continuance (*pavatta*) and dissolution (*bhaṅga*) of formations, they attain it thinking ‘Let us dwell in bliss by being without consciousness here and now and reaching the cessation that is Nibbāna [i.e. as though reaching Nibbāna without remainder of results of past clinging (*anupādisesa-nibbāna*): Pm ii.525]’

(Vism 702f, 705; PsA 216)

62. The three formations referred to here are **verbal formations** (*vacī-saṅkhārā*), i.e. applied- and sustained-thought (*vitakka*, *vicāra*); **bodily formations** (*kāya-saṅkhārā*), i.e. in-and out-breath; and **mental formations** (*citta-saṅkhārā*), i.e. perception and feeling.

The tranquilization of the **verbal formations** occurs at the second *jhāna*, of the **bodily formations** at the fourth *jhāna*, and of the **mental formations** at the Attainment of Cessation (of perception and feeling). (See Ps i. 99; M sutta Nr. 62, 118)

63. I.e. of insight knowledge. These sixteen kinds of behaviour of insight knowledge are: The Seven Contemplations of Insight (see n. 40) plus the Contemplation of Turning away (*vivaṭṭ’ānupassana*: see n. 22), and the four Path and four Fruition Knowledges. (See Ps ii.99)

64. I.e. ‘the fourfold fine-material and fourfold immaterial *jhāna*-concentration and its access concentration (*upacāra-samādhi*).’ (PsA 28) Thus ‘[each] *jhāna* is a behaviour of concentration. Likewise the applied- and sustained-thought (*vitakka, vicāra*), joy (*pīti*), bliss (*sukha*), and one-pointedness of mind (*ekaggatā*) that have the purpose of obtaining (*patilābhatthāya*) the first, etc. *jhāna* [through the access concentration] are counted here as one behaviour.’ (Ps i.99)

[35. Extinguishment (*parinibbāna*)]

Sampajānassa pavatta-pariyādāne paññā parinibbāne nāṇam.

The wisdom gained by the termination of occurrence⁶⁵ in one who is fully aware is knowledge of extinguishment.⁶⁶

65. ‘*Pavatta*, here in the sense of occurrence (*samudācāra*), is of two kinds: occurrence of the mental defilements (*kilesa-pavatta*) and occurrence of the five aggregates (*khandha-pavatta*).’ (PsA 28)

66. ‘*Parinibbāna* (extinguishment) is of two kinds: extinguishment of the mental defilements (*kilesa-parinibbāna*) and extinguishment of the five aggregates (*khandha-parinibbāna*).

The first kind, also called ‘extinguishment with the five aggregates of clinging still remaining’ (*sa-upādi-sesa-parinibbāna*), takes place at the attainment of Arahantship. It occurs gradually in three ways: [i] extinguishment by suppression (*vikkhambhana-parinibbāna*), i.e. temporary suspension of the five hindrances (*nīvaraṇa*) during the access and absorption concentration (*upacāra-āppana- (jhāna-) samādhi*). [ii] Extinguishment by the opposite (*tadaṅga-parinibbāna*), i.e. by opposing this and that defilement by this or that factor of Insight Knowledge. For example, the view of eternity by contemplation of impermanence, the view of happiness by contemplation of suffering; and [iii] extinguishment by cutting off (*samuccheda-parinibbāna*) through the Knowledge of the Noble Path so that the defilements cannot continue any longer.

The second kind, the extinguishment of the five aggregates, also called ‘*Nibbāna*-element with the five aggregates of clinging no-more-remaining’ (*an-upādi-sesa-nibbāna-dhātu*), which means the no-more-occurrence (*a-pavatta*) of the physico-mental process of existence, takes place at the death of an Arahant.

Thus the knowledge (*ñāṇa*) that occurs to an Arahant about these two kinds of extinguishment after reviewing them (*paccavekkhanto*) is called Knowledge of Extinguishment.’ (PsA 28, 222) Hence it is said: ‘[i] Fully aware he terminates the occurrence (*pavatta*) of sensual-desire through renunciation [at the moment of access concentration] ... he terminates the occurrence of the hindrances through the first *jhāna* ... [and so on with the remaining *jhānas*, the immaterial attainments, and

the Paths up to] ... He terminates all mental defilements (*sabba-kilesa*) through the Path of Arahantship. Or alternatively, [ii] when fully aware he attains extinguishment by the ‘Nibbāna-element with the five aggregates of clinging no-more-remaining’, then he terminates the eye-, ear- ... mind-occurrence and no new eye-, ear- ... mind-occurrence arises.’

(Ps i.100)

Here, ‘the first kind is Knowledge of Reviewing (*paccavekkhaṇa-ñāṇa*) of the extinguishment of the mental defilements (*kilesa-parinibbāna*) and the second kind is Knowledge of Reviewing of the extinguishment of the five aggregates (*khandha-parinibbāna*).’

(PsA 222)

[36. Simultaneous Appeasing of both Ends (*sama-sīsaṭṭha*)]

Sabba-dhammānaṃ sammā samucchede nirodhe ca anupaṭṭhānatā paññā sama-sīsaṭṭhe ñāṇaṃ.

The wisdom gained [i] by the complete cutting off [of the process] of all phenomena,⁶⁷ [ii] by their cessation, and [iii] by their non-reappearance is knowledge of the simultaneous appeasing of both ends.⁶⁸

67. ‘*Sabba-dhamma* (of all phenomena), [i.e.] of the five aggregates, twelve bases, eighteen elements, wholesome, unwholesome and indeterminate states of the three planes of existence, [etc.].’ (Ps i.101)

‘By the complete cutting off means: by the complete cutting off of their process of continuity (*santati*).’ (PsA 28)

Thus ‘he completely cuts off sensual-desire ... the hindrances ... [as n. 66] ... and all mental defilements [which build the process of continuity] through the Path of Arahantship.’ (Ps i. 101)

68. ‘*Sama-sīsaṭṭha*: here *sama(m)* has the meaning of ‘appeasing opposite states’ (*paccanīka-dhammānaṃ samitattā*).’ (PsA 29) Thus, for example, ‘renunciation is appeasing (*samaṃ*) because it abandons sensual-desire ... the Path of Arahantship is appeasing (*samaṃ*) because it abandons all mental defilements.’ (Ps i.102)

‘*Sīsa* has here two meanings: *padhāna* (head, chief or ultimate thing), and *koṭi*, *avasāna* (end or termination).’ (PsA 29) Thus, for example, ‘the *sīsa* (head or chief) of all impediments is craving ... of all mental defilements is ignorance ... of right seeing is wisdom ... of occurrence is life faculty ... [but] the *sīsa* (end) of all formations is cessation (*nirodha*).’ (Ps i.102)

Here, ‘end of all formations refers to the ‘extinguishment with the five aggregates of clinging no-more-remaining’ (*an-upādi-sesa-parinibbāna*) or, in other words, to the extinguishment of the five aggregates (*khandha-parinibbāna*: see n. 66) through the absence of formations.’ (PsA 223)

NOTES

Thus by the simultaneous appeasing of both heads or ends (*sama-sīsa*) is meant the simultaneous appeasing or extinguishment [i] of the defilements (*kilesa-parinibbāna*) and [ii] of the five aggregates (*khandha-parinibbāna*). (See n. 66)

As it is said: 'That monk is *sama-sīsī* in whom simultaneously [i] the termination of mental cankers (*āsava-pariyādāna*) and [ii] the termination of life (*jīvita-pariyādāna*) take place.' (Pug 13; A iv.13) 'The knowledge of this fact is the Reviewing Knowledge (*paccavekkhaṇa-ñāna*) just before the final passing away.' (PsA 29) This can happen to one, for example, who has started insight meditation and, while in the posture of standing, walking, etc., attains the Path and Fruitions, becomes an Arahant and, due to sickness, etc., at one and the same time passes away. (See PsA 29)

[I. MUNDANE KNOWLEDGE

[37. Effacement (*sallekha*)]⁶⁹

Puthu-nānatta-teja-pariyādāne paññā sallekhatte ñāṇaṃ.

The wisdom gained [i] by the separation,⁷⁰ [ii] by the differentiation⁷¹ and unity,⁷² and [iii] by the termination of the power⁷³ [of immorality, etc.] is knowledge of effacement.⁷⁴

69. 'Since the knowledges based on learning, virtue and concentration [Nos. 1-3] are still a basis for the cycle of future lives (*vaṭṭa-pādaka*) and are not effacements, and since this knowledge [No. 37] and other [insight] knowledges that are the basis for supramundane states (*lokuttara-pādaka*) are called 'effacements', therefore the Knowledge of Effacement is shown next to the Knowledge of the Simultaneous Appeasing of both Ends [No. 36] in order to point out the knowledges that occur by the mode of effacing the opposites (*paccanīka-sallekhana*) [such as sensual-desire ... and all mental defilements].' (PsA 30)

70. By the separation from all mental defilements, such as lust, anger, delusion, all misconduct ... and all *karma* that leads to further lives, since lust, etc. are separate from, not part of, and not mixed with the supramundane states. (See Ps i. 102; PsA 30)

71. By the differentiation of sensual-desire ... hindrances ... and all defilements from the supramundane states. (See Ps i. 102; PsA 30)

72. By the unity of renunciation [of sensual-desire] ... of the first *jhāna* ... and of the Path of Arahantship with the supramundane states.

(See Ps i. 102; PsA 30)

73. *Teja*, lit. heat, fire, intensity, strength, etc., can also be rendered here as power. (See PED)

'There are five kinds of heat or power: of virtuous conduct (*carāṇa*), of special quality (*guṇa*) [of concentration], of wisdom (*paññā*), of merit (*puñña*), and of the Buddha's teaching (*dhamma*).

NOTES

[Thus] ‘the power of immorality is terminated because it is consumed by the power of virtuous conduct. The power of what opposes the special quality [of concentration] is terminated because it is consumed by the power of the special quality [of concentration]. The power of lack of wisdom [i.e. delusion] is terminated because it is consumed by the power of wisdom; and so on with demerit and merit, the non-Buddha’s teaching (*adhamma*) and Buddha’s teaching (*dhamma*).’ Ps i. 203; PsA 224)

74. ‘It is effacement ‘because it effaces or cuts off (*samucchindati*) the opposites.’ (PsA 30) Thus ‘sensual-desire is non-effacement, renunciation [that effaces sensual-desire] is effacement ... the hindrances are non-effacement, the first *jhāna* [that effaces them] is effacement ... all mental defilements are non-effacement, the Path of Arahantship [that effaces them] is effacement.’ (Ps i. 103)

‘The effacement The Buddha expounded in the *Sallekha-sutta* [M i.40] is also included here.’ (PsA 30)

The Knowledge of Effacement is, thus, a collective knowledge for insight knowledges.

[38. Application of Energy (*viriy’ārambha*)]

Asallīmata-pahitatta-paggahaṭṭhe paññā viriy’ārambhe nāṇaṃ.

The wisdom gained by exertion in those possessed of self-stirring and self-endeavour is knowledge of the application of energy.⁷⁵

75. ‘This knowledge is shown next to the Knowledge of Effacement in order to point out the energy of right efforts (*samma-ppadhāna-viriya*) that should be applied by him who practices effacement.’ (PsA 30)

This knowledge is, thus, a collective knowledge for the development of insight knowledges.

[I. SUPRAMUNDANE KNOWLEDGE

39. Demonstrating Meanings (*attha-sandassana*)]⁷⁶

Nānā-dhamma-ppakāsanatā paññā attha-sandassane nāṇaṃ.

The wisdom gained by explaining different phenomena⁷⁷ is knowledge of demonstrating their meanings.⁷⁸

76. ‘This knowledge is shown next to the Knowledge of the Application of Energy in order to point out the *dhamma*-talk one [i.e. a Noble person] may deliver for the welfare of the world after attaining the Path and Fruition brought about by right effort (*sammā-vāyāma*).’ (PsA 31)

77. ‘By explaining the five aggregates, the twelve bases ... [see n. 67] ... and the unincluded [to the mundane level, i.e. the supramundane] mental phenomena (*apariyāpanna*: Vbh 71, 407). In brief, all formed

and unformed physico-mental phenomena (*sañkhat'āsañkhatā dhammā*).⁷⁹ (PsA 31) 'And he explains materiality, feeling ... consciousness, eye, ear ... mind [see n. 7] as impermanent, suffering, not-self.'

(Ps i. 104)

78. 'He who abandons sensual-desire demonstrates the meaning of renunciation ... he who abandons the hindrances demonstrates the meaning of the first *jhāna* [and so on up to] ... he who abandons all mental defilements demonstrates the meaning of the Path of Arahantship.' (Ps i.105)

[40. Purification of Seeing (*dassana-visuddhi*)]⁷⁹

Sabba-dhammānaṃ eka-saṅgahatā-nānatt'ekatta-paṭivedhe paññā dassana-visuddhi-ñāṇaṃ.

The wisdom gained by penetrating the includability of all phenomena⁸⁰ as one,⁸¹ and by the differentiation and unity,⁸² is knowledge of purification of seeing.⁸³

79. 'This knowledge is shown next to the Knowledge of Demonstrating the Meanings in order to point out the 'purification of seeing' in a Noble person which (purification) causes his *dhamma*-talk to be delivered about the nature [of impermanency, etc.] of phenomena, when that person demonstrates the meanings to others.' (PsA 31)

80. 'By penetrating the truth of suffering with the penetration based on full understanding (*pariññā*); the truth of its origin with the penetration based on abandoning (*pahāna*); the truth of its cessation with the penetration based on realization (*sacchikiriyā*); and the truth of the path with the penetration based on development (*bhāvanā*) in regard to the five aggregates, etc. [see n. 7], [or, in other words, in regard to all formed and unformed physico-mental phenomena (*sañkhat'āsañkhatā dhammā*).] (Ps i.105; PsA 31)

81. 'By penetrating the includability of all phenomena as one in twelve ways: in the sense of trueness (*tatha*), not-self (*anatta*), truth (*sacca*), penetration (*paṭivedha*), direct understanding (*abhiñāna*), full understanding (*parijāna*), nature [of impermanency, etc.] (*dhamma*), elements (*dhātu*), the known (*ñāta*), realization (*sacchikiriyā*), experiencing (*phusana*), and supramundane Path-comprehension (*abhisamaya*).' (Ps i. 105)

82. See n. 71, 72 above.

83. 'The knowledge of purification of seeing (*dassana-visuddhi-ñāṇaṃ*) refers here to the 'Purification of Knowing and Seeing' (*ñāṇa-dassana-visuddhi*)' (PsA 32) which is the seventh purification of the Seven Stages of Purification. Please see App. 3.

'It is the knowledge of the Path and Fruition (*magga-phala-ñāṇa*) because it purifies the Knowledge of the Path, and the Knowledge of the Fruition becomes consequently pure.' (PsA 32) As it said 'At the moment

NOTES

of the Path of Stream-entry seeing (*dassana*) is purified (*visujjhati*). At the moment of the Fruition of Stream-entry seeing (*dassana*) is pure (*visuddham*). [Similarly with the other Paths and Fruitions.]’ (Ps i.105)

[I. MUNDANE KNOWLEDGE

41. Approval (*khanti*)⁸⁴

Viditattā paññā khanti-nāṇaṃ.

The wisdom gained by what is recognized is knowledge of approval.⁸⁵

84. ‘This and the following knowledge [No. 42] are shown next to the Knowledge of Purification of Seeing [No. 40] in order to point in two ways the insight knowledges that bring about the purification of seeing.’

(PsA 32)

85. ‘Materiality ... consciousness ... eye ... [see n. 7] ... ageing-and-death is recognized as impermanent, suffering and not-self. Whatever [materiality, etc.] is recognized [as impermanent, etc.] that [materiality, etc.] he approves [as impermanent, etc.]. Thus the wisdom gained by what is recognized [as impermanent, etc.] is knowledge of approval [as impermanent, etc.]’ (Ps i.106)

‘This knowledge is the ‘tender insight knowledge’ (*taruṇa-vipassanā-nāṇa*) that occurs through the Comprehension by Groups (*kalāpa-sammasana*: No. 5 see n. 9), etc. [i.e. up to the Knowledge of Rise and Fall (No. 6). See next n. 86, and App. 4].’ (PsA 32)

[42. Fathoming (*pariyogāhana*)

Phuṭṭhattā paññā pariyogāhane nāṇaṃ.

The wisdom gained by what is experienced is knowledge of fathoming.⁸⁶

86. ‘He experiences materiality ... consciousness ... eye ... [see n. 7] ... ageing-and-death as impermanent, suffering and not-self. Whatever [materiality, etc.] he experiences [as impermanent, etc.] that [materiality, etc.] he fathoms [i.e. comprehends deeply as impermanent, etc.]. Thus the wisdom gained by what is experienced [as impermanent, etc.] is knowledge of fathoming [as impermanent, etc.]’ (Ps i.106)

‘This knowledge is the ‘mature insight knowledge’ (*tikkha-vipassanā-nāṇa*) that occurs through the Contemplation of Dissolution (*bhaṅg’ānupassana*: No. 7), etc. [i.e. up to the Knowledge of Change-of-Lineage (No. 10)].’ (PsA 32) See App. 4.

[I. SUPRAMUNDANE KNOWLEDGE

43. Abiding in Parts (*padesa-vihāra*)⁸⁷

Samodahane paññā padesa-vihāre nāṇaṃ.

The wisdom gained by combining⁸⁸ is knowledge of abiding in parts.⁸⁹

87. ‘Ordinary disciples (*puthujjanas*) and Noble learners (*sekhas*) comprehend phenomena accessible to insight, such as the five aggregates, only as a whole (*sakale’yeva*), and not as a part (*eka-desam*). Hence they do not attain the Knowledge of Abiding in Parts. Only Arahants attain it and at will (*yathā-ruci*). Therefore, after referring to the knowledges [Nos. 41, 42] that bring about the Purification of Seeing [No. 40], next to them is shown the Knowledge of Abiding in Parts [No. 43] that brings about the Purification of Seeing in Arahants.’ (PsA 33)

88. ‘By combining feeling (*vedanā*) that is part (*eka-desa*) of the five aggregates, etc. [with other phenomena].’ (PsA 33) Therefore it is said ‘There is what-is-felt (*vedayitam*, i.e. *vedanā*) conditioned by wrong view ... by right view ... by perception ... [etc.]’ (Ps i. 107)

89. ‘Feeling is a part of the five aggregates, etc. Abiding in parts means abiding in parts just by that feeling through reviewing it.

There are manifold parts according to the feeling. Thus, for example:

[i] One part of the aggregates among the five aggregates is according to the aggregate of feeling. [ii] One part of the truth of suffering among the Four Truths is according to the [painful] feeling. [iii] One part of the *Satipaṭṭhāna* among the Four *Satipaṭṭhānas* is according to the contemplation of feeling. [iv] One part of the *jhāna* among the four *jhānas* is according to the pleasant or neutral feeling. [v] One part of the mode of conditions among the 12 links of Dependent Origination is according to feeling conditioned by contact (*phassa*).’ (PsA 33)

Feeling is the most prominent part in the categories of mental phenomena. In the *Dhammasaṅgani-ppakaraṇa* Commentary it is described as the King (*rājā*) of all mental phenomena, in the sense that it fully enjoys, like a Lord, the taste of objects (*sāmi-bhāvena ārammaṇa-rasaṃ anubhavati*); the others being only its servants. (DhsA 109)

By contemplating that prominent part (*padesa*, i.e. feeling) of all mental phenomena the universality of combinations can clearly be known.

[I. MUNDANE AND SUPRAMUNDANE KNOWLEDGE

44-49. Turning Away Through Perception, etc. (*saññā-vivaṭṭ’ādi*)⁹⁰

44. Turning Away Through Perception (*saññā-vivaṭṭa*)

Adhipatattā paññā saññā-vivaṭṭe nāṇaṃ.

The wisdom gained by what is being given predominance⁹¹ is knowledge of turning away through perception.

90. ‘Ordinary disciples (*puthujjanas*) and Noble learners (*sekhas*) who develop the Knowledge based on the Development of Concentration [No. 3], etc., give predominance to these and that wholesome states that should be developed through meditation. Then [i] they review as dangerous the

NOTES

numerous dangers in the nature of diverse phenomena and in their opposites that should be abandoned by this and that wholesome states. Then [ii] they establish their minds according to this and that wholesome state to be meditated upon, and abandon these and that opposite states. And [iv] when they abandon them, they firstly see during the time of insight meditation all formations as void and then abandon them by cutting them off (*samucchedenā*) [at the moment of the Path]. Thus do all Noble disciples practice according to the aforementioned method. Therefore next to the Knowledge of Abiding in Parts [No. 43] are shown in sequence the six knowledges beginning with the Knowledge of Turning away through Perception [No. 44].’ (PsA 33)

91. By what is being given predominance to wholesome states. Thus, for example, ‘the wisdom gained by giving predominance to renunciation turns away from sensual-desire through perception [accompanied with that wisdom]. ... The wisdom gained by giving predominance to the first *jhāna* turns away from the hindrances through perception [accompanied with that wisdom]. ... The wisdom gained by giving predominance to the Path of Arahantship turns away from all defilements through perception [accompanied with that wisdom].’ (Ps i. 107)

[45. Turning Away by Will (*ceto-vivaṭṭa*)]

Nānatte paññā ceto-vivaṭṭe ñāṇaṃ.

The wisdom gained by differentiating is knowledge of turning away by will.⁹²

92. ‘Sensual desire is different from [the peaceful states (*santa-vutti*)], renunciation is in unity [with them]. When he wills the unity of renunciation [after seeing the danger in the sensual-desire], his mind turns away from sensual-desire. ... The hindrances are different from [the peaceful states], the first *jhāna* is in unity [with them]. When he wills the unity of the first *jhāna* [after seeing the danger in the hindrances], his mind turns away from the hindrances. ... All mental defilements are different from [the peaceful states], the Path of Arahantship is in unity [with them]. When he wills the unity of the Path of Arahantship [after seeing the danger in the mental defilements], his mind turns away from all mental defilements.

Thus the wisdom gained by differentiating is knowledge of turning away by will.’ (Ps i.108; PsA 231)

[46. Turning Away of Mind (*citta-vivaṭṭa*)]

Adhiṭṭhāne paññā citta-vivaṭṭe ñāṇaṃ.

The wisdom gained by establishing⁹³ [one’s mind] is knowledge of turning away of one’s mind.⁹⁴

93. ‘*Adhiṭṭhāna* has here the meaning of *patiṭṭhāpana* (establishing).’
(PsA 34)

94. ‘He who abandons [turns away from] sensual-desire [by suppressing it (*vikkhambhanena*)] establishes his mind by means of renunciation. ... He who abandons the hindrances [by suppressing them (*vikkhambhanena*)] establishes his mind by means of the first *jhāna*. ... [and so on up to] ... he who abandons all mental defilements [by cutting them off (*samucchedenā*)] establishes his mind by means of the Path of Arahantship.

Thus the wisdom gained by establishing [one’s mind] is knowledge of turning away of one’s mind.’ (Ps i.108; PsA 231)

[47. Turning Away of Knowledge (*nāṇa-vivaṭṭa*)]

Suññate paññā nāṇa-vivaṭṭe nāṇaṃ.

The wisdom gained by the [contemplation of] voidness is knowledge of turning away of knowledge [from adherence].⁹⁵

95. ‘When he knows and sees according to reality (*yathā-bhūtaṃ*) that the eye, ear, nose, tongue, body and mind are void of self or of what belongs to ‘self’ or of anything permanent, everlasting, eternal, unchanging, then his knowledge (*nāṇa*) turns away from the adherence [with wrong view] to the eye ... and mind.

Thus the wisdom gained by the [contemplation of] voidness is knowledge of turning away of knowledge [from adherence (*abhinivesa*)].’

(Ps i.108; PsA 231)

‘The above contemplation of voidness is, in other words, Contemplation as Not-self (*anatt’ānupassana*) and the turning away of knowledge from adherence with wrong view (*diṭṭh’ābhinivesa*) takes place by Abandoning of Opposites (*tadaṅga-pahāna*: see also n. 66) [i.e not by Abandoning through cutting them of completely (*samuccheda-pahāna*)].’

(PsA 231)

[48. Turning Away by Liberation (*vimokkha-vivaṭṭa*)]

Vossagge paññā vimokkha-vivaṭṭe nāṇaṃ.

The wisdom gained by relinquishing is knowledge of turning away by liberation.⁹⁶

96. ‘He relinquishes sensual-desire through renunciation ... the hindrances through the first *jhāna* ... [and so on up to] ... all mental defilements through the Path of Arahantship. Thus the wisdom gained by relinquishing is knowledge of turning away by liberation.’ (Ps i.109)

‘Liberation in the sense that he is liberated from sensual-desire, the hindrances ... and all mental defilements.’ (PsA 34)

NOTES

[49. Turning Away in the Truths (*sacca-vivaṭṭa*)]

Tathaṭṭhe paññā sacca-vivaṭṭe nāṇaṃ.

The wisdom gained by understanding the nature of trueness [of the Four Noble Truths] is knowledge of turning away in the Truths.⁹⁷

97. ‘He who fully understands (*parijānanto*) suffering’s nature of oppressing, being formed, burning, and changing, turns away [in this Truth] ... he who abandons (*pajahanto*) [suffering’s] originating’s nature of accumulation, source, bondage, and impediment, turns away [in this Truth] ... he who realizes (*sacchikaronto*) [suffering’s] cessation’s nature of escape, seclusion, not being formed, and deathlessness, turns away [in this Truth] ... he who develops (*bhāvento*) the path’s nature of outlet [from suffering], of cause, seeing, and dominance, turns away [in this Truth].

Thus the wisdom gained by understanding the nature of trueness [of the Four Noble Truths] is knowledge of turning away in the Truths.’

(Ps i. 110)

‘This knowledge is the Path Knowledge (*magga-ñāna*). Above it was referred to in two ways: as Knowledge of the Path (*magge ñāṇa*: No. 11), and Knowledge of Concentration with Immediate Result (*ānantarika-samādhismiṃ ñāṇaṃ*: No. 32). Here it is referred to as Knowledge of Turning Away in the Truths according to its mode of turning away in the Truths.’

[I. MUNDANE KNOWLEDGE

50. Psychic Powers (*iddhi-vidha*)⁹⁸

Kāyaṃ’pi cittaṃ’pi eka-vavatthānatā sukha-saññaṅca lahu-saññaṅca adhiṭṭhāna-vasena ijjhanaṭṭhe paññā iddhi-vidhe nāṇaṃ.

The wisdom gained by the will-power of defining body and mind as one⁹⁹ and of steadying the perception of bliss and lightness¹⁰⁰ is knowledge of the kinds of psychic power.¹⁰¹

98. The following six knowledges (No. 50-55) are very often found in the *Suttas* as in, for example, D i.77, 89 and M i.34, where they are described in detail. They are also found as a list in, for example, D i.281, where they are called the Six Supernormal Knowledges or Powers (*chaḷ’abhiññā*). The order they occur in the *Suttas* is the same as here, except for the fourth, i.e. the Divine Eye, and the fifth, i.e. the Recollection of Past Lives, that occur in the reverse order: fourth being the Recollection of Past Lives, and fifth the Divine Eye. The reason is that the fourth, fifth, and sixth Supernormal Knowledges frequently appear in the *Suttas* as a separate set called the Threefold Higher Knowledge (*te-vijjā*) and in the order: Recollection of Past Lives, Divine Eye, and

Exhaustion of all Mental Cankers (*āsava-kkhaya*, i.e. the Fruition of Arahantship).

The order of the Six Supernormal Knowledges is from the more gross to the subtler. Five of them are mundane knowledges attainable through the utmost purification in mental concentration (*samādhi*: No. 3), and the sixth one, i.e. the Exhaustion of all Mental Cankers, is supramundane attainable through insight (*vipassanā*).

They are here shown next to the Knowledge of Turning Away in the Truths [No. 49] because the Knowledge of the Exhaustion of all Mental Cankers occurs by means of that knowledge [No. 49] and because the other five Supernormal Knowledges, if not always, but usually precede the Knowledge of the Exhaustion of all Mental Cankers, or any other insight knowledge.

‘These five Supernormal Knowledges have been described by The Buddha [who Himself was master of] in order to show the benefits of developing concentration to clansmen whose concentration has reached the fourth *jhāna*, and in order to teach progressively refined *Dhamma*.

They are described in the way beginning “When his concentrated mind is thus purified, bright, unblemished, rid of mental defilements, and has become malleable, wieldy, steady and attained to imperturbability (*āneñja*, i.e. the four immaterial attainments, together with the fourth *jhāna*), he directs and inclines his mind to the kinds of psychic power. Having been one, he becomes many : e.g. D i.77.”

When he thus possesses concentration so developed as to have both provided benefits and become more advanced, he will then more easily perfect the development of wisdom.’ (Vism 373)

The *Visuddhi-magga* gives in the Chapters XII-XIII a detailed explanation of the five Supernormal Knowledges along with the method of attaining them. See also Ps ii.205f (*Iddhi-kathā*) from where the *Visuddhi-magga* draws material.

99. ‘Of defining as one or setting together (*ekato thapana*) the physical body and the mind of the basic [i.e. fourth] *jhāna*, by means of the preparatory mind (*parikamma-citta*). Thus, when he wills to go with a visible or invisible body he combines body and mind together.’ (PsA 35)

Just before entering a *jhāna* four impulsion mind-moments (*javana-cittas*) occur: the preparatory (*parikamma-*), access (*upacāra-*), conformity (*anuloma-*), and change-of-lineage (*gotrabhū-citta*). Thus, for example, when entering the *jhāna* of Earth-kasiṇa the sequence of mind-moments is (see also Fig. 3 below):

b1 = life-continuum (*bhavaṅga*); **b2** = shaking of life-continuum (*bhavaṅga-calana*); **b3** = interruption of life-continuum (*bhavaṅg’upaccheda*) evoked by the constant repeating of ‘earth, earth’; **M** = mind-door adverting (*mano-dvār’āvajjana*) with the same earth-kasiṇa as its

When his mind is thus developed, purified and brightened, he directs and inclines it to the Knowledge of the Kinds of Psychic Power: having been one, he becomes many, having been many, he becomes one; he appears and vanishes; he goes unhindered through walls, enclosures and mountains, as though in open space; he goes on unbroken water as though on earth; seated cross-legged he travels in space like a winged bird; with his hands he touches and strokes the moon and sun so mighty and powerful; he wields bodily mastery even as far as the Brahmā World: D i.77.

Thus the wisdom gained by the will-power of defining body and mind as one and of steadying the perception of bliss and lightness is knowledge of the kinds of psychic power.’ (Ps i.111)

[51. Purification of the Ear-element (*sota-dhātu-visuddhi*)]

Vitakka-vipphāra-vasena nānatt’ekatta-sadda-nimittānaṃ pariyogāhane paññā sota-dhātu-visuddhi-ñāṇaṃ.

The wisdom gained by fathoming [i.e. comprehending] sound signs in their diversity and unity through the expansion of applied-thought¹⁰² is knowledge of purification of the ear-element.

102. ‘Through the expansion or the impetus (*vega*) of one’s applied thought (*vitakka*) to the signs of sounds when doing the preparatory work (*parikamma-karaṇe-kāle*) for the arousal of the divine ear-element.’ (PsA 35)

Thus, ‘having completely developed his mind in the Four Roads to Will-Power, and made it malleable and wieldy he gives attention to the signs of sounds (*sadda-nimittā*) that are far off, nearby, gross, subtle, soft and either in the east or west, etc. ten directions.

When his mind is thus developed ... he directs ... it to the Knowledge of Purification of the Ear-element, with the divine ear-element, which is purified and surpasses the human, he hears both kinds of sounds, the divine and the human, those that are far as well as near: D i.79.

Thus the wisdom gained by fathoming sound signs in their diversity and unity through the expansion of applied-thought is knowledge of purification of the ear-element.’ Ps i.112)

[52. Penetration of Others’ Mind (*ceto-pariyāya*)]

Tiṇṇannaṃ cittānaṃ vipphāratā indriyānaṃ pasāda-vasena nānatt’ekatta-viññāṇa-cariyā pariyogāhane paññā ceto-pariya-ñāṇaṃ.

The wisdom gained by fathoming the behaviour of [others’] consciousness in its diversity and unity¹⁰³ through the sensitivity [seen] in the [six] physical faculties [of their eye, etc.]¹⁰⁴ due to the expansion of the three types of [their] mind¹⁰⁵ is knowledge of penetration of [others’] mind.¹⁰⁶

103. ‘Behaviour of consciousness (*viññāṇa-cariyā*) refers here [as a collective term] to the 89 types of consciousness [classified as wholesome, unwholesome, indeterminate, sense-sphere, etc., mundane and supramundane]. The wisdom is the wisdom that knows the behaviour or process (*pavatti*) of those types of consciousness in their diversity and unity. Thus, for example, the behaviour of consciousness in an unconcentrated person is diverse, in a concentrated person is unified; or if that person’s consciousness is accompanied with lust it is diverse, if it is accompanied without lust it is unified.’ (PsA 36)

104. ‘*Cakkhādīnaṃ channaṃ indriyānaṃ pasāda-vasena.*’ (PsA 36)

Here *pasāda* (sensitivity) refers to the sensitivity of matter (*pasāda-rūpa*) in the sense-organs that respond to sense-stimuli. Thus, for example, ‘the eye’s characteristic is sensitivity of primary elements (*mahābhūta*) that is ready for the impact of visible stimuli. It is manifested as the footing of eye-consciousness. Its proximate cause is primary elements born of *karma* sourcing from desire to see.’ (Vism 444)

105. ‘Three types of [their] mind according to being accompanied by gladness (*somanassa-sahagata*), sadness (*domanassa-sahagata*) and equanimity (*upekkha-sahagata*).’ (PsA 36) As it is said: ‘[The meditator who] developed his mind in the Four Roads to Will-Power knows [the expansion of the three types of others’ mind] thus “This matter is originated by the mental faculty of gladness (*somanass’indriya*), this is originated by the mental faculty of sadness (*domanass’indriya*) and this is originated by the mental faculty of equanimity (*upekkh’indriya*).” ’

(Ps i.113)

‘These instructions are given in order to show the way a beginner should arouse this knowledge. That is successfully done through the divine eye, which constitutes its preparatory work. Therefore he should extend light, and should seek out another’s behaviour of consciousness by keeping under observation with the divine eye the colour of the blood present with the matter of the physical heart as its support. For when a behaviour of consciousness accompanied by gladness is present, the blood is red; when a behaviour of consciousness accompanied by sadness is present, it is blackish; when a behaviour of consciousness accompanied by equanimity is present, it is clear like sesamum oil. So he should seek out another’s behaviour of consciousness by keeping under observation the colour of the blood in the physical heart thus “This matter is originated by the mental faculty of gladness; this is originated by the mental faculty of sadness; and this is originated by the mental faculty of equanimity” and so consolidate his knowledge of penetration of others’ mind.

It is when it has been consolidated in this way that he can gradually get to understand not only all behaviour of sense-sphere consciousness but those of fine-material and immaterial consciousness as well by

tracing one behaviour of consciousness from another without any more seeing the physical heart's matter.' (Vism 409)

106. 'With his mind thus developed ... he directs it to the Knowledge of Penetration of [Others'] Mind. Penetrating with his mind the mind of other beings (*para-sattānaṃ*) ... he knows their lustful mind as lustful or not lustful mind as not lustful; their angry mind as angry or not angry mind as not angry [etc.].' (D i.79; Ps i.113)

[53. Recollection of One's Past Lives (*pubbe nivās'ānussati*)]

Paccaya-ppavattānaṃ dhammānaṃ nānatt'ekatta-kamma-vipphāra-vasena pariyoḡāhane paññā pubbe nivās'ānussati-ñāṇaṃ.

The wisdom gained by fathoming conditionally occurring phenomena¹⁰⁷ through the expansion of karma in its diversity and unity¹⁰⁸ is knowledge of recollection of [one's] past lives.¹⁰⁹

107. I.e. 'conditionally arisen physico-mental phenomena (*paccay'uppanna-dhammā*) that occur due to conditions on account of the Law of Dependent Origination (*paṭicca-samuppāda-vasena*).' (PsA 37) As it is said 'Having completely developed his mind in the Four Roads to Will-Power he knows thus "When this [condition] exists, that [effect] comes to be; with the arising of this [condition], that [effect] arises. That is to say: with ignorance as condition there are *karma*-formations; with *karma*-formations as condition there is [rebirth-linking] consciousness ... [and so with the other twelve links of Dependent Origination]. Thus there is the arising of this whole mass of suffering.' (Ps i.114)

'By seeing Dependent Origination he sees series of births (*jāti-paramparaṃ*). Thus attention to Dependent Origination is very useful for the Knowledge of Recollection of [One's] Past Lives. Moreover, by seeing the conditions the fatalistic Doctrine of Non-causality (*ahetuka-vāda*) is rejected. By seeing the effects both the Doctrine of Eternity and Non-causality (*sassat'āhetuka-vāda*) are rejected.' (PsA 243)

108. Here, 'the unwholesome *karma* is diverse, the wholesome *karma* is unified; or the *karma* in the sense-sphere is diverse, that in the fine-material-sphere is unified.' (PsA 37)

109. 'With his mind thus developed ... he directs it to the Knowledge of Recollection of [One's] Past Lives. He recollects his manifold past life: one birth, two births, three births, ... hundred ... thousand births' (D i.81; Ps i.114)

[54. Divine Eye (*dibba-cakkhu*)]

Obhāsa-vasena nānatt'ekatta-rūpa-nimittānaṃ dassanaṃthe paññā dibba-cakkhu-ñāṇaṃ.

The wisdom gained by seeing signs of visible objects in their diversity¹¹⁰ and unity¹¹¹ by means of illumination¹¹² is knowledge of the divine eye.¹¹³

110. I.e. ‘forms (*rūpāni*) of diverse beings, or forms of beings born in diverse bodies, or forms in diverse directions.’ (PsA 37)

111. I.e. ‘the form of a being, or the form of a being born in a body, or forms of beings in one direction or mixed forms in unity.’ (PsA 37)

112. ‘By means of the illumination of the fire-, white-, or light-*kaśiṇas* that are the object of the fourth *jhāna* and are extended (*pasāritā*) in order to see forms with the divine eye.’ (PsA 37)

‘The light- (*āloka-*) *kaśiṇa* is the best of the three *kaśiṇas*. The other two have been mentioned in accordance with that. So either that, or one of the others should be worked up.’ (PsA 258; Vism 428) Hence it is said ‘Having completely developed his mind in the Four Roads to Will-Power he gives attention to the perception of light (*āloka-saññā*), he determines the perception of day: “As the day is, so should be the night; as the night is, so should be the day”. With his mind thus open and unenclosed he develops his mind accompanied with illumination.’

(Ps i.114)

113. ‘It is *divine* because of its similarity to the divine; for deities have as divine eye the sensitivity that is produced by *karma* consisting on good conduct and is unimpeded by bile, phlegm, blood, etc., and capable of receiving an object even though far off because it is free from imperfections. And this eye, consisting in knowledge, which is produced by the power of the meditator’s energy in developing meditation, is similar to the divine. Also it is ‘divine’ because it is obtained by means of divine abiding, and because it has divine abiding as its support. And it is ‘divine’ because it greatly illuminates by discerning light. And it is ‘divine’ because it has a great range through seeing objects that are behind walls, and so on.’ (PsA 37; Vism 423)

The divine eye can be even developed to the extent of seeing the passing away and reappearance of beings. As it said ‘With his mind thus developed ... he directs it to the Knowledge of the Passing Away and Reappearance of Beings (*cut’ūpapāta-ñāṇa*). With the divine eye, which is **purified** and surpasses the human, he sees beings passing away and reappearing, inferior and superior, fair and ugly, happy or unhappy in their destiny; he understands beings as faring according to their deeds (*karma*)’ (Ps i. 115; D i.82)

‘The divine eye is **purified** since it is a cause for Purification of View (*diṭṭhi-visuddhi*), owing to seeing passing away and reappearance of beings. One who sees only passing away and not reappearance assumes the annihilation view (*uccheda-diṭṭhi*); and one who sees only reappearance and not passing away assumes the view that new beings appear (*nava-satta-pātubhava-diṭṭhi*). But since one who sees both outstrips that twofold [false] view, that vision of his is therefore a cause for Purification of View. And the Buddha’s sons see both of these.’

(PsA 259; Vism 423)

NOTES

[I. SUPRAMUNDANE KNOWLEDGE

55. Exhaustion of Mental Cankers (*āsava-kkhaya*)]

Catu-saṭṭhiyā ākārehi tiṇṇannaṃ indriyānaṃ vasī-bhāvata paññā āsavānaṃ khaye ñāṇaṃ.

The wisdom gained by the mastery of the three [supramundane] faculties¹¹⁴ in sixty-four aspects¹¹⁵ is knowledge of the exhaustion of mental cankers [i.e. of the Path of Arahantship].¹¹⁶

114. I.e. ‘the faculty of (i) I-shall-come-to-know-the-unknown (*an-aññātañ’ñassāmī’t’indriya*), (ii) the Known (*aññ’indriya*), and (iii) Final-knower (*aññātāv’indriya*).’ (Ps i.115)

‘The first is called the ‘Faculty of I-shall-come-to-know-the-unknown’ because it arises in the initial stage [of the Path of Stream-entry] in one who has entered on the way thus “I shall come to know the deathless state, or the Teaching (*Dhamma*) of the Four Noble Truths, not known to me”, and because it carries the meaning of faculty (i.e. mind-power). The second is called the ‘Faculty of the Known’ because of knowing [the deathless state, etc.], and because it carries the meaning of faculty. The third is called the ‘Faculty of the Final-knower’ because it arises in one who has exhausted the mental cankers, who possesses final knowledge, and whose task of getting to know the Four Truths is finished, and because it carries the meaning of faculty.’ (Vism 491)

‘The first faculty arises in one instance: in the Path of Stream-entry. The second arises in six instances: in the Fruition of Stream-entry, in the Path and Fruition of Once-return, in the Path and Fruition of Non-return, and in the Path of Arahantship. The third arises in one instance: in the Fruition of Arahantship.’ (Ps i.115f)

115. The three supramundane faculties (see n. 114) do not arise un-equipped or unaided. They are equipped in their corresponding eight instances of the Paths and Fruitions with eight mental faculties, namely, with the faith-, energy-, mindfulness-, concentration-, wisdom-, mind-, cognition-, gladness-, and life-faculty. (See Ps i.116)

Thus ‘these eight mental faculties amount to sixty four aspects of the three supramundane faculties when counted at each of the eight instances of the Paths and Fruitions [i.e. 8 x 8 = 64]. Moreover, the three supramundane faculties are fully mastered at the Fruition of Arahantship by the faculty of the Final-knower by means of these eight mental faculties in their eight aspects [of faith, etc.].’ (PsA 37)

116. About the four kinds of mental cankers (*āsavas*) of sensual-pleasure, existence, wrong views, and ignorance that are gradually exhausted by the Paths and Fruitions of Stream-entry, etc. see n. 52.

Here, however, ‘only the Knowledge of the Path of Arahantship (*arahatta-magga-ñāṇa*) is called the Knowledge of the Exhaustion of Cankers (*āsava-kkhaya-ñāṇa*) because it exhausts the cankers leaving

NOTES

none of them. Hence it is only the Arahant who is called *khīṇ'āsava* (One whose cankers are exhausted).' (PsA 263)

[56-59. The Truths (*sacca*)¹¹⁷

56. Suffering (*dukkha*)

Pariññatṭhe paññā dukkhe ñāṇaṃ.

The wisdom gained by fully understanding [the fourfold nature of suffering¹¹⁸] is knowledge of suffering.

[57. Origin (*samudaya*)

Pahānatṭhe paññā samudaye ñāṇaṃ.

The wisdom gained by abandoning [the fourfold nature of suffering's origin¹¹⁹] is knowledge of [its] origin.

[58. Cessation (*nirodha*)

Sacchikiriyaṭṭhe paññā nirodhe ñāṇaṃ.

The wisdom gained by realizing [the fourfold nature of suffering's cessation¹²⁰] is knowledge of [its] cessation.

[59. The Path (*magga*)

Bhāvanatṭhe paññā magge ñāṇaṃ.

The wisdom gained by developing [the fourfold nature of the path¹²¹] is knowledge of the path.

117. 'The four knowledges of the Four Truths [Nos. 56-59] are shown next to the Knowledge of the Exhaustion of Cankers [No. 55] in order to point out each Path-comprehension (*ekābhisamaya*) by each Path-knowledge (*magga-ñāṇa*) that is related to the Path-knowledge of Arahantship which is called Knowledge of the Exhaustion of Cankers.'

(PsA 38)

118. I.e. fully understanding its fourfold nature of: 'oppressing (*pīlana*), being formed (*saṅkhata*), burning (*santāpa*), and change (*vipariṇāma*).'

(Ps i.118)

119. I.e. abandoning its fourfold nature of: 'accumulating (*āyūhana*), source (*nidāna*), bondage (*saññoga*), and impediment (*paḷibodha*).

(ibid.)

120. I.e. realizing its fourfold nature of: 'escape (*nissaraṇa*), seclusion (*viveka*), not being formed (*asaṅkhata*), and deathlessness (*amata*).

(ibid.)

121. I.e. developing its fourfold nature of: 'niyyāna (leading out [of formations]), *hetu* (cause [for reaching Nibbāna]), *dassana* (seeing [Nibbāna]), and *ādhipateyya* (predominance).' (ibid.; PsA 67)

The order of the Truths is here as taught by The Buddha in His discourses. 'The truth of suffering is given first since it is easy to understand because of its grossness and because it is common to all living

NOTES

beings. The truth of origin is given next to show its cause. Then the truth of cessation, to make it known that with the cessation of the cause there is the cessation of the effect. The truth of the path comes last to show the means to achieve that.

Or alternatively, the truth of suffering is given first to instill a sense of urgency into living beings caught up in the enjoyment of the pleasure of existence; and next to that, the truth of origin to make it known that that [suffering] neither comes about of itself as something not made nor is it due to creation by an overlord, etc., but that on the contrary it is due to this [cause, i.e. craving]; after that is given the truth of cessation to instill comfort by showing the escape to those who seek the escape from suffering with a sense of urgency because overwhelmed by suffering with its cause. And after that, the path that leads to cessation, to enable them to attain cessation.’ (Vism 497)

The Four Noble Truths are, for a better understanding, shown below as an overview in Tables according to their definition, ultimate sense, four-fold nature, characteristics, etc., and simile.

Definition

Suffering	Origin	Cessation	Path (to Cessation)
Birth	Craving for sensual-pleasures	Nibbāna (<i>non-craving</i>)	Right view
Ageing			Right thinking
Sickness	Craving for existence	(Remainderless detachment and cessation of that same craving)	Right speech
Death			Right action
Sorrow	Craving for non-existence	(Giving it up)	Right livelihood
Lamentation			Right effort
Pain	(Producing further existence)	(Relinquishing it)	Right mindfulness
Grief			Right concentration
Despair	(Accompanied by delight and lust)	(Letting it go)	
Association with the unloved			
Separation from the loved	(Delighting in this and that personality or visual, etc. objects)	(Not relying on it)	
Not to get what one wants			
The five aggregates of clinging			

Ultimate sense (paramattha)

Suffering	Origin	Cessation	Path (to Cessation)
Materiality (28 kinds)	Mental-factor of greed (<i>lobha</i>)	Nibbāna-element	Faculty of wisdom
Mundane mind (81 kinds)			Applied-thought
Mundane mental-factors (52 kinds)			Three Abstinences (by right speech, action and livelihood) Energy Mindfulness One-pointedness of mind

NOTES

Fourfold Nature

Suffering	Origin	Cessation	Path (to Cessation)
Oppressing	Accumulating	Escape	Leading out
Being formed	Source	Not being formed	Cause for Nibbāna
Burning	Bondage	Seclusion	Seeing Nibbāna
Change	Impediment	Deathlessness	Predominance

Characteristics, etc.

Suffering	Origin	Cessation	Path (to Cessation)
<i>Characteristic</i> Afflicting	<i>Characteristic</i> Producing	<i>Characteristic</i> Peace	<i>Characteristic</i> Outlet
<i>Function</i> Burning	<i>Function</i> Preventing interruption	<i>Function</i> Not dying	<i>Function</i> Abandoning defilements
<i>Manifestation</i> Continuance	<i>Manifestation</i> Impediment	<i>Manifestation</i> Signless	<i>Manifestation</i> Emergence

Special characteristics

Continuance	Causing Continuance	Non-continuance	Causing non-continuance
Formed	Craving	Unformed	Seeing the unformed
Basis for craving	Craving	Cessation of craving	Means for the cessation of craving
To be fully understood	To be abandoned	To be realized	To be developed

Simile

Suffering	Origin	Cessation	Path (to Cessation)
Burden	Taking up of the burden	Putting down of the burden	Means to putting down of the burden
Disease	Cause of the disease	Cure of the disease	Medicine
Famine	Drought	Plenty	Timely rain
Enmity	Cause of the enmity	Removal of the enmity	Means to remove the enmity
Poison tree	The tree's root	Cutting of the root	Means to cut the root
Fear	Cause of fear	Freedom from fear	Means to attain it
Hither shore	Great flood	Further shore	Effort to reach it

(Compiled from Vism 496f)

[I. MUNDANE AND SUPRAMUNDANE KNOWLEDGE

60-63. Knowledge of the Truths (*sacca-ñāṇa*)]¹²²

Dukkhe ñāṇaṃ.

Knowledge of suffering.

Dukkha-samudaye ñāṇaṃ.

Knowledge of suffering's origin.

Dukkha-nirodhe ñāṇaṃ.

Knowledge of suffering's cessation.

Dukkha-nirodha-gāminiyā paṭipadāya ñāṇaṃ.

Knowledge of the way leading to the cessation of suffering.

122. 'These four knowledges [Nos. 60-63] are shown next to the Four Truths [Nos. 56-59] in order to point out each of the four truths separately and according to the reviewing (*paccavekkhana*) by him who developed the path, or according to hearsay (*anussava*) by him who did not develop it.' (PsA 38)

'For knowledge of the truths is twofold, namely, knowledge as appropriate understanding (*anubodha-ñāṇa*), and knowledge as penetration (*paṭivedha-ñāṇa*: cf. S v.431f). Herein, knowledge as appropriate understanding is mundane and occurs through hearsay, etc., about the cessation (*nirodha*) and the path (*maggā*). Knowledge consisting in penetration, which is supramundane, penetrates the four truths as its function by making cessation its object according as it is said [by The Buddha], "He who sees suffering sees also its origin, its cessation, and also the way leading to its cessation: S v.437), and it should be repeated thus of all [four truths].

When this knowledge is mundane, then, occurring as the overcoming of obsessions (*pariyuṭṭhāna*), the knowledge of suffering therein forestalls the [false] view of personality (*sakkāya-diṭṭhi*); the knowledge of origin forestalls the annihilation view (*uccheda-diṭṭhi*); the knowledge of cessation forestalls the eternity view (*sassata-diṭṭhi*); the knowledge of the path forestalls the moral-inefficacy-of-action view (*akiriya-diṭṭhi*). Or alternatively the knowledge of suffering forestalls wrong theories of effect, in other words, [seeing] lastingness, beauty, pleasure, and self, in the aggregates, which are devoid of lastingness, beauty, pleasure, and self; and the knowledge of origin forestalls wrong theories of cause that occur as finding a reason where there is none, such as "The world occurs owing to an Overlord, a Basic Principle, Time, Nature", etc.; the knowledge of cessation forestalls such wrong theories of cessation as taking final release to be in the immaterial world, in a World Apex, etc.; and the knowledge of the path forestalls wrong theories of means that occur by taking to be the way of purification what is not the way of purification and consists in devotion to indulgence in the pleasures of sense-desire and in self-mortification. Hence it is said:

As long as a man is vague about the world,
About its origin, about its ceasing,
About the means that lead to its cessation,
So long he cannot recognize the truths.' (Vism 510)

[I. SUPRAMUNDANE KNOWLEDGE

64-67. The Discriminations (*paṭisambhidā*)]¹²³64. *Attha-paṭisambhīde nāṇaṃ.***Knowledge of discrimination of meaning.**65. *Dhamma-paṭisambhīde nāṇaṃ.***Knowledge of discrimination of phenomena.**66. *Nirutti-paṭisambhīde nāṇaṃ.***Knowledge of discrimination of linguistic expression.**67. *Paṭibhāna-paṭisambhīde nāṇaṃ.***Knowledge of discrimination by perspicacity.**

123. ‘The Four Discriminative Knowledges are shown here again [cf. Nos. 25-28] in order to point out that these occur by the very power of the Noble Path to all Noble persons (*ariya-puggala*). These are thus shown here plain without any analysis as being common (*sādhāraṇa*) to all Noble persons. They are also shown in order to point out their special meaning in the context of the preceding Four Noble Truths [Nos. 60-63]. Thus discrimination of meaning (*attha*) is the knowledge that has suffering and cessation as its objects [cf. n. 45 (*Vibhaṅga-ppakaraṇa*) where *attha* has the special meaning of ‘effect of a cause’]. Discrimination of phenomena (*dhamma*) is the knowledge that has the origin and the Path as its objects. Discrimination of linguistic expression is the knowledge of expression of the meaning (*attha*) and the phenomena (*dhamma*); and discrimination by perspicacity is the knowledge of the kinds of knowledge (*nāṇesu nāṇaṃ*).’ (PsA 39)

[68-73. Six Knowledges Not Shared by Disciples (*cha asādhāraṇa-nāṇa*)]¹²⁴

68. Penetration of Others’ Spiritual Faculties (*indriya-paro-pariyatta*)*Indriya-paro-pariyatte nāṇaṃ.***Knowledge of penetration of the high or low spiritual faculties¹²⁵ [of beings].**

124. ‘Having shown successively the sixty-seven kinds of knowledge shared by Buddhas and disciples alike, in order to point out now the extraordinary (*āveṇika*) knowledges of The Buddhas that are not shared by disciples, these six kinds of knowledge [Nos. 68-73] are here specified.’ (PsA 39)

These six kinds of knowledge are outside the range of any but a Buddha. Besides other abilities, these six kinds of knowledge gave The Buddha the ability to find suitable meditation subjects for everybody without error (SnA i.18), since He could see their spiritual faculties, dispositions,

NOTES

underlying tendencies, and past lives unobstructed and without limitation – an ability beyond even Venerable Sāriputta.

‘Moreover, when Buddhas survey beings suitable to be taught His Teaching (*Dhamma*), They survey them with Their Buddha-eye (*Buddha-cakkhu*). Their Buddha-eye is the twofold knowledge, namely, Penetration of Others’ Spiritual Faculties [No.68], and Dispositions and Underlying Tendencies [No.69]. As it is said ‘While surveying the world with His Buddha-eye, The Buddha saw beings that have little or much dust on their eyes, keen or dull spiritual faculties [of faith, etc.] ... : Vin i.60’. And when They survey the mind-process of beings, They first survey the maturity or immaturity of their spiritual faculties. After knowing their maturity, They survey their dispositions, Underlying Tendencies, and character (*carita*) in order to teach them in accordance with their dispositions, etc. Hence the Knowledge of Penetration of Others’ Spiritual Faculties is shown first and next to it is shown the Knowledge of Dispositions and Underlying Tendencies [No. 69]. And since The Buddhas accomplish a miracle for beings to be guided, therefore next to the Knowledge of Dispositions and Underlying Tendencies is shown the Knowledge of the Twin Miracle [No. 70]. And in order to elucidate the reason for these three knowledges, next to them is shown the Knowledge of the Great Compassion [No. 71]. And in order to elucidate the purity of the Knowledge of the Great Compassion, next to it is shown the Omniscient Knowledge [No. 72]. And in order to elucidate the readiness of The Omniscient Buddha to adverting (*āvajjana*) to all objective phenomena, and the unobstructability of the Omniscient Knowledge, next to it is shown the Unobstructed Knowledge [No. 73].

This is how the order [of these six kinds of Knowledge] should be understood.’ (PsA 40)

125. I.e. the five spiritual faculties of faith (*saddhā*-), energy (*virīya*-) mindfulness (*sati*-), concentration (*samādhi*-), and wisdom (*paññ’indriya*).

The *Paṭisambhidā-magga* quotes a canonical passage that shows how a Buddha sees the high or low faculties of beings according to ten modes:

‘Here, The Tathāgata (Buddha) sees beings that have
[1] little or [2] much dust [of lust, etc.] on their eyes [of wisdom];
[3] keen or [4] dull faculties [of faith, etc.];
[5] good or [6] bad qualities [of faith, etc.]; that are
[7] easy or [8] hard to instruct;
[9] some who see fear in the other world and in what is censurable, and
[10] some who do not see fear in the other world and in what is censurable.’
(Vin i.6; M i.69; S i.138)

Then it explains:

‘A person with faith, energy, mindfulness, concentration, or wisdom, has little dust on his eyes, has keen spiritual faculties, has good qualities,

is easy to instruct, and sees fear in the other world and in what is censurable; while a person without faith, etc. has much dust on his eyes, [and so on].

Thus The Tathāgata knows and sees and recognizes and penetrates these five spiritual faculties in fifty aspects [i.e. the above 10 modes combined with each of the five spiritual faculties].’ (Ps i.121; PsA 268)

Other canonical passages on this Knowledge can be found in, for example, S v.205; A v.34, 38; Nett 101; and Vbh 340, 342.

[69. Dispositions and Underlying Tendencies (*āsay’ānusaya*)]

Sattānaṃ āsay’ānusaye nāṇaṃ.

Knowledge of the dispositions¹²⁶ and underlying tendencies¹²⁷ of beings.

126. *Āsaya* (disposition, i.e. natural qualities of mind and character of beings), ‘is a term for the process of mind set round with wrong or right view, sensual-pleasures or renunciation, etc.’ (PsA 40)

A Buddha knows beings’ dispositions how ‘they are either supported by some such view of existence or non-existence as this “The world is eternal or not eternal; finite or infinite; the soul and the body are the same or different; a being exists after death, does not exist, both exists and does not exist, or neither exists nor does not exist.’ (Ps i.123)

These views are called the ‘10 Antinomies or Extreme Wrong Views’ (*anta-ggāhikā micchā-diṭṭhi*). See, for example, D iii.45, 48; Ps i.151.

‘Or else avoiding these extreme views beings either accept in conformity [with supramundane knowledge] the dependently arisen phenomena through [seeing] conditionality (*idappaccayatā paṭicca-samuppannesu dhammesu*), or they acquire knowledge according to reality (*yathā-bhūta-nāṇa*).

He also knows beings as pursuing sensual-pleasures or renunciation; ill-will or non-ill-will; sloth and torpor or perception of light.

He knows also that even though a being pursues sensual-pleasures, etc., yet he is disposed towards renunciation, etc.’ (Ps i.123)

127. *Anusaya* (underlying tendencies) ‘is a term for the inveterate (deep-rooted, long established) sensual-lust, etc. in the process of beings’s mind: (PsA 41)’, ‘because these underlie as a cause for the arising ever and again of sensual-lust, etc.’ (Vism 684)

‘There are seven underlying tendencies, namely, sensual-lust (*kāma-rāga*), aversion (*paṭigha*), conceit (*māna*), wrong view (*diṭṭhi*), sceptical doubt (*vicikicchā*), lust for existence (*bhava-rāga*), and ignorance (*avijjā*).’ (Ps i.123)

The way the underlying tendencies occur is as follows:

‘Wherever in the world there is anything pleasant and agreeable [to the senses], there the underlying tendency to sensual-lust underlies. Wherever in the world there is anything unpleasant and disagreeable [to the senses],

there the underlying tendency to aversion underlies. So upon these two [pleasant or unpleasant objective] phenomena ignorance grows, and the conceit, wrong view and sceptical doubt may be regarded as co-efficient with them.’ (Ps i. 123; PsA 273)

Please see also n. 24 and App. 2 on how the underlying tendencies are gradually eliminated by the Noble Paths.

The Buddha knows beings’ underlying tendencies. ‘He also knows their character or moral nature (*carita*) according to their meritorious, demeritorious, and imperturbable [i.e. immaterial-sphere] *karma*-formations, either with minor or major result.

He knows their inclinations (*adhimutti*) according to whether they are inclined upon what is inferior or superior, and how those inclined upon what is inferior or superior associate with their equals, and that was the case in the past, and will also be in the future.

And He knows beings capable (*bhabba*) or incapable (*abhabba*) to enter on the right way (*sammataṃ niyāmaṃ*, i.e. the Noble Path) according to whether they are obstructed or not:

- by *karma* [with immediate result leading to hell, *ānantarika-kamma*];
- by mental defilements [such as the Three Wrong Views with Fixed Bad Destination (*niyata-micchā-diṭṭhi*), i.e. views of non-causality of existence (*ahetuka-diṭṭhi*), of the inefficacy of action (*akiriya-diṭṭhi*), and nihilism (*natthika-diṭṭhi*); cf D Nr. 2, M Nr. 60]
- by *karma*-result [due to being born without or with only two root-conditions (*ahetuka-/duhetuka-paṭisandhi*)]; and
- according to whether they have or not have faith, zeal and wisdom.’

(Ps i.124)

[70. The Twin Miracle (*yamaka-pāṭihīra*)]

Yamaka-pāṭihīre nāṇaṃ.

Knowledge of the twin miracle. 128

128. ‘The Buddha performs the Twin Miracle, which is not shared by disciples, by producing a mass of fire from the upper part of his body and a shower of water from the lower, and then alternatively. He does the same from the east and west side of his body ... from each finger and toe ... and he even produces a mass of fire and a shower of water from each hair.

In the same way as with fire and water, He produces the six colours of blue, yellow, red, white, pink and radiant in twin mode from different parts of His body. And he walks, stands, etc. while His created image stands or sits or lies down, and then alternatively.’

Thus ‘it is a Twin Miracle because the mass of fire and shower of water, etc. occur at once simultaneously.’ (PsA 41)

According to Pāli Texts there is no quicker mastery than the Twin Miracle. (e.g. Vism 154)

The Twin Miracle was evidently repeatedly performed by The Buddha, and it is often referred to in, for example, Ap ii.504 (as *pāṭiheraṃ*); J i.77, 88, 193; SnA i.36; AA i.37; MA ii.962; Miln 349; Vism 390; PvA 137; *Dāṭhā-vaṃsa* i.50. The miracle was also performed by The Buddha's relics; see, e.g., *Mahā-vaṃsa* xvii.52; *Vinaya Commentary* i.88, 92. In *Buddha-vaṃsa*, pp. 33, 55, where it is referred to as *pāṭiheraṃ*, accounts are given of how it was also performed by Nārada and Vessabhū, two former Buddhas.

The most famous incidence of the present Buddha's performance was that at the foot of the Gaṇḍamba-tree, at the gate of Sāvattihī, that is, in the city where all Buddhas perform this Miracle. This was in the seventh year after His Enlightenment (DA i.57). A great multitude that extended to a distance of thirty-six leagues assembled to witness it. The Miracle lasted for a long while, and He preached to the multitude from time to time. He also performed other miracles and preached sermons during sixteen days according to the various dispositions of those present. At the end conclusion of the Twin Miracle two hundred millions of beings [including gods] penetrated to an understanding of the Dhamma.

(Miln 349)

Please see *Dictionary of Pāli Proper Names*, G.P. Malalasekera, Routledge & Kegan Paul Ltd., London, 1974: **Yāmaka-pāṭihāriya**.

[71. The Great Compassion (*mahā-kāruṇa*)]

Mahā-karuṇā-samāpattiyā nāṇaṃ.

Knowledge of the attainment of the Great Compassion. 129

129. 'Buddhas who see in many aspects [with Their eye of knowledge (*nāṇa-cakkhu*) and Buddha-eye] are filled with Great Compassion for [the sufferings of] beings.

They see how worldly life is burning, how the world has no lastingness and is led on [from ageing to death: M ii.68], has no shelter and no protector [M ii.68], has nothing of its own, for beings have to leave all and pass away [ibid.], it is incomplete, insatiate, and the slave of craving [ibid.]. They see how worldly life is agitated and uncalm, is wounded by darts and are filled with Compassion for [the sufferings of] beings thinking 'There is none other but myself to draw out the dart.' They see how worldly life fares in ignorance, it is blind, it is enclosed in an egg [of ignorance: Vin iii.3], is like a tangled skein, a knotted ball of thread, a matted web of tares [D ii.55], and is not exempt from the round of rebirth in the states of deprivation [i.e. animal, ghost, demon states and hell]. How worldly life is a maze of lust, hate, and delusion, is enveloped in the net of craving and views, is committed by birth, underlain by ageing,

haunted by affliction, struck down by death, based on suffering, is vulnerable, is ever hungry, ever thirsty. How it has got lost on the wrong way and missed the straight road, is fettered by seven fetters [A iv.8], proud with seven conceits [Vbh 383], corrupted by eight corruptions of man [Vbh 387], and is illusioned by the one hundred and eight varieties of illusion caused by craving [Vbh 400].

Buddhas who see thus are filled with Great Compassion for [the sufferings of] beings. Upon them who also see thus ‘I have crossed over and the world has not crossed over; I am liberated and the world is not liberated; I am controlled and the world is not controlled; I am at peace and the world is not at peace; I am comforted and the world is not comforted. I, having crossed over, can bring across; I, being liberated, can liberate; I, being controlled, can teach control; I, being at peace, can pacify; I, being comforted, can comfort’, there descends the Great Compassion.

This is The Buddha’s knowledge of the attainment of the Great Compassion.’ (Ps 126f)

[72-73. Omniscient & Unobstructed Knowledges (*sabbaññuta-anāvaraṇa-ñāṇa*)]

72. *Sabbaññuta-ñāṇaṃ*.

Omniscient knowledge.

73. *Anāvaraṇa-ñāṇaṃ*.

Unobstructed Knowledge. **130**

130. ‘These two knowledges [Nos. 72, 73] are one kind of knowledge, namely, Omniscient Knowledge that is called in two ways according to the different modes it occurs, as in the case of the terms ‘faculty of faith’ and ‘power of faith’.’ (PsA 293) Thus ‘two ways in which a single kind of knowledge’s field occurs are described for the purpose of showing by means of this difference how it is not shared by others. But it is called Omniscient Knowledge because its field consists of formed (*sāṅkhata*), unformed (*asāṅkhata*) and conventional (*sammuti*) [i.e. conceptual] phenomena without remainder, and it is called Unobstructed Knowledge because of its unrestricted access to any field, due to its absence of obstruction.’ (Pm i.230) For it is said in the *Paṭisambhidā-magga*:

‘It knows all the formed and the unformed without remainder (*anavaśesa*), thus it is Omniscient Knowledge. It has no obstruction therein, thus it is Unobstructed Knowledge.

It knows all that is past, thus it is Omniscient Knowledge. It has no obstruction therein, thus it is Unobstructed Knowledge. It knows all that is future ... present ... the extend of what is seen, heard, sensed, cognized, encountered, sought and considered by the mind in the world with

its deities, its Māras and Brāhma gods, in this generation with its recluses and brahmans, with its princes and men: all that it knows, thus it is Omniscient Knowledge. It has no obstruction therein, thus it is Unobstructed Knowledge.

In this world is naught unseen by Him,
Naught uncognized, and naught unknowable;
He has thoroughly known **all** (*sabbam*) that can be known (*ñeyyam*):
Therefore The Buddha is called All-seer (*samanta-cakkhu*).’

(Ps i.131f)

All-seer (*samanta-cakkhu*) is a term for the Omniscient Knowledge [cf. Nd1 360; Nd2 138], and specifically refers to the fourteen knowledges beginning with the knowledge of suffering (*dukkhe ñāṇam*: No. 60) up to the Unobstructed Knowledge (No. 73). These are called the Fourteen Kinds of Buddha’s Knowledge (*cuddasa Buddha-ñāṇāni*) out of which eight, i.e. Nos. 60-67, are shared by disciples and six, i.e. Nos. 68-73, are not shared. (Ps i. 133 abridged)

For the term All-seer (*samanta-cakkhu*) please see also Vin i.5; D ii.39; M i.168, etc., where Mahābrahma calls The Buddha so when, soon after The Buddha’s Enlightenment, he requests Him to teach the Dhamma to the world.

The word ‘**all**’ (*sabbam*), mentioned in the stanza above has, according to the context, four meanings:

- ‘[1] **Sabba-sabbam** (the entirely all), and refers to the All-seer (*samanta-cakkhu*), or Omniscient Knowledge.
- [2] **Āyatana-sabbam** (the ‘all’ about the eye, ear, etc. twelve bases), as in the passage “Monks, I will teach you the ‘all’ (*sabbam*) ... What is ‘all’? The eye and visual objects” (e.g. S iv.15).
- [3] **Sakkāya-sabbam** (the ‘all’ about the Group of Existence, i.e. the five aggregates that build up the Personality Belief), as in the passage “Monks, I will teach you the root of existence of all phenomena (*sabba-dhamma-mūla-pariyāyam*).” (M i.1), and
- [4] **Padesa-sabbam** (the ‘all’ of a part), as in the passage about the mind-process and the six objects: “By the first reflection on ‘all’ [i.e. on every] objective phenomena (*sabba-dhammesu*) there arises a mind-process.” (Vbh 89; cf. also M i.190, where this reflection is called *samannāhāro*).’ (SA ii.357)

Here also the three last meanings (2, 3, 4) of ‘all’ (*sabbam*), are shared by disciples. The first (1) is not shared.

It should be understood, besides, that ‘The Buddha is known as Omniscient (*sabbaññū*), All-seer (*samanta-cakkhu*), or Perfectly Enlightened One (*sammā Sambuddha*), not because of His awareness (*avabodha*) of every phenomenon at once, simultaneously (*sakim yeva*) [see M iii.127 *sakideva sabbam ñassati*] But whatever He wants to know, either

NOTES

entirely or partially, there His knowledge occurs as actual experience (*paccakkha*) because it does so without hindrance. And it has constant concentration because of the absence of distraction. And it cannot occur in association with wishing of a kind that is due to absence from the field of something that He wants to know. There can be no exception to this because of the words “All phenonena (*sabba-dhammā*) are available to the Buddha’s adverting (*āvajjana-ppaṭibaddhā*), are available at His wish (*ākaṅkha-ppaṭibaddhā*), are available to His attention (*manasikāra-ppaṭibaddhā*), are available to the rise of His intent (*citt’uppāda-ppaṭibaddhā*): Ps ii.195.” And The Buddha’s knowledge (*Buddha-ñāṇa*) that has the past and future as its field is entirely actual experience (*paccakkha*) since it is devoid of assumption based on inference (*anumāna*), tradition (*āgama*) or conjecture (*takka-ggahaṇa*).’ (Pm i.231)

It is on this account that it was said in the stanza above:

*In this world is naught unseen by Him,
Naught uncognized, and naught unknowable;
He has thoroughly known all (sabbaṃ)
That can be known (ñeyyaṃ):
Therefore The Buddha is called All-seer (samanta-cakkhu).’*

(Ps i.131f)

[Conclusion (*nigamana*)]

Imāni te-sattati nāṇāni. Imesaṃ te-sattatiyā nāṇānaṃ satta-saṭṭhi nāṇāni sāvaka-sādhāraṇāni; cha-nāṇāni asādhāraṇāni sāvakehi.

These are the Seventy-Three Kinds [of Mundane and Supramundane] Knowledge. Sixty-seven of these Seventy-Three kinds of Knowledge are shared by disciples; six kinds of Knowledge are not shared by them.

The Eighteen Principal Insights
(*aṭṭhārasa mahā-vipassanā*)
and their Characteristics (*lakkhaṇa*)

The contemplation of:	Abandons:	Characteristic of:
1. impermanence (<i>anicca</i>)	perception of permanence (<i>nicca-saññā</i>)	impermanence
2. suffering (<i>dukkha</i>)	perception of pleasure (<i>sukha-saññā</i>)	suffering
3. not-self (<i>anatta</i>)	perception of self (<i>atta-saññā</i>)	not-self
4. disenchantment (<i>nibbidā</i>)	delighting (<i>nandī</i>)	suffering
5. dispassion (<i>virāga</i>)	lust (<i>rāga</i>)	suffering
6. cessation (<i>nirodha</i>)	originating (<i>samudaya</i>)	impermanence
7. relinquishment (<i>paṭinissagga</i>)	grasping (<i>ādāna</i>)	not-self
8. fading away (<i>khaya</i>)	perception of compactness (<i>ghana-saññā</i>)	impermanence
9. fall (<i>vaya</i>) [of formations]	accumulation (<i>āyūhana</i>) [of <i>karma</i>]	impermanence
10. change (<i>vipariṇāma</i>)	perception of stability (<i>dhuva-saññā</i>)	impermanence
11. signless (<i>animitta</i>)	sign (<i>nimitta</i>)	impermanence
12. desireless (<i>appanīhita</i>)	desire (<i>paṇidhi</i>)	suffering
13. voidness (<i>suññatā</i>)	adherence (<i>abhinivesa</i>) [to the notion of self]	not-self
14. higher wisdom of in- sight into phenomena (<i>adhipaññā-vipassanā</i>)	adherence due to grasping at a core (<i>sār'ādān'ābhi- nivesa</i>)	impermanence
15. knowledge and vision of reality (<i>yathā-bhūta- ñāṇa-dassana</i>)	adherence due to confusion (<i>sammoh'ābhinivesa</i>)	not-self
16. danger (<i>ādīnava</i>)	adherence due to attach- ment (<i>ālay'ābhinivesa</i>)	suffering
17. reflection (<i>paṭisaṅkhā</i>)	non-reflection (<i>appaṭisaṅkhā</i>)	not-self
18. turning away (<i>vivaṭṭa</i>)	adherence due to bondage (<i>saṃyog'ābhinivesa</i>)	not-self

(Compiled from *Vism* 628; Ps 1.32f., ii.63)

NOTE: The first seven of these Insights are known as the 'Seven Contemplations' (*satt'ānupassana*). See n. 13, 31, 34, 40 and 63.

Mental Fetters, etc. Abandoned by Each Path-Knowledge

	Sotāpatti	Sakadāgāmi	Anāgāmi	Arahatta
Samyojana (mental fetters)	<i>sakkāya-dīṭṭhi</i> , <i>vicikicchā</i> , <i>sīlabbata-</i> <i>paramāsa</i> , & <i>apāya-</i> <i>gāmanīya</i> <i>kāma-rāga</i> , <i>paṭigha</i>	<i>oḷārikā</i> <i>kāma-rāga</i> , <i>paṭigha</i>	<i>sukhumā</i> <i>kāma-rāga</i> , <i>paṭigha</i>	<i>rūpa-rāga</i> , <i>arūpa-rāga</i> , <i>māna</i> , <i>uddhacca</i> , <i>avijjā</i>
Kilesa (mental defilements)	<i>dīṭṭhi</i> , <i>vicikicchā</i>		<i>dosa</i>	<i>lobha</i> , <i>moha</i> , <i>māna</i> , <i>thīna</i> , <i>uddhacca</i> , <i>ahirika</i> , <i>anottappa</i>
Micchatta (Falsehoods)	<i>micchā-dīṭṭhi</i> , <i>musā-vāda</i> , <i>micchā-</i> <i>kammanta</i> , <i>micchā-ājīva</i>		<i>micchā-sañ-</i> <i>kappa</i> , <i>pisu-</i> <i>nā-vācā</i> , <i>pharusā-</i> <i>vācā</i>	<i>samphap-</i> <i>palāpa</i> , <i>mic-</i> <i>chā-vāyāma</i> , <i>-sati</i> , <i>-samā-</i> <i>dhi</i> , <i>-vimutti</i> , <i>micchā-nāna</i>
Loka- dhamma (vicissitudes of life)			<i>alābha</i> , <i>ayasa</i> , <i>dukkha</i> , <i>nindā</i> (due to absence of <i>paṭigha</i>)	<i>lābha</i> , <i>yasa</i> , <i>sukha</i> , <i>pasa-</i> <i>ṃsā</i> (due to ab- sence of <i>anuna-</i> <i>ya</i> (approval))
Macchariya (avarices)	<i>āvāsa</i> , <i>kula</i> , <i>lābha</i> , <i>dham-</i> <i>ma</i> , <i>vaṇṇa</i>			
Vipallāsa (illusions)	<i>saññā</i> -, <i>citta-</i> , <i>dīṭṭhi-vipal-</i> <i>lāsa</i> (of <i>anic-</i> <i>ce niccaṃ/an-</i> <i>attani attā</i>) & <i>dīṭṭhi-vipallā-</i> <i>sa</i> (of <i>dukkhe</i> <i>sukhaṃ/ asubhe</i> <i>subhaṃ</i>)		<i>saññā</i> -, <i>citta-</i> <i>vipallāsa</i> (of <i>asubhe</i> <i>subhaṃ</i>)	<i>saññā</i> -, <i>citta-</i> <i>vipallāsa</i> (of <i>dukkhe</i> <i>sukhaṃ</i>)
Gantha (mental ties)	<i>sīlabbata-</i> <i>paramāsa-</i> , <i>idaṃ sac-</i> <i>cābhinivesa-</i> <i>kāya-gantha</i>		<i>vyāpāda-</i> <i>kāya-gantha</i>	<i>abhijjā-</i> <i>kāya-gantha</i>

	Sotāpatti	Sakadāgāmi	Anāgāmi	Arahatta
Agati (wrong courses of action)	<i>chanda, dosa, moha, bhaya</i>			
Āsava (mental cankers)	<i>diṭṭhi</i>		<i>kāma-rāga</i>	<i>bhava-rāga, avijjā</i>
Ogha (mental floods)	<i>diṭṭhi</i>		<i>kāma-rāga</i>	<i>bhava-rāga, avijjā</i>
Yoga (mental-bonds)	<i>diṭṭhi</i>		<i>kāma-rāga</i>	<i>bhava-rāga, avijjā</i>
Nīvaraṇa (mental hindrances)	<i>vicikicchā</i>		<i>kāmacchanda, vyāpāda, kukkuccha</i>	<i>thīna, middha, uddhacca</i>
Parāmāsa (misapprehensions)	<i>sīlabbata, sandiṭṭhi, iti-sacca</i>			
Upādāna (clinging)	<i>diṭṭhi, sīlabbata, atta-vāda</i>			<i>kāmuṇāpādāna (=rūp'ārūpa-rāga)</i>
Anusaya (underlying tendencies)	<i>diṭṭhi, vicikicchā</i>		<i>kāma-rāga, paṭigha</i>	<i>bhava-rāga, māna, avijjā</i>
Mala (mental stains)			<i>dosa</i>	<i>lobha, moha</i>
Akusala-kammaṭṭhāna (unwholesome ways of action)	<i>paṇātipāta, adinnādāna, micchācāra, musā-vāda, micchā-diṭṭhi</i>		<i>pisuṇā-vācā, pharusa-vācā, vyāpāda</i>	<i>Samphappalāpa, abhijjhā</i>
Akusala-citt'uppāda (unwholesome thought-arising)	<i>diṭṭhi-gata-sampayutta</i> (4) <i>vicikicchā-sampayutta</i> (1)		<i>paṭigha-sampayutta</i> (2)	<i>diṭṭhi-gata-vippayutta</i> (4) <i>uddhaccasahagata</i> (1)

(Compiled from Vism 682)

APPENDIX 3 & 4
(See opposite pages)

These two Appendixes contain two Tables that serve as a ‘map’ for insight meditators. The first Table gives an overview of the Seventy-three Kinds of Mundane and Supramundane Knowledge in also their relation to the Seven Stages of Purification (*satta-visuddhi*).

The second Table gives an overview of technical terms of insight meditation (found in Pāli Texts and especially in the *Visuddhi-magga*) that are related to the Seventy-three Kinds of Mundane and Supramundane Knowledge and the Seven Stages of Purification.

Both Tables are to be read from the bottom to the top, and it should be understood that the terms therein are related to each other horizontally as well as vertically.

