

CATUPAṬISAMBHIDĀ IN THERAVĀDA BUDDHISM
(THE FOURFOLD ANALYTICAL KNOWLEDGE IN PĀLI LITERATURE)

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A THESIS

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ABSTRACT

The fourfold analytical knowledge (*catu-ṭṭisambhidā*) is an integrated set of knowledge gained by the noble persons (*ariya*) who had developed necessary conditions eligible for this distinctive attainment. The fourfold analytical knowledge consists of:

- (1) The analytical knowledge of result (*attha-ṭṭisambhidā*),
- (2) The analytical knowledge of cause (*dhamma-ṭṭisambhidā*),
- (3) The analytical knowledge of language (*nirutti-ṭṭisambhidā*), and
- (4) The analytical knowledge of knowledge (*ṭṭibhāna-ṭṭisambhidā*).

The noble persons who possess these kinds of knowledge are able to penetratingly understand the four types of ultimate realities (*paramattha-dhammā*), namely, consciousness (*citta*), mental concomitants (*cetasika*), matters (*rūpa*) and *Nibbāna*, the unconditioned element, and are capable of elucidating them with lucid language and exposition. The Buddha, Venerable Sāriputta and other great noble disciples were real legends in this field of comprehension and explanatory dexterity, as evidently described in the Pāli literature.

Each of the fourfold analytical knowledge possesses different analyticities. The analytical knowledge of result has the power to understand fully the so-called resultant phenomena including all cause-produced things, meanings of the Buddha's Word classified into nine categories such as *sutta* (discourses in prose), *geyya* (discourses in prose and verse) and so on, and the unconditioned element, *Nibbāna*. Similarly, the analytical knowledge of cause has the ability to know various causative phenomena that comprise all result-generating causes, the Buddha's Word, and the Noble Path leading to the realization of *Nibbāna*. The analytical knowledge of language, on the other hand, is endowed with the capability of recognizing the grammatically correct usage and the grammatically incorrect usage of Pāli language, and is able to understand a wide range of Pāli terminologies connected with the ultimate realities. The analytical knowledge of knowledge is, however, capable of taking the foregoing knowledge as objects, and of comprehending their functional activities.

The attainment of the fourfold analytical knowledge is nothing but the accomplishment of collectively conditioning factors accumulated in both the past and present lives. The eight conditions must be fulfilled in order to give rise to the fourfold analytical knowledge, they are: attainment of the highest mundane insight knowledge (knowledge of equanimity towards formations) in the past lives, great erudition, proficiency of dialects, knowledge of Scriptures, inquiry, attainment of the Noble Path, association with teachers, and acquisition of good friends.

LIST OF ABBREVIATIONS

<i>A.</i>	<i>Aṅguttara-nikāya Pāḷi</i>
<i>AA.</i>	<i>Aṅguttara-nikāya Aṭṭhakathā</i>
<i>AbhA. III.</i>	<i>Pañcappakaraṇa Aṭṭhakathā</i>
<i>Abhp.</i>	<i>Abhidhānappadīpikāpāṭha</i>
<i>AbhpAṭ.</i>	<i>Abhidhammāvatāra-purāṇa-abhinava Ṭīkā</i>
<i>AbhpṬ.</i>	<i>Abhidhānappadīpikā Ṭīkā</i>
<i>Adp.</i>	<i>Anudīpanīpāṭha</i>
<i>Ap.</i>	<i>Apadāna Pāḷi</i>
<i>ApA.</i>	<i>Apadāna Aṭṭhakathā</i>
<i>AṬ.</i>	<i>Aṅguttara-nikāya Ṭīkā</i>
<i>CMA.</i>	<i>A Comprehensive Manual of Abhidhamma</i>
<i>CNd.</i>	<i>Cūḷaniddesa Pāḷi</i>
<i>CNdA.</i>	<i>Cūḷaniddesa Aṭṭhakathā</i>
<i>D.</i>	<i>Dīgha-nikāya Pāḷi</i>
<i>DA.</i>	<i>Dīgha-nikāya Aṭṭhakathā</i>
<i>DhpA.</i>	<i>Dhammapada Aṭṭhakathā</i>
<i>Dhs.</i>	<i>Dhammasaṅganī Pāḷi</i>
<i>DhsA.</i>	<i>Dhammasaṅganī Aṭṭhakathā (Aṭṭhasālinī)</i>
<i>Dhtp.</i>	<i>Dhātuvattha Pankone</i>
<i>DṬ.</i>	<i>Dīgha-nikāya Ṭīkā</i>
<i>EB.</i>	<i>Encyclopaedia of Buddhism</i>
<i>J.</i>	<i>Jātaka Pāḷi</i>
<i>JA.</i>	<i>Jātaka Aṭṭhakathā</i>
<i>Khp.</i>	<i>Khuddakapāṭha Pāḷi</i>
<i>KhpA.</i>	<i>Khuddakapāṭha Aṭṭhakathā</i>
<i>Kp.</i>	<i>Kavidappaṇīti</i>
<i>Kv.</i>	<i>Kathāvatthu Pāḷi</i>
<i>M.</i>	<i>Majjhima-nikāya Pāḷi</i>
<i>MA.</i>	<i>Majjhima-nikāya Aṭṭhakathā</i>

<i>MggP.</i>	<i>Moggallānapañcikaḥ Ṭikā</i>
<i>Miln.</i>	<i>Milindapañhā Pāḷi</i>
<i>MNd.</i>	<i>Mahāniddesa Pāḷi</i>
<i>MNdA.</i>	<i>Mahāniddesa Aṭṭhakathā</i>
<i>MṬ</i>	<i>Majjhima-nikāya Ṭikā</i>
<i>Mv.</i>	<i>Mahāvamsa</i>
<i>Nd.</i>	<i>Niruttidīpanī</i>
<i>NkṬ.</i>	<i>Namakkāra Ṭikā</i>
<i>Ntt.</i>	<i>Netti Pāḷi</i>
<i>P.</i>	<i>Puggalapaññatti Pāḷi</i>
<i>PC.</i>	<i>Point of Controversy</i>
<i>PctY.</i>	<i>Pācittyādiyojanāpāḷi</i>
<i>Pdr.</i>	<i>Padarūpasiddhi</i>
<i>Psm.</i>	<i>Paṭisambhidāmagga Pāḷi</i>
<i>PsmA.</i>	<i>Paṭisambhidāmagga Aṭṭhakathā</i>
<i>Pṭṭh.</i>	<i>Paṭṭhāna Pāḷi</i>
<i>Pv.</i>	<i>Petavatthu Pāḷi</i>
<i>PvA.</i>	<i>Petavatthu Aṭṭhakathā</i>
<i>S.</i>	<i>Samyutta-nikāya Pāḷi</i>
<i>Sdd-Dht.</i>	<i>Saddanīti (Dhātumālā)</i>
<i>SnA.</i>	<i>Suttanipāta Aṭṭhakathā</i>
<i>SṬ.</i>	<i>Samyutta-nikāya Ṭikā</i>
<i>Th.</i>	<i>Theragāthā Pāḷi</i>
<i>ThA.</i>	<i>Theragāthā Aṭṭhakathā</i>
<i>Ud.</i>	<i>Udāna Pāḷi</i>
<i>Vbh.</i>	<i>Vibhaṅga Pāḷi</i>
<i>VbhA.</i>	<i>Vibhaṅga Aṭṭhakathā</i>
<i>VbhMṭ.</i>	<i>Vibhaṅga Mūlaṭikā</i>
<i>VbhAnuṭ.</i>	<i>Vibhaṅga Anuṭikā</i>
<i>V.</i>	<i>Vinaya-piṭaka Pāḷi</i>
<i>VA.</i>	<i>Vinaya-piṭaka Aṭṭhakathā</i>
<i>VsmA.</i>	<i>Visuddhimagga Aṭṭhakathā</i>
<i>VsmṬ.</i>	<i>Visuddhimagga-Mahāṭikā (Paramatthamañjūsā)</i>

INTRODUCTION

Many kinds of knowledge are found in the Buddhist Scriptures—mundane knowledge (*lokiyañāṇa*), supra-mundane knowledge (*lokuttarañāṇa*), knowledge based on thinking (*cintāmayañāṇa*), knowledge based on learning (*sutamayañāṇa*), and knowledge based on mental development (*bhāvanāmayañāṇa*), and so on. Buddhists gain all these kinds of knowledge or some of them just for one aim—to rid their minds of ignorance.

The fourfold analytical knowledge (*catuṣṭaṣṭambhidā*) found in the Pāli Canon serves Buddhists with the same aim. The fourfold analytical knowledge consists of four categories, namely,

- ❶ Analytical knowledge of result (*atthapaṭisaṃbhidā*),
- ❷ Analytical knowledge of cause (*dhammapaṭisaṃbhidā*),
- ❸ Analytical knowledge of language (*niruttapaṭisaṃbhidā*), and
- ❹ Analytical knowledge of knowledge (*paṭibhānapaṭisaṃbhidā*)

The present study of these categories of analytical knowledge aims at the following objectives. Firstly, to be earnest, it is to fulfill the requirement for the degree of MA in Buddha Dhamma at the International Theravāda Buddhist Missionary University; secondly, to enhance better understanding of the subject-matter and of Buddhism as the whole; and finally, perhaps, the most inspiring objective, to represent a complete exposition of the subject-matter in accordance with the Pāli Canon, Commentaries (*Aṭṭhakathā*) and Sub-commentaries (*Tīkā*).

As a matter of fact, information about the fourfold analytical knowledge so far written in English and even in Myanmar language is very little and hard to find. To mention some English works, the so-called ‘full discussion and explanation’ of *paṭisaṃbhidā* in the translation of the *Kathāvatthu* [PC. 377ff] by Shwe Zan Aung and Mrs. Rhys Davids is rather general and not satisfactorily convinced. The attempt had been also made to explain the subject-matter in the introduction to the translation of the *Paṭisaṃbhidāmagga*, the Path of Discrimination, by A. K. Warder. The survey of the fourfold analytical knowledge given there is relatively extensive, but still not focused,

because the emphasis is placed on the discussion of the objects taken by the knowledge rather than the knowledge itself.

Similarly, no much account of the fourfold analytical knowledge has been written in Myanmar. Volumes of important exposition on Buddhism were attributed to several leading *Sayadaws* of the twentieth century, yet the exposition of the fourfold analytical knowledge does not really exist there. Mingun *Sayadaw*, in the *Great Chronicle of Buddhas*, had attempted to represent the subject-matter; however, the material described there mostly came from the *Vibhaṅga Aṭṭhakathā*. The present attempt, therefore, is made, with the earnest wish of the researcher, to portray and analyze the fourfold analytical knowledge, as thorough as he can, in the line of the Canonical Texts and the authoritative traditional interpretations found in the Commentarial and Sub-commentarial Literature.

Though the subject-matter is not so well-known to the practitioners and to the Buddhist scholars alike, due to unavailability of reading material or any other reason, it is endowed with much hidden importance of which not many Buddhists know. The fourfold analytical knowledge is indeed very much involved with the Buddha, the *Dhamma*, and the *Sangha*, and is the distinctive spiritual achievement in Buddhism.

Concerning the Buddha, the fourfold analytical knowledge significantly contributes the Buddha's supreme qualities. The Blessed One once said, "The arising of the *Tathāgata*, the *Arahant*, the Fully Enlightened One, is the arising of the fourfold analytical knowledge" [A. I. 20]. The fourfold analytical knowledge is also four of the fourteen kinds of the Buddha's knowledge (*cuddasa Buddhañāṇāni*).

Relating to the Dhamma, the fourfold analytical knowledge plays an indispensable role in abiding, in preaching and preserving the Buddha's Word, and in supporting the highest attainment, the *Arahatship*. As to the abiding, the fourfold analytical knowledge can be used for the contemplative abiding, as used by the venerable Sāriputta. It is said in the *Dutiyapaṭisambhidāsutta* [A. I. 22] that the venerable Sāriputta, having realized, penetrated and entered the fourfold analytical knowledge, abides therein. About the preaching of the Dhamma, the fourfold analytical knowledge helps the preacher to expound and represent the Dhamma in different ways, from various dimensions, and to deal with the problematic matters concerning the meaning and terminology. [A. I. 455-456; A. IV. 479; Miln. 322f]. The fourfold analytical knowledge is also very

helpful in memorizing the Buddha's Word, and then preserving it for later generations, as in the case of the venerable Ānanda. In connection with the supporting of the highest attainment, the fourfold analytical knowledge is said to play an important condition for the attainment of *Arahatship*. The Blessed One once said, if the *bhikkhu* who is endowed with the fourfold analytical knowledge, and reflects on the mind in conformity with the emancipation, he soon penetrates the imperturbable state, the *Arahatship*. [A. II. 105]

With regard to the *Sangha*, the fourfold analytical knowledge brings about noble inspiration and mutually respectable relationship in the holy life. The Buddha once said that a monk is loved and respected by his friends in the holy life if he is possessed of the fourfold analytical knowledge and if he is attentive and skilful in works.

Moreover, the fourfold analytical knowledge is a distinctive attainment in the Buddha's *Sāsana* as they can be only attained by distinguished Noble Ones. They are considered more distinctive than the threefold penetrative knowledge (*tevijjā*) and the sixfold higher knowledge (*chaḷabhiññā*). Due to their distinctiveness, the fourfold analytical knowledge is attained only when special conditions such as attainment of supra-mundane Paths, proficiency in languages, etc., are fulfilled.

Thus, the fourfold analytical knowledge exists in Buddhism on its own right, and is a genuine quintessence of Buddhism. Therefore, acquaintance with the subject matter is noteworthy and highly recommended for Buddhists, particularly academic ones.

The present study is in six chapters. The first of which introduces a general survey of the fourfold analytical knowledge. The next four chapters deal with the substance of the fourfold analytical knowledge, each chapter presents each fold of knowledge. And the last chapter gives a concise treatment to the causes leading to the attainment and purification of the fourfold analytical knowledge.

At the very beginning of the first chapter, the key term '*paṭisambhidā*', which stands for the core of the topic, is discussed. In connection with this, the etymological definition and analysis, and different viewpoints on the term are expressed so as to settle the true identity of the term from the aspects of etymological background and original connotation. It is also in this chapter that the Buddha and his numerous disciples are found in relation to the fourfold analytical knowledge. The last part of this chapter briefly surveys the existence

of the fourfold analytical knowledge in the three divisions of *Vinaya*, *Suttanta* and *Abhidhamma* forming the *Pāli Tipiṭaka*, together with a brief description of the subject-matter in the contexts concerned.

In the next four chapters, the representation of the analytical knowledge of result (*attha*), cause (*dhamma*), language (*nirutti*) and knowledge (*paṭibhāna*) is given one after another. All these chapters equally have three parts. The first part of each chapter shares a common treatment, providing a thorough scan of general meaning of ‘*attha*’, ‘*dhamma*’, ‘*nirutti*’ and ‘*paṭibhāna*’ respectively. The second part of the same restates the specific meaning of each technical term in the context corresponding to each kind of knowledge i.e. in the context of *atthapaṭisambhidā*, *dhammapaṭisambhidā* and so on. And the last part highlights the salient features of each kind of analytical knowledge belonging to each chapter.

In the last chapter, a brief description of causes conducive to the attainment and purification of the fourfold analytical knowledge is described. The description is treated in two parts, the first deals with the causes leading to the attainment, while the second with the causes to the purification. In supplement to this chapter, the comparative account between the fourfold analytical knowledge and the reviewing knowledge (*paccavekkhaṇañāṇa*) is also added.

Thus, in virtue of this treatment, the gist of the first chapter is given first to keep in view a general image of the topic as the whole. After getting acquainted with the theme in general, it is straightforward to access and grasp the topic in detail. The same method is also applied to the next four chapters. Each of these four chapters at first provides a broad approach to its respective category of knowledge by generalizing the meaning of the technical term involved, then narrows the meaning by confining the term in the context it directly engrosses. Only after that, the explanation of the substantial part of each chapter is given. By doing so, the subject-matter is believed to be easily grasped.

The present study is conducted, as the topic title itself suggests, within the compass of *Theravāda* Buddhism, the foundation of which is the Pāli Canon and its Commentaries (*Aṭṭhakathā*) and Sub-commentaries (*Ṭīkā*). More specifically, the study essentially depends on the *Aṅguttara Nikāya*, the *Vibhaṅga* of *Abhidhamma Piṭaka* and the *Paṭisambhidāmagga* of *Khuddaka Nikāya* as the primary source; the first Text discusses the topic in general, while the other two in detail. The study also frequently refers to the secondary

source, the Commentaries and Sub-commentaries, for additional interpretation and clarification of terminological ambiguity. The major commentaries which devote much exposition to the topic are the *Visuddhimagga* and the *Vibhaṅga Aṭṭhakathā*, both of them were composed by Buddhaghosa *Thera* in the 5th century AD. Similarly, the Sub-commentaries which offer much supplementary amplification and elucidation to the topic are the *Visuddhimagga Mahāṭīkā*, the *Vibhaṅga Mūlaṭīkā* and the *Vibhaṅga Anuṭīkā*, of which the first one was attributed to Dhammapāla *Thera* in the 6th century, and the other two to Ānanda *Thera* about 8th to 9th century and Culla Dhammapāla *Thera* (date unknown) respectively. Another Sub-commentary which seriously touches the subject-matter also should be mentioned here—the *Abhidhammavatāra Abhinavaṭīkā* ascribed to Sumaṅgala *Thera* (date unknown).

CHAPTER 1

A GENERAL SURVEY OF CATUPAṬISAMBHIDĀ

This very first chapter is to introduce some significances of the fourfold analytical knowledge (*catupaṭisambhidā*) through a brief survey on the connection of the knowledge with the Buddha and his noble disciples, and on the authority of the knowledge in the Pāli Canon. Other significances, however, will be revealed collectively in the following chapters. But, first of all, it is important to etymologically examine and to set out the key term ‘*paṭisambhidā*’ from different points of view.

1. 1. Different Points of View on ‘*Paṭisambhidā*’

Disagreement on etymology is historically argumentative. It is not always necessary to base on etymological analysis to settle the sense of words, because the sense may not result from the formation of words or from a particular situation related to it. Alternatively, words sometimes do not meet actual implication through etymological formation, for instance, figurative speech or idiomatic expression. Apart from such exception, however, etymological explanation is generally considered indispensable to grasp the correct sense of words, particularly those in Pāli language.

Definition of ‘*Paṭisambhidā*’

‘*Paṭisambhidā*’ is primarily a combination of four elements, namely ‘*paṭi*’, ‘*saṃ*’, ‘*√bhid*’ and ‘*ā*’. ‘*Paṭi*’ is a prefix meaning ‘separately, individually’ (*visuṃ*); ‘*saṃ*’ is also a prefix meaning ‘completely, thoroughly, well’ (*sammā*). The root ‘*√bhid*’ means ‘to break, to categorize, or to divide’, and ‘*ā*’ is a feminine noun-forming suffix. Thus, ‘*paṭisambhidā*’ literally means ‘thoroughly separate category’. The *Vibhaṅga Aṭṭhakathā* defines it as

“*paṭisambhidāti pabhedā*”¹, “*paṭisambhidā* means category”. The definition is further verified: it is the ‘category of knowledge only, but not the category of anything else’ (*na aññassa kassaci pabhedā, ñāṇasseva pabhedāti veditabbā*)².

The *Pācittiyādiyojanapāḷi*, on the other hand, defines ‘*paṭisambhidā*’ as “*Atthādīsū pati visuṃ sambhijjatīti paṭisambhidā, paññā*”³ that means, ‘*paṭisambhidā* is the knowledge that is categorized separately into *attha*, etc’. The two definitions do not meet at the definitional style, but they do meet at the specific implication. The former belongs to the explanatory class of the meaning of prefix (*upasaggaliṅgattha-saṃvaṇṇanā*) and of the information (*abhidheyyattha-saṃvaṇṇanā*) respectively, whereas the latter to the explanatory class of the meaning of prefix, of the meaning of primary-noun suffix (*dutiyapaccayattha-saṃvaṇṇanā*) and of the information respectively. Despite the difference of the explanatory method, both of them indicate the sense of knowledge category that can be divided into four knowledge sub-categories, namely, result (*attha*), cause (*dhamma*), language (*nirutti*) and knowledge (*paṭibhāna*). We will go into details of the knowledge of these four sub-categories in the next chapters.

The term ‘*paṭisambhidā*’ yet needs more analysis to bring about its true identity, reasonable origin and correct meaning. Because it is an ‘isolated form’, it is perhaps one of the most ambiguous terms to explain satisfactorily in the Pāḷi literature. The following account is, therefore, intended to give an objective outlook to the term from different perspectives.

Critical Analysis on Formation of ‘*Paṭisambhidā*’

‘*Paṭisambhidā*’ is a technical term to which, in many dictionaries, the meanings: ‘analysis, analytic insight, discriminating knowledge’⁴, ‘discrimination’⁵, etc., are given. Again, in the Pāḷi Canon, ‘*paṭisambhidā*’ is explained as an equivalent to ‘*ñāṇa*’ (knowledge), for instance, ‘*atthe ñāṇaṃ atthapaṭisambhidā, dhamme ñāṇaṃ dhammapaṭisambhidā*’⁶ viz. ‘the knowledge of result is the analytical knowledge of result, the knowledge of cause is the analytical knowledge of cause’. However, as mentioned above, the meanings initially defined by ancient commentators are: ‘category or division’ (*pabhedā*) and ‘that which is divided separately’ (*pati visuṃ sambhijjati*). Moreover, the root \sqrt{bhid} that plays the most essential part of the word does not even hint at any sense of ‘to know, to comprehend or to understand’, but does mean ‘to divide, to break or to categorize’.

Facing this dilemma, at first it is important to analyze the formation of ‘*paṭisambhidā*’ from etymological perspective. The term ‘*paṭisambhidā*’ can be formed by two ways—one is, as described above, from the prefixes ‘*pati*’ and ‘*saṃ*’, the root \sqrt{bhid} and the noun-forming suffix ‘*ā*’, the other is from the primary noun ‘*paṭisambhidā*’ and the secondary noun-forming suffix ‘*a*’. In other words, ‘*paṭisambhidā*’ is both a primary noun (*kita-nāma*) and a secondary noun (*taddhita-nāma*).

As a primary noun, ‘*paṭisambhidā*’ does not mean ‘analytic insight or discriminating knowledge’, but ‘category or division’ (*pabhedā*). As described earlier, ‘*paṭisambhidā*’ is a combination of *paṭi* (separately), *saṃ* (thoroughly), \sqrt{bhid} (to break, to divide) and the feminine noun-forming suffix ‘*ā*’; we do not see any element of the term contains any sense of ‘knowledge or insight’.

It is important not to confuse the Pāli term ‘*paṭisambhidā*’ with its Sanskrit counterpart ‘*pratisamvid*’. Both of them are feminine nouns; however, the former is formed with the root \sqrt{bhid} meaning ‘to break’, while the later \sqrt{vid} ‘to know’. Many scholars likely assume that Pāli is a later adaptation of Sanskrit, so Pāli terms should have their origin from Sanskrit. Therefore, the term ‘*paṭisambhidā*’ is said to be derived from its Sanskrit equivalent, ‘*pratisamvid*’, and the root ‘ \sqrt{bhid} ’ of ‘*paṭisambhidā*’ from the root ‘ \sqrt{vid} ’ of ‘*pratisamvid*’.

Nevertheless, when we have a closer investigation, that assumption seems groundless. To explain any relationship between ‘*paṭisambhidā*’ and ‘*pratisamvid*’, and to pinpoint which one has come earlier and which one later, we should firstly be clear about various forms of Sanskrit. Sanskrit in general is not unique; it comprises Vedic Sanskrit (*Vaidikabhāṣā*), classical Sanskrit (*Laukikabhāṣā*) and Buddhist Sanskrit or Buddhist Hybrid Sanskrit. Of them, the Vedic Sanskrit is said to be the oldest form preserved only in the *Veda*, and the other two forms come into existence even later than the language we call Pāli today.⁷

‘*Pratisamvid*’ is a Buddhist Hybrid Sanskrit term. According to Rhys Davids, the author of the *Pali-English Dictionary*, it is ‘a new formation resting on confusion between \sqrt{bhid} & \sqrt{vid} , favoured by use & meaning of latter root in P. *paṭisamvidita*’⁸. R. C. Childers, in *A Dictionary of the Pāli Language*, certainly presupposes that the so-called Buddhist Sanskrit texts are ‘founded on older Pāli texts’, and that Buddhist Sanskrit translators, ‘being fully familiar with’ the Pāli texts, ‘and meeting with the isolated form *paṭisambhidā* used in a

sense which implied discriminate knowledge, jumped to the conclusion that it was also traceable to *pratisamVID*, and coined, to represent it, a fem. noun *pratisamvid*.⁹

Moreover, from the aspect of Pāli philology, there is ‘only one instance of a Sanskrit *mv* passing into (not *mbh* but) *mb*’¹⁰, that is *samvāhana* = *sambāhana* (rubbing). Again, there is another instance that ‘*bh*’ in Pāli interchanges with ‘*v*’ in Sanskrit, viz. *niṭṭhubhati* = *nishṭhīv*¹¹ (expectorates). However, the example, according to Childers, in no way affects the present case related to ‘*paṭisambhidā*’ and ‘*pratisamvid*’ because ‘onomatopoetic roots like *shṭhī* are very unstable forms’.

In Pāli, there is also the root ‘ \sqrt{vid} ’, and it also means ‘to know’ (*ñāṇe* or *jñāṇe*)¹² as its equivalent root ‘ \sqrt{vid} ’ in Sanskrit. Even so, it is important not to baffle ‘ \sqrt{vid} ’ with ‘ \sqrt{bhid} ’. In Pāli, ‘ \sqrt{vid} ’ together with ‘*paṭi*’ and ‘*sam*’ form the present simple singular verb such as ‘*paṭisamvedeti*’¹³ that means ‘feels or experiences’. They also form the past tense verb such as ‘*paṭisamvedi*’¹⁴ (s/he experienced) and other types of verb as well. On the contrary, the verbs formed with ‘*paṭi*’, ‘*sam*’ and ‘ \sqrt{bhid} ’ do not exist; rather verbs such as ‘*sambhindati*’¹⁵, ‘*sambhijjati*’¹⁶, which are formed only from ‘*sam*’ and ‘ \sqrt{bhid} ’ are found in Pāli literature, but not so frequently, in the sense of ‘breaks’ and ‘is broken’ respectively. In other words, the root \sqrt{bhid} is one and \sqrt{vid} is another, and the verbs formed by the root \sqrt{vid} in the Pāli literature are not related to ‘*paṭisambhidā*’ from etymological aspect as well as connotation.

In fact, as a primary noun, ‘*paṭisambhidā*’ does not bear the meanings such as ‘analysis’, ‘analytic insight’, etc. Only when it is a secondary noun, it signifies something which is able to analyze or discriminate something else by ‘wisdom’ or ‘insight’, that is to say ‘analytical or discriminating knowledge’.

So far, we have discussed the term ‘*paṭisambhidā*’ as a primary noun that bears the meaning of ‘category or division’. The following will discuss the term ‘*paṭisambhidā*’ as a secondary noun, which bears the meaning of ‘analytical insight’ or ‘discriminating knowledge’.

As seen earlier, ‘*paṭisambhidā*’ as a secondary noun is formed from the primary noun ‘*paṭisambhidā*’ and the secondary noun-forming suffix ‘*a*’. At first glance, the two nouns are identical, though the secondary noun has been undergone through a grammatical evolution with an addition of the suffix ‘*a*’. In other words, there is no philological change for the secondary noun

‘*paṭisambhidā*’ when the suffix ‘a’ is added to the primary noun ‘*paṭi-sambhidā*’.

According to generally grammatical rule, when a primary noun is used to form a secondary noun by adding a suffix to it, *guṇa* (strengthening) usually takes place in its first vowel syllable. In the present case, the rule does not make any difference, yet Mahānāma *Thera* in the *Paṭisambhidāmagga Aṭṭha-kathā* makes known that some also read (*paṭisambhidā*) by making the letter ‘pa’ long, viz. *pāṭisambhidā* (*pa-kāraṃ dīghaṃ katvā ca paṭhanti*)¹⁷.

The other issue involved is the meaning of the secondary noun ‘*paṭi-sambhidā*’. According to the Pāli grammatical rule related to the formation of a secondary noun, when the secondary noun-forming suffix ‘a’ is added to a primary noun, the formed word signifies a branch of ‘study, knowledge of, knowing’¹⁸. Under the present circumstance, since the primary noun ‘*paṭi-sambhidā*’ means ‘category or division’ (*pabhedā*), the secondary noun should be understood as ‘knowledge capable of categorizing, dividing, breaking or even analyzing phenomena separately and thoroughly’.

The investigations portrayed above have somehow revealed the true identity of ‘*paṭisambhidā*’. The term ‘*paṭisambhidā*’ is not only distinctly independent of Sanskrit influence, but it is also an original terminology from which the so-called Buddhist Hybrid Sanskrit term ‘*pratisamvid*’ is derived. Besides, from the aspect of etymology, ‘*paṭisambhidā*’ is either a primary or a secondary noun—the former means ‘category or division’, while the latter ‘knowledge capable of analyzing i.e. the analytical knowledge’. Thus, the Canonical Texts take ‘*paṭisambhidā*’ as a secondary noun to mean a kind of distinctive knowledge, whereas commentaries etymologically define the term with respect to a primary noun to show the separate category or division of the knowledge.

Despite its nominal variety, ‘*paṭisambhidā*’ found in the Canonical Texts is usually a secondary noun; it can be rendered as ‘discrimination’, ‘analytical knowledge’ or ‘analytic insight’. Thus, ‘*catupaṭisambhidā*’ or ‘*catasso paṭi-sambhidā*’ signifies four categories of knowledge or ‘four branches of knowledge’¹⁹ or even ‘the fourfold analytical knowledge’, namely, the analytical knowledge of result²⁰ (*atthapaṭisambhidā*), the analytical knowledge of cause²¹ (*dhammapaṭisambhidā*), the analytical knowledge of language (*niruttipaṭisambhidā*), and analytical knowledge of knowledge (*paṭibhāna-paṭisambhidā*).

1. 2. *Catupaṭisambhidā* and Noble Ones

The fourfold analytical knowledge, though included in the fourteen kinds of knowledge of the Buddha (*cuddasa Buddhañāṇāni*)²², is not unique to him. In fact, they are common to his disciples as well. Moreover, the fourfold analytical knowledge occurs to both *Sekkhā* and *Asekkhā*.²³

It has been observed that the Canonical Texts do not show how a Fully-Enlightened One gains the fourfold analytical knowledge, but the *Visuddhimagga* does. According to its author, *Sammāsambuddhas* or Fully Enlightened Ones attain *catupaṭisambhidā* just after their attainment of *Arahant* Fruition (*Arahattaphala*), like the way they reach the ten powers²⁴ of the Blessed Ones (*dasa Tathāgatabalāni*).²⁵

To our Lord Buddha, the fourfold analytical knowledge is found in connection with him on several occasions, during forty-five years of his teaching career. In the *Aṅguttara Nikāya*, the Buddha once claims his birth as the birth of glorious qualities—the realization of the fourfold analytical knowledge is one of them.²⁶ On other occasions, the Buddha describes the fourfold analytical knowledge with reference to his disciples such as the venerable Sāriputta, the venerable Mahākoṭṭhita and others, the detail of which is described in the following headings.

As described above, the fourfold analytical knowledge occurs to *Sekkhā* (Trainers) as well as *Asekkhā* (Non-Trainers). In other words, the fourfold analytical knowledge is classified into two spheres: the sphere of *Sekkhā* (*Sekkhabhūmi*) and the sphere of *Asekkhā* (*Asekkhabhūmi*). Thus, the fourfold analytical knowledge of the Buddha belongs to the sphere of *Asekkhā*, whereas those of the Buddha's disciples either to the sphere of *Sekkhā* or to that of *Asekkhā*. The *Vibhaṅga Aṭṭhakathā* make known to us that the fourfold analytical knowledge of Sāriputta *Thera*, Mahāmoggallāna *Thera*, Mahākassapa *Thera*, Mahākaccāyana *Thera*, Mahākoṭṭhita *Thera* and other great noble disciples (*mahāsāvaka*)²⁷, fall into the sphere of *Asekkhā*. On the other hand, the fourfold analytical knowledge of Ānanda *Thera*, the householder Citta, the layman Dhammika, the laywoman Khujjuttarā and so on, pertain to the sphere of *Sekkhā*.²⁸ Of the *Asekkhā* disciples who attain the fourfold analytical knowledge, Sāriputta *Thera* and Mahākoṭṭhita *Thera* (also Mahākoṭṭhika) were formally declared by the Buddha amidst the *Samgha* for their attainment of the fourfold analytical knowledge.

The venerable Sāriputta, the General of *Dhamma* (*Dhammasenāpati*), was approved by the Buddha of being possessed of the fourfold analytical knowledge. ‘Endowed with seven factors²⁹, *bhikkhus*’, the Buddha said, ‘Sāriputta, having penetrated, having realized and having entered the fourfold analytical knowledge with direct knowledge, abides therein’ (*Sattahi bhikkhave, dhammehi samannāgato Sāriputto catasso paṭisambhidā sayam abhiññā sacchikatvā upasampajja viharati*)³⁰.

Another important figure who deserves such declaration, even more admirable, from the Buddha, is the venerable Mahākoṭṭhita. Amidst the *Samgha*, he was once declared by the Buddha to be foremost among *bhikkhu* noble disciples who attain the fourfold analytical knowledge. Here is the Buddha’s Word: ‘*Etadaggaṃ, bhikkhave, mama sāvakaṇaṃ bhikkhūnaṃ paṭisambhidāpattānaṃ yadidaṃ Mahākoṭṭhito*’³¹, that means, “O monks, of my *bhikkhu* noble disciples who attain the analytical knowledge, Mahākoṭṭhita is foremost”.

It is said that ‘owing to the skill showed by him in the *Mahā Vedḍha Sutta*, the Buddha declared him foremost among those skilled in the *Paṭisambhidā*’³². That is yet the event happening in the present lifetime. There is still another story, which had occurred in the past. As we are told, he was born in the time of *Padumuttara* Buddha to a rich householder. One day he heard the Buddha praised a monk as foremost among those skilled in the fourfold analytical knowledge, he aspired to the same position for himself in the future; and in the present he obtained what he longed for.

It has been also observed that all *Theras* and *Therīs* mentioned in the *Apadāna* possess the fourfold analytical knowledge. They declare at the end of their utterance the analytical knowledge together with the eight attainments and the sixfold direct knowledge: “*Paṭisambhidā catasso, vimokkhāpi aṭṭhime; chaḷabhiññā sacchikatā, katā Buddhassa sāsanaṃ*” viz. “the fourfold analytical knowledge, the eight types of deliverance and the sixfold direct knowledge have been realized; the Buddha’s teaching has been accomplished”.

Moreover, when we read the stories related to many *Theras* during the Buddha’s lifetime, and of the later period described in commentaries, particularly the *Dhammapada* commentary, we often see the passage “*saha paṭisambhidāhi arahattaṃ pāpuṇāti*”, “he attains the *Arahatship* together with the analytical knowledge”.

1. 3. Authority of *Catupaṭisambhidā* in the Pāli Canon

According to the *Pāli Tipiṭakam Concordance*³³ and the author's observance, the fourfold analytical knowledge (*catupaṭisambhidā* or briefly *paṭisambhidā*) is found with numerous times in the Pāli Tipiṭaka. The review of the subject-matter will be described with reference to the *Vinaya Piṭaka* first, then to the *Suttanta* and *Abhidhamma Piṭakas*.

The fourfold analytical knowledge is not mentioned in the first four volumes of the *Vinaya Piṭaka*; they are mentioned only in the last volume, the *Parivāra*. The conversation between the Buddha and Upāli Thera stated therein describes that a monk should not converse with a nun if he is not endowed with the fourfold analytical knowledge, and if he does not entertain the mind that leads to emancipation. Following the conversation is the statement pointing out that a monk who is skilled neither in the result (*attha*), nor in the cause (*dhamma*), nor in language (*nirutti*) and expression (*byañjana*), and nor in what precedes and what follows them (*pubbāparakusalo*)³⁴ should not be selected to the *Samgha* referendum.³⁵

Similarly, the fourfold analytical knowledge is not mentioned in the first three—*Dīgha*, *Majjhima* and *Samyutta*—of the five *Nikāyas*, but does occur several times in the *Aṅguttara* and *Khuddaka Nikāya*.

It is in the first *Nipāta* of the *Aṅguttara Nikāya* that the Buddha declares the venerable Mahākoṭṭhita, as seen above, the most eminent among those who possess the fourfold analytical knowledge. Elsewhere, the Buddha, on the other hand, declares his birth as the unique birth of humankind, the birth of supreme qualities such as the fourfold analytical knowledge, etc. He said:

“O *bhikkhus*, the birth of one personage is the birth of great eye, the birth of great light, the birth of great illumination and the birth of six supremacies. That is the realization of the fourfold analytical knowledge, the penetration of many elements, the penetration of different elements and the realization of the fruition produced by emancipation and wisdom...”³⁶

Many *Suttas* in the *Aṅguttara Nikāya* also describe the fourfold analytical knowledge. The *Vādīsutta*³⁷ makes known to us that he who is endowed with the fourfold analytical knowledge never gets exhausted from the aspect of expression (*byañjanato*) and explanation (*atthato*). Another *Sutta*, the *Paṭi-sambhidāpattasutta*³⁸ by name, also makes known to us that a monk is loved

and respected by his fellows in the holy life if he possesses the fourfold analytical knowledge, and if he is diligent and skilful in works.

The fourfold analytical knowledge is then seen in the *Paṭhamapaṭisambhidāsutta*³⁹. In this *Sutta*, the Master makes sure to his disciples that the fourfold analytical knowledge can be soon achieved if a *bhikkhu* is possessed of the seven factors⁴⁰ of comprehension. Following this *Sutta* is the *Dutiyaapaṭisambhidāsutta*⁴¹ where the fourfold analytical knowledge is found in connection with the venerable Sāriputta, the General of Dhamma. The venerable Sāriputta is declared by the Buddha there as the one who is endowed with the seven necessary factors for the attainment of the fourfold analytical knowledge, and as the one who, having realized, penetrated and entered upon the fourfold analytical knowledge, abides therein.

The fourfold analytical knowledge is again found in connection with the venerable Sāriputta in the *Vibhattisutta*. There, the venerable Sāriputta tells his companions about his penetration of the fourfold analytical knowledge and his ability to expound the Dhamma for clearing doubt in the mind of questioner. He reveals that he attains the fourfold analytical knowledge by way of cause (*odhiso*) and by way of letter (*byañjanaso*) on the fifteenth day after his higher ordination, and could speak of them, expound them, make them known, make them arise, explain them, analyze them and make them occur with various methods.⁴²

Another *Sutta* by name of *Akuppasutta*⁴³ describes the fourfold analytical knowledge as an indispensable condition for the attainment of *Arahatship*. The Buddha therein says that the monk who possesses the fourfold analytical knowledge, and reflects on the mind in accordance with liberation, not before long, penetrates the imperturbable state, the *Arahatship*.

Concerning the *Khuddaka Nikāya*, several treatises therein describe the fourfold analytical knowledge, some in brief, the other in detail. The following treatises are found in connection with the fourfold analytical knowledge: *Khuddakapāṭha*⁴⁴, *Buddhavaṃsa*⁴⁵, *Mahāniddeśa*, *Paṭisambhidāmagga*⁴⁶ and *Milindapañhā*.

In the *Khuddakapāṭha*, the fourfold analytical knowledge is illustrated in terms of ‘*paṭisambhidā*’ in the following verse: “*Paṭisambhidā vimokkhā ca, yā ca sāvakaṇāramī; paccekabodhi buddhabhūmi sabbametena, labbhati.*”

Similarly, in the *Buddhavaṃsa*, the fourfold analytical knowledge is found, again in terms of ‘*paṭisambhidā*’, with reference to the chronicle of Dīpaṅkara

Buddha in the verse: “*Kassaci deti sāmaññaṃ, caturo phalamuttame; kassaci asame dhamme, deti so paṭisambhidā*”, and then with reference to the chronicle of Sumana Buddha in the verse: “*Phale cattāri sāmañña, catasso paṭisambhidā; chaḷabhiññāṭṭhasamāpattī, pasāresi tattha vīthiyaṃ.*”

In the *Mahāniddeśa*, however, the fourfold analytical knowledge is described with regard to one who is possessed of intelligence by the spiritual attainment (*adhigama-paṭibhānavā*). It is said that only the possessor of the fourfold analytical knowledge is truly the possessor of intelligence.⁴⁷

In the *Paṭisambhidāmagga*, the fourfold analytical knowledge is mentioned many times in different chapters. The chapter on *Paṭisambhidāñāṇaniddeśa* explains that the knowledge of five faculties (*indriya*), five powers (*bala*), seven enlightenment factors (*bojjhaṅga*) and eight path factors is the analytical knowledge of cause (*dhammapaṭisambhidā*); the knowledge of functions of those causes is the analytical knowledge of result (*atthapaṭisambhidā*); the knowledge of language indicating those phenomena and functions, is the analytical knowledge of language (*niruttipaṭisambhidā*); and the knowledge of the previous knowledge is the analytical knowledge of knowledge (*paṭibhāna-paṭisambhidā*). The chapter on *Suddhikaṭisambhidā* and *Paṭisambhidākathā* also explains the fourfold analytical knowledge at length.⁴⁸

In the *Milindapañhā*, the fourfold analytical knowledge appears under the name of ‘*paṭisambhidāratanaṃ*’, the jewel of the fourfold analytical knowledge. The passage mentioned there appears to be similar in meaning but different in letter with the *Vibhattisutta* seen above. Nāgasena *Thera* also makes clear that the monk possessing the fourfold analytical knowledge can resolve the questioner’s doubts, dispel his perplexity and delight him with clear explanation, as the hero warrior who can attack his enemy from far and near with five weapons.⁴⁹

As to the *Abhidhamma Piṭaka*, the fourfold analytical knowledge is visible in the *Vibhaṅga*, *Kathāvatthu* and *Paṭṭhāna*. In the *Vibhaṅga*⁵⁰, the entire chapter on the ‘analysis of analytical knowledge’ (*paṭisambhidāvibhaṅga*) unfolds in detail the fourfold analytical knowledge from two aspects—*Suttanta* and *Abhidhamma*. The detail account of the fourfold analytical knowledge discussed in the next chapters is chiefly based on this treatise together with its commentary and sub-commentaries.

In the *Kathāvatthu*, *Andhaka* monks assert that all kinds of knowledge in an *Ariya* are supra-mundane and hence they are all analytical. *Theravādin*

monks refute the opinion and assume that the supra-mundane knowledge is one and the analytical knowledge is another.⁵¹ In the *Paṭṭhāna*, it is said that the Path (*magga*) is a condition for the fourfold analytical knowledge by way of decisive support condition (*upanissayapaccayena*).⁵²

The above-mentioned account is just a general survey of the fourfold analytical knowledge; however, it obviously depicts a significant presence of the subject-matter in Buddhism. That means the fourfold analytical knowledge is found closely linked with the Buddha and his noble disciples, and is mentioned and explained in several important treatises of the Canonical Texts.

The following chapters will deal with the fourfold analytical knowledge one after another in their conventional sequence—*attha*, *dhamma*, *nirutti* and *paṭibhāna*—found in the Pāli Texts. Both the *Vibhaṅga* and *Paṭisambhidā-magga* keep the sequence consistent in contents as well as in exposition, though *attha* and *dhamma* exchange their position in the analysis on *hetu* and *pariyatti* sections of the *Vibhaṅga*.

According to the *Paṭisambhidāmagga Aṭṭhakathā*⁵³, *attha* being conditionally arisen (*paccayasamuppanna*) (in wider sense, being result of cause), like the noble truth of *dukkha*, is obvious (*pākaṭa*) and easy to comprehend (*suviññeyya*), so *atthapaṭisambhidā* is explained first. After that comes *dhammapaṭisambhidā* because its object is *dhamma*, cause conducive to result. Then follow *nirutti*- and *paṭibhāna-paṭisambhidā*, for they take as objects the language (*nirutti*) indicating those *attha-dhammas* and the first three kinds of knowledge respectively.

However, in the *hetu* section of the *Vibhaṅga*, *dhammapaṭisambhidā* is elucidated before *atthapaṭisambhidā*. This is because of, according to Buddhaghosa *Thera*, being in conformity with the sequence ‘cause, result’ (*hetuphalakkamavasena*). Similarly, in the *pariyatti* section, *dhammapaṭisambhidā* is explicated first, because the knowing of what is said (*bhāsita*, standing for *dhamma*), comes first, then follows that of the meaning of what is said (*bhāsitattha*, standing for *attha*).⁵⁴ Despite these cases, the fourfold analytical knowledge will be represented in the next chapters according to the conventional sequence usually adopted by the Pāli Texts, that is to say, *atthapaṭisambhidā*, *dhammapaṭisambhidā* and so on.

NOTES

- ¹ VbhA. 370
- ² Ibid.
- ³ PctY. 620
- ⁴ T. W. Rhys Davids & William Stede, *Pali-English Dictionary*, p. 400
- ⁵ Robert Cæsar Childers, *A Dictionary of the Pali Language*, p. 366
- ⁶ Vbh. 307f
- ⁷ Walpola Rahula, *Humour in Pāli Literature and Other Essays*, p. 12
- ⁸ T. W. Rhys Davids & William Stede, op. cit.
- ⁹ Robert Cæsar Childers, op. cit., p. 367
- ¹⁰ Ibid.
- ¹¹ Ibid.
- ¹² Venerable U Silānanda, *Pāli Roots in Saddanīti*, p. 155
- ¹³ ‘...*sukhañca kāyena paṭisaṃvedeti*...’, he feels/experiences happiness in the body’ [D. I. 34]
- ¹⁴ ‘...*vimuttisukhaṃ paṭisaṃvedī*...’, he experienced the happiness of emancipation’ [M. II. 307]
- ¹⁵ V. V. 381; VA. I. 279
- ¹⁶ SṬ. II. 123; VsmṬ. I. 374
- ¹⁷ PsmA. I. 33
- ¹⁸ Charles Duroiselle, *A Practical Grammar of the Pāli Language*, p. 285
- ¹⁹ T. W. Rhys Davids & William Stede, op. cit., p. 400
- ²⁰ ‘*Attha*’ is rendered as ‘consequence’ in Ashin Thiṭṭiḷa, *the Book of Analysis* (trans. of Vbh.), pp. 387f; and as ‘meaning’ in Bhikkhu Ñāṇamoli, *the Dispeller of Delusion* (trans. of VbhA.), Part II. pp. 126f
- ²¹ ‘*Dhamma*’ is rendered as ‘law’ in *the Dispeller of Delusion*, Part II, pp. 126f
- ²² The fourteen kinds of knowledge of *Buddhas*: the fourfold knowledge of the four Noble Truths, the fourfold analytical knowledge, and the six kinds of knowledge belonging to Self-Fully-Enlightened Ones only. [Psm. 127]
- ²³ VbhA. 376–377
- ²⁴ Refer to M. I. 98f (*Mahāsīhanādasutta*); A. I. 282f (*Sīhanādasutta*); Vbh. 328f
- ²⁵ Vsm. II. 72
- ²⁶ A. I. 22
- ²⁷ See the eighty great disciples (*asīti mahāsāvaka*) of the Buddha in ThA. II. 541; AṬ. II. 132
- ²⁸ VbhA. 372
- ²⁹ Comprehension of sluggishness (1), of the internally constricted mind (2), of the externally distracted mind (3), comprehending the arising, existing and passing away of feeling (4), of

perception (5), and of thoughts (6), and comprehension of the sign of what is proper and improper, inferior and superior, and defiled and purified (7). [A. II. 423]

³⁰ A. II. 423

³¹ A. I. 25

³² G. P. Malalasekera, *Dictionary of Pāli Proper Names*, Vol. II, p. 486

³³ Refer to A.K. Warder, Introduction, In Bhikkhu Ñāṇamoli (trans.), *The Path of Discrimination*, p. vii

³⁴ “*Pubbāparakusaloti atthapubbāparaṃ dhammapubbāparaṃ akkharapubbāparaṃ byañjanapubbāparaṃ anusandhipubbāparanti imasmim pañcavidhe pubbāpare cheko*”
[AA. III. 60]

³⁵ V. V. 342

³⁶ A. I. 22

³⁷ A. I. 455–456

³⁸ A. II. 99

³⁹ A. II. 422

⁴⁰ Refer to the note 29

⁴¹ A. II. 422–423

⁴² A. I. 479

⁴³ A. II. 105

⁴⁴ See *Nidikaṇḍasutta*, p. 10

⁴⁵ See *Dīpaṅkarabuddhavaṃsa*, p. 321; *Sumanabuddhavaṃsa*, p. 329

⁴⁶ See Psm. 85f, 115f and 329f

⁴⁷ MNd. 180f

⁴⁸ Psm. 85f, 115f, 329f

⁴⁹ Miln. 322f

⁵⁰ Vbh. 307f

⁵¹ Kv. 233

⁵² Pt̥th. I. 146–147, 417; IV, 137

⁵³ PsmA. I. 33

⁵⁴ VbhA. 374

CHAPTER 2
ANALYTICAL KNOWLEDGE OF RESULT
(ATTHAPAṬISAMBHIDĀ)

As described in the Pāli Texts, the analytical knowledge of result (*atthapaṭisambhidā*) is, in a sequential order, the first knowledge of the fourfold analytical knowledge. It is the knowledge, in brief, that comprehends ‘result’ (*attha*) analytically. This is one of salient characteristics of *atthapaṭisambhidā*. Before going into salient characteristics of the subject-matter, it is relatively important to propound what is *attha* and *attha* in the scope of *atthapaṭisambhidā*.

2. 1. Meanings of ‘Attha’

Generally, ‘*attha*’ is a multi-meaning term; it is formed from different roots bearing different meanings. ‘*Attha*’ can be a noun, an adjective, a verb or an indeclinable word (*nipāta*). Accordingly, ‘*attha*’ embraces a wide range of implication used diversely in different contexts of the Pāli literature.

‘Attha’ as a Noun

As a noun, ‘*attha*’ is formed from four roots, namely, \sqrt{ara} (Sk: \sqrt{r}) meaning ‘to go’ (*gatiyaṃ*)¹, \sqrt{asa} (Sk: \sqrt{asa}) meaning ‘to go, to shine and to take’ (*gatiyaṃ dity-ādānesu ca*)², \sqrt{attha} (Sk: \sqrt{artha}) meaning ‘to beg’ (*yācanāyaṃ*), and \sqrt{asu} (Sk: \sqrt{asu}) meaning ‘to throw’ (*khepe*). As a verb and indeclinable, ‘*attha*’ is formed from the root \sqrt{asa} (Sk: \sqrt{asa}) meaning ‘to be, to exist’ (*bhuvī*).

With the root \sqrt{ara} , ‘*attha*’ is formed by a combination of \sqrt{ara} and the noun-forming suffix ‘*tha*’.³ According to modern method of assimilation, when ‘*tha*’ is added to the root \sqrt{ara} , the last vowel ‘a’ of \sqrt{ara} must be elided and the consonant ‘r’ of \sqrt{ara} is assimilated to ‘*th*’ because it is weaker than ‘*th*’ of

‘*tha*’. Then the double consonant ‘*tth*’ is changed into ‘*tth*’ since there is no such double consonant in Pāli. Hence, there comes the word ‘*attha*’.

Though ‘*attha*’ is formed with the single root √*ara* and the only suffix ‘*tha*’, it has several meanings. The following meanings are compiled with reference to *The Tipitaka Pāli-Myanmar Dictionary*, and described together with the examples taken from the original Pāli Texts.

- (1) ‘Meaning or connotation’ (*abhidheyya*), as in “*Saṅkhittena bhāsitassa evaṃ vitthārena atthaṃ ājānāmi.*” [D. II. 224; S. I. 11] (I understand the meaning of what is said in brief as well as in detail).
- (2) ‘Explanation or commentary’ (*aṭṭhakathā*), as in “*Attho ca dunnīto*”⁴ [A. I. 60] (The explanation is wrongly applied).
- (3) Something advantageous or need (*payojana*), as in “*Attho me gahapati hiraññasuvaṇṇena.*” [D. II. 144] (Oh Householder, I am in need of golden coin).
- (4) Prosperity (*vuḍḍhi* or *vaḍḍhi*), as in “*Hoti sīlavataṃ attho...*”⁵ [J. I. 3] (There is prosperity to the virtuous), or “*...Attho atthe anathe ca, ubhayassa hoti kovido.*”⁶ [A. I. 355] (...Then, he is expert in both prosperity and non-prosperity).
- (5) Wealth or property (*dhana*), as in “*Atthañca disvā parivārayanti...*” [Pv. 181] (Having seen the wealth, they surround it...).
- (6) Benefit or welfare (*hita*), as in “*Ubhinnaṃatthaṃ carati...*” [S. I. 224] (He practises welfare for both...).
- (7) Practical reason, fact and purpose (*kāraṇa*), as in “*...Atthe jāte ca paṇḍitanti*” [J. I. 22] (When a practical reason arises, (they need) a wise man); “*Devatā Bhagavato etaṃ atthaṃ ārocesuṃ*” [D. III. 11] (The deities told the fact to the Blessed One); “*Kenatthena idhāgato*”⁷ [J. I. 132] (For what purpose, did you come here?).
- (8) Effect or result (*phala*), as in “*Hetuphale ñāṇaṃ atthapaṭisambhidā*” [Vbh. 037] (Knowledge of result of cause is the analytical knowledge of *attha*).
- (9) Effect and cause, as in “*Tesaṃ dhammānaṃ paññāya atthaṃ⁸ na upaparikkhanti*” [M. I. 24] (They do not see with wisdom effect and cause of those things).

- (10) ‘Business or what to be done’ (*kicca*) and ‘accomplishment of what to be done’ (*nippatti*), as in “*Tameva atthaṃ⁹ sādhukaṃ manasi kareyyātha*” [D. I. 199] (You should observe well this business only).
- (11) ‘Accomplishment of what to be done’ (*nippatti*), as in “*Atthāya me bhavissati*”¹⁰ [Khp. 9] (There is an accomplishment to me).
- (12) Affair, as in “*Ucchaṅge maṃ nisādetvā, pitā atthānusāsati*” [J. II. 152], (Having caused me to sit on the lap, father advises the affair).
- (13) Position or rank (*Ṭhānantara*), as in “*So me attha¹¹ anuppatto*” [Ap. I. 44] (I have reached that position).
- (14) Incident, as in “*Bhagavato etamatthaṃ ārocesi*” [V. I. 7, 23] (He informed the Blessed One the incident).
- (15) Principle, as in “*Atha kho Bhagavā etamatthaṃ veditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi*” [Ud. 77] (Having understood the principle, the Blessed One ‘breathed forth this solemn utterance among the multitude).
- (16) Practice, as in “*Karaṇīyamatthakusalena...*” [Khp. 9] (By one who is skilled in the practice of three trainings).
- (17) *Nibbāna*, as in “*Parinibbuto puggalo atthatthamhi¹² natthatthamhīti?*” [Kv. 54] (A person who has attained the final release is in the state of *Nibbāna* or not in the state of *Nibbāna*?)

Of these meanings and illustrations, there are some which may be ambiguous and require a little more clarification. The meaning number (3) ‘*payojana*’ is explained as ‘*phala*’¹³ which, here, certainly does not mean ‘result or effect’ as in elsewhere. If ‘*phala*’ here means ‘result or effect’, the dictionary’s compilers would not repeat it in the meaning number (8) ‘*phala*’. According to the *Petavatthu Aṭṭhakathā*, ‘*phala*’ is also synonymous with ‘*anisamsa*’¹⁴, ‘something advantageous’. This meaning then turns to express direct application of ‘*attha*’ in the example. With direct translation, the example can be translated as “To me there is something advantageous to do with golden coins”. This is perhaps why the *Suttanipāta Aṭṭhakathā* quotes the very example to explain ‘*attha*’ in the sense of ‘something (advantageous) to do’ (*kiccatthe*)¹⁵. Thus, ‘*attha*’, in the sense of ‘*payojana*’, can mean both ‘need’ and ‘something advantageous’—the former is taken by indirect meaning, while the latter by direct meaning.

In number (4) by the meaning of ‘prosperity’, two Pāli terms are expressed: one is ‘*vuḍḍhi*’ and the other ‘*vaḍḍhi*’. As a matter of fact, they are synony-

mous. The *Jātaka Aṭṭhakathā* uses ‘*vuḍḍhi*’ as the meaning of ‘*attha*’, while the *Khuddakapāṭha Aṭṭhakathā* prefers ‘*vaḍḍhi*’.

In number (7), ‘*kāraṇa*’ is a multi-meaning term known as ‘practical reason’, ‘fact’, and ‘purpose’. Therefore, getting a precise meaning for ‘*attha*’ in the sense of ‘*kāraṇa*’ virtually depends on the Pāli contexts as those seen above.

With the root \sqrt{asa} , ‘*attha*’ is formed by adding the noun-forming suffix ‘*ta*’ to the root. When the vowel ‘*a*’ of \sqrt{asa} is dropped and the consonant ‘*s*’ of \sqrt{asa} and ‘*t*’ of ‘*ta*’ come together, the two consonants are changed into ‘*tth*’, hence the word ‘*attha*’. This is also a rule of assimilation.

Similar to the previous one, the present ‘*attha*’ has various meanings, the representation of which is shown below.

- (1) Destruction (*vināsa*), as in “*Tepi corassa Aṅgulimālassa hatthatthaṃ gacchanti*¹⁶” [M. II. 301], (They indeed destroy the hand of Aṅgulimāla, the thief).
- (2) Disappearance, as in “*Sasisse nibbute Nāthe, atthamentamhi Sāsane*” [Ap. II. 123, 126], (When the Protector together with his disciple no longer exist, when the Dispensation comes to disappearance).
- (3) Extinction (*natthibhāva*), as in “*Atthaṃ gacchanti*¹⁷ *āsavā*” [Dhp. 46, 55; Th. 312], (The cankers go to extinction).
- (4) Western mountain (*pacchimapabbata*), as in “*Sūriye atthaṃ upagacchante*” [DA. I. 58], (Literally means ‘when the sun approaches the western mountain’ i.e. when the sun sets). According to T.W. Rhys Davids, ‘*attha*’ here means ‘home, primarily as place of rest and shelter’¹⁸; however, the meaning thus given can not be found in any traditional explanation. Probably, he, after some consideration, prefers the meaning ‘home’ to many other meanings such as ‘setting (as of the sun or of luminaries), end, death, the western mountain (behind which the sun is supposed to set)’¹⁹ given by M. Monier-Williams.

With the root \sqrt{asu} , ‘*attha*’ is formed by combination of the root and the noun-forming suffix ‘*tha*’. ‘*Attha*’ here means ‘weapon’.²⁰

With the root \sqrt{attha} , ‘*attha*’ is formed by adding the noun-forming suffix ‘*a*’²¹ to the root. The last vowel ‘*a*’ of \sqrt{attha} is dropped. ‘*Attha*’ here means ‘court of justice’ as in “*Vijayo ca Sumāno ca, senāpati Alātako; ete atthe*²² *nisīdantu, vohārakusalā tayo*” [J. II. 262] (Those three—Vijaya, Sumāna and

general Alātaka—who are skilful in vocabulary, may they sit in the court of justice).

‘Attha’ as an Adjective, an Indeclinable and a Verb

As an adjective, ‘*attha*’ is formed from the root √*attha*, which is also used to form a noun as seen above. ‘As an adjective it means ‘beneficial’ as in “*Atthe kicce samuppanne*”²³ [Khp. 9] (When a beneficial business arises).

‘*Attha*’ is sometimes used as an indeclinable particle (*nipāta*) meaning ‘here’, ‘at this place’ as in ‘*attha paṭhamapañhe*’²⁴, ‘here, in the first question’. In this sense, ‘*attha*’ is synonymous with ‘*iha, idha, atra* and *ettha*’²⁵.

‘*Attha*’ is also a verb conjugated in present tense, second person and plural. It is a plural form of ‘*asi*’, and is formed with the root √*asa* meaning ‘to be’. Accordingly, ‘*attha*’ here means ‘(ye) are’.

The above survey of ‘*attha*’ is generally portrayed to create a relatively clear picture about the meaning of ‘*attha*’ in general. The following account is to depict the specific implication of ‘*attha*’ confined in the range of *atthapaṭisambhidā*. And we will see how ‘*attha*’, in the scope of *atthapaṭisambhidā*, is related to the meanings described above.

2. 2. ‘Attha’ in the Scope of Atthapaṭisambhidā

As we have come across, the fourfold analytical knowledge is extensively explained in the two important treatises, namely, the *Vibhaṅga* and the *Paṭisambhidāmagga*. Because the two treatises bear some more or less diversity in dealing with the subject-matter concerned, ‘*attha*’ will be defined by two approaches: one is from the *Vibhaṅga* and the other from the *Paṭisambhidāmagga*.

‘Attha’ from the Vibhaṅga Perspective

‘*Attha*’ in the *Vibhaṅga* is again elucidated by two methods: one is *Suttanta* (*Suttantabhājanīya*) and the other is *Abhidhamma* (*Abhidhammabhājanīya*). The first method explains ‘*attha*’ in conformity with five sections: (i) truth (*sacca*), (ii) cause (*hetu*), (iii) phenomena (*dhamma*), (iv) dependent origination (*paṭiccasamuppāda*) and (v) doctrine (*pariyatti*); whereas the latter explicates ‘*attha*’ in terms of ultimate reality such as consciousness (*citta*), mental concomitant (*cetasika*), etc., as usually seen in the *Abhidhamma* Texts.

According to the *Suttantabhājanīya*, ‘*attha*’, in the first section, refers to the noble truth of suffering (*dukkha*) and the noble truth of cessation of suffering (*dukkha-nirodha*). In the second section, ‘*attha*’ signifies the result

produced by cause (*hetuphala*); and in the third section, it infers to the phenomena which are ‘born, become, begotten, existent, fully existent and apparent’²⁶ (*ye dhammā jātā bhūtā sañjātā nibbattā abhinibbattā, pātubhūtā*). In the fourth section, ‘*attha*’ stands for the aging-and-death (*jarāmaṇa*) and the cessation of aging-and-death (*jarāmaṇa-nirodha*), the birth (*jāti*) and the cessation of birth (*jāti-nirodha*) and so on, up to the formation (*saṅkhāra*) and the cessation of formation (*saṅkhāra-nirodha*). And in the last section, ‘*attha*’ means the meaning of the Buddha’s Word (*bhāsitaṣṣa atthaṃ*), which is divided into *Sutta* (discourse in prose), *Geyya* (discourse in prose and verse), and so on.²⁷ All these significances will be simplified later on.

According to the *Abhidhamma* method, ‘*attha*’ signifies the thirty-six or fifty-two types of resultant consciousness (*vipāka-citta*) and the twenty types of inoperative consciousness (*kiriya-citta*), together with their respectively associated mental concomitants.²⁸ The former types of consciousness range from the sense-sphere (*kāmāvacara-bhūmi*) to the supra-mundane sphere (*lokuttara-bhūmi*), while the latter types from the sense-sphere to the immaterial sphere (*arūpāvacara-bhūmi*). The following account will give a general enumeration of the above-mentioned types of consciousness to detailing some more information about ‘*attha*’.

The thirty-six or fifty-two types of resultant consciousness are: twenty-three sense-sphere resultants composed of seven unwholesome resultants (*akusala-vipāka-citta*), eight rootless wholesome resultants (*ahetuka-kusala-citta*), and eight great wholesome resultants (*mahāvīpāka-citta*); five fine-material-sphere resultants (*rūpāvacara-vipāka-citta*); four immaterial-sphere resultants; and four or twenty supra-mundane resultants (*lokuttara-vipāka-citta*).

Likewise, the twenty types of inoperative consciousness are: three rootless inoperative consciousnesses (*ahetuka-kiriya-citta*), eight sense-sphere inoperative consciousnesses (*kāmāvacara-kiriya-citta*), five fine-material sphere inoperative consciousnesses (*rūpāvacara-kiriya-citta*), and four immaterial-sphere inoperative consciousnesses (*arūpāvacara-kiriya-citta*). Except for two consciousnesses—sense-door adverting (*pañcadvāravajjana*) and mind-door adverting (*manodvāravajjana*)—of the first three consciousnesses, the smile-producing consciousness (*hasituppādacitta*) and the rest arise only in *Arahant*,²⁹ because worldlings (*puthujjana*) and trainers (*sekkha*) do not have such types of consciousness.

All these types of consciousness are pointed out briefly to show just one aspect of the meaning of ‘*attha*’. The detailed account that describes them can be referred to the *Abhidhamma* treatises.

Commenting on the above-mentioned description—both *Suttanta* and *Abhidhamma* methods—the *Vibhaṅga Aṭṭhakathā*³⁰ summarises ‘*attha*’ as ‘the result of cause’ (*hetuphala*). ‘*Attha*’ is so-called because it is “to be served, to be arrived at, to be reached”³¹ by cause (*Tañhi hetuvasena araṇīyaṃ gantabbaṃ pattabbaṃ, tasmā atthoti vuccati*)³².

The *Vibhaṅga Aṭṭhakathā* again classifies those resultant phenomena into five categories. “Divisively” (*pabhedato*), says the treatise, “*attha* should be understood as five things, namely, ‘whatever conditionally produced’ (*yaṃkiñci paccayasamuppanna*), ‘the unconditioned’ (*Nibbāna*), ‘the meaning of the Buddha’s Word’ (*bhāsitattha*), ‘the resultant phenomena’ (*vipāka*) and ‘the inoperative phenomena’ (*kiriya*)”. Unlike what is assumed by U. K. in the *Encyclopaedia of Buddhism*³³, these five things all are summed up in conformity with the original Pāli Text, but not newly introduced by later commentaries.

To make clear a little bit, ‘whatever conditionally produced’ here refers to ‘the noble truth of suffering’, ‘the result produced by cause’ (*hetuphala*), ‘the phenomena born, become, begotten, existent, full existent and apparent’, and ‘the aging-and-death, birth, etc.’ as mentioned respectively in the *sacca*, *hetu*, *dhamma* and *paṭiccasamuppāda* sections of the *Suttanta* method. Similarly, ‘the unconditioned’ (*Nibbāna*) stands for ‘the cessation of the noble truth of suffering’ and ‘the cessation of *jarāmaraṇa*, *jāti* and so on’ as pointed out in the *sacca* section and *paṭiccasamuppāda* section one after another. Likewise, ‘the meaning of the Buddha’s Word’ is obviously stated in the *pariyatti* section of the same method. The last two things—the resultant (*vipāka*) and inoperative phenomena (*kiriya*)—are shown correspondingly in the *vipāka* and *kiriya* sections of the *Abhidhamma* method.

Though this fivefold meaning of ‘*attha*’ is collectively called ‘result of cause’, they differ in the way of manifestation. ‘Whatever conditionally produced’ and ‘resultant phenomena’ are sprung from causes. In other words, they come into existence due to causes or they are produced by causes. ‘Inoperative phenomena’ (*kiriya*) also occur on account of causative conditions, for they are said to be conditionally arisen (*paccayuppanna-bhāvato*)³⁴. Therefore, these three things—‘whatever conditionally produced’,

‘resultant phenomena’ and ‘inoperative phenomena’—are termed ‘*nibbatte-tabbo attho*’³⁵, ‘the result being born or arisen’.

On the other hand, *Nibbāna* is considered as ‘result’ in the sense of being realized through the attainment of Path knowledge, but not in the sense of being conditionally born of or produced by the Path knowledge, because it is said to be unconditioned (*asaṅkhata*). Consequently, it is called ‘*pattabbo attho*’³⁶, ‘the result being attained’. ‘The meaning of the Buddha’s Word’ (*bhāsitattha*), however, emerges from what is said (*bhāsita*). In other words, the meaning of words is understood or known through attentively listening to those words. Accordingly, ‘the meaning of the Buddha’s Word’ is described as ‘*ñāpetabbo attho*’³⁷, ‘the result being known’. Thus, ‘result’ (*attha*) is classified into threefold by way of manifestation, namely, ‘the result being produced’, ‘the result being attained’ and ‘the result being known’.

Looking back the aforesaid description, we can put ‘*attha*’ into the threefold category of connotation—brief, divisive and manifest—found in the *Vibhaṅga* and later commentaries. By ‘brief’, ‘*attha*’ means ‘the result of cause’ (*hetuphala*). By ‘divisive’, it refers to five things: ‘whatever conditionally produced’, ‘*Nibbāna*’, ‘the meaning of the Buddha’s Word’, ‘the resultant phenomena’ and ‘the inoperative phenomena’. By ‘manifest’, ‘*attha*’ is sized up into threefold meaning, namely, ‘the result being born’, ‘the result being attained’, and ‘the result being known’.

‘*Attha*’ from the *Paṭisambhidāmagga* Perspective

Unlike the *Vibhaṅga*, the *Paṭisambhidāmagga*³⁸ likely describes ‘*attha*’ in less variety, but in more functional way. Accordingly, ‘*attha*’ means ‘functions’ (*kicca*)³⁹ of faculties (*indriyāni*), of powers (*balāni*), of enlightenment factors (*sambhojjaṅgā*), and of noble path (*ariyo maggo*). Elsewhere, it is described as ‘objective meaning’⁴⁰.

Thus, ‘*attha*’ here refers to the five corresponding functions of the five faculties, the five corresponding functions of the five powers, the seven corresponding functions of the seven enlightenment factors, and the eight corresponding functions of the eightfold noble path.

The five corresponding functions of the five faculties are: ‘determination’ (*adhimokkhaṭṭha*), ‘exertion’ (*paggahaṭṭha*), ‘establishment’ (*upaṭṭhānaṭṭha*), ‘non-distraction’ (*avikkhepaṭṭha*) and ‘intuition’ (*dassanaṭṭha*).

The five corresponding functions of the five powers are: ‘unshakeability against non-confidence’ (*assaddhiye akampiyatṭha*), ‘unshakeability against

idleness' (*kosajje akampiyatṭha*), 'unshakeability against negligence' (*pamāde akampiyatṭha*), 'unshakeability against restlessness' (*uddhacce akampiyatṭha*) and 'unshakeability against ignorance' (*avijjāya akampiyatṭha*).

The seven corresponding functions of the seven enlightenment factors are: 'establishment' (*upatṭhānatṭha*), 'inquiry' (*pavicayatṭha*), 'exertion' (*pagga-hatṭha*), 'suffusion' (*pharaṇatṭha*), 'calmness' (*upasamatṭha*), 'non-distraction' (*avikkhepatṭha*) and 'carefulness' (*paṭisaṅkhāna*)

The eight corresponding functions of the eightfold noble path are: 'intuition' (*dassanatṭha*), 'application' (*abhiniropanatṭha*), 'taking up' (*pariggahatṭha*), 'origination' (*samutṭhānatṭha*), 'purity' (*vodānatṭha*), 'exertion' (*pagga-hatṭha*), 'establishment' (*upatṭhānatṭha*) and 'non-distraction' (*avikkhepatṭha*).

In another place⁴¹ of the same treatise, '*attha*' is explained as the five respective functions of five aspects of realisation⁴². The five aspects of realisation are: 'intuitive eye' (*cakkhu*), 'knowledge' (*ñāṇa*), 'wisdom' (*paññā*), 'vision' (*vijjā*) and 'light' (*āloka*), which penetrate different phenomena such as 'the four noble truths' (*cattāri ariyasaccāni*), 'the four foundations of mindfulness' (*cattāro satipaṭṭhānā*), 'the four bases of psychic power' (*cattāro iddhipādā*), 'the arising' (*samudaya*) and 'the ceasing' (*nirodha*). These five aspects of realisation also penetrate the all-knowing knowledge (*sabbaññutañāṇa*) that completely knows: the direct knowledge (*abhiññā*), the four respective significances of the four noble truths,⁴³ the aggregates-elements-bases (*khandha-dhātu-āyatana*), and the Buddha's fourteen types of knowledge (*cuddasa Buddhañāṇāni*)⁴⁴. This mode of penetration into the all-knowing knowledge, however, is ascribed to the Buddha only, but not to his noble disciples. Thus, the five respective functions, which stand for '*attha*', of these five aspects of realisation, are as follows: 'intuition' (*dassanatṭha*), 'knowing' (*ñātatṭha*), 'understanding' (*pajāna-natṭha*), 'penetration' (*paṭivedhatṭha*) and 'shining' (*obhāsatṭha*).

In brief, '*attha*' found in the *Paṭisambhidāmagga* is noteworthy. It denotes different functions of different factors such as the five faculties, the five powers, etc. At first glance, one may assume that '*attha*' explained here is totally diverse from the *Vibhaṅga* explanation. Yet, from the aspect of the dependent arising, all these functions are the causal results arisen from their respective originating sources viz. the five faculties, the five powers and so forth. More specifically, these functions are conditionally produced or emerged

(*paccayasamuppanna*)⁴⁵. Therefore, they are clearly included in the first of the fivefold meaning viz. ‘*yaṃkiñci paccayasamuppanna*’, as summarized in the *Vibhaṅga Aṭṭhakathā*.

2. 3. Salient Features of *Atthapaṭisambhidā*

Atthapaṭisambhidā or the analytical knowledge of result, like other kinds of knowledge, bears certain characteristics of its own. One of its most apparent characteristics, as the term ‘*paṭisambhidā*’ itself reveals, is the analytical or discriminating nature. Before making known these distinguished qualities, it is quite necessary, at first, to draw a clear image of the knowledge to our focus.

Knowing Various Categories of Resultant Phenomena

As we have come across, ‘*attha*’ in general is manifold viz. ‘*dukkha*’, ‘*dukkhanirodha*’ etc. Besides, it is fivefold by category (*pabhedato*), namely, ‘*yaṃkiñci paccayasamuppanna*’, ‘*Nibbāna*’, ‘*bhāsitattha*’, ‘*vipāka*’ and ‘*kiriya*’; and threefold according to the mode of manifestation, that is ‘*nibbattetabbo attho*’, ‘*ñāpetabbo attho*’, and ‘*pattabbo attho*’. In brief, it is single fold that is ‘*hetuphala*’. Collectively, the knowledge of these different folds of result is the analytical knowledge of result.

Canonically, ‘the noble truth of suffering’ is ‘result’ (*attha*), so the knowledge of ‘the noble truth of suffering’ is the analytical knowledge of result (*dukkhe ñāṇaṃ atthapaṭisambhidā*). In the same way, ‘the noble truth of the cessation of suffering’ is ‘result’; therefore, the knowledge of ‘the noble truth of the cessation of suffering’ is the analytical knowledge of result (*dukkhanirodhe ñāṇaṃ atthapaṭisambhidā*). Similarly, ‘the cause-produced result’ (*hetuphala*) is ‘result’; hence, the knowledge of the cause-produced result is the analytical knowledge of result (*hetuphale ñāṇaṃ atthapaṭisambhidā*), and so on, up to ‘*bhāsitattha*’ (the meaning of the Buddha’s Word) as described one after another above. In the same manner, each kind of resultant consciousness and of inoperative consciousness together with their respectively associated mental concomitants is ‘result’; accordingly, the knowledge of each kind of consciousness together with its associated mental concomitants is the analytical knowledge of result.⁴⁶

On the other hand, the *Paṭisambhidāmagga* explanation, as seen previously, describes ‘*attha*’ as the functions of the five faculties, five powers, etc. The functions are again included in ‘*yaṃkiñci paccayasamuppanna*’ (whatever conditionally arisen) which briefly means ‘result’. Therefore, the

knowledge of these functions and the difference of each function in each group is the analytical knowledge of result. For instance, it is said:

“*Adhimokkhaṭṭho attho, paggahaṭṭho attho, upaṭṭhānaṭṭho attho, avikkhepaṭṭho attho, dassanaṭṭho attho. Añño adhimokkhaṭṭho attho, añño paggahaṭṭho attho, añño upaṭṭhānaṭṭho attho, añño avikkhepaṭṭho attho, añño dassanaṭṭho attho. Yena ñāṇena ime nānā atthā jātā, teneva ñāṇena ime nānā atthā paṭivīditāti. Tena vuccati ‘atthanānatte paññā atthapaṭisambhīde ñāṇaṃ’.*”⁴⁷

“‘Determination’ is ‘function’, ‘exertion’ is ‘function’, ‘establishment’ is ‘function’, ‘non-distraction’ is ‘function’, and ‘intuition’ is ‘function’. ‘Determination’ is one, ‘exertion’ is another, and ‘establishment’ is another, ‘non-distraction’ is another and ‘intuition’ is still another. The knowledge that knows these different functions knows them analytically, hence it is said: ‘the understanding of different functions is the analytical knowledge of result’.”

Capable of Effecting the Comprehension of *Attha* Categories

In the specific way, the *Vibhaṅga Aṭṭhakathā* elaborates the knowledge as ‘the intuitive reviewing’, it states: “When One (Noble One) reviews those results, ‘the knowledge that falls into the category’⁴⁸ of those results is the analytical knowledge of result” (*Taṃ atthaṃ paccavekkhantassa tasmim atthe pabhedagataṃ ñāṇaṃ atthapaṭisambhidā*)⁴⁹.

Besides, to differentiate the analytical knowledge of result from any other types of knowledge, which comprehends the same phenomena, the *Vibhaṅga Aṭṭhakathā* applies the special modes of comprehension to the former, commenting that “it is the knowledge that falls into the category of result, and is ‘capable of effecting the discerning, the explaining, the definition’⁵⁰ of the result categories” (*Atthapabhedassa hi sallakkhaṇavibhāvanāvavattānā-karaṇasamatthaṃ atthe pabhedagataṃ ñāṇaṃ atthapaṭisambhidā nāma*).⁵¹ These modes of comprehension, however, are not traceable in the *Vibhaṅga*; they undoubtedly come from the *Paṭisambhidāmagga*.

In addition, the latter treatise gives other modes of comprehension beside those mentioned above. They are: seeing of different natures (*nānatta* = *anekabhāva**), keen seeing (*upalakkhaṇa* = *bhusaṃdassana**), fragment-breaking (*pabheda* = *nānābheda**), setting forth by making clear (*pabhāvana* = *pākaṭīkaraṇena uppādana**), illustrating (*jotana* = *dīpana**), illustrating in

various ways (*virocana = vividhā dīpana**) and shining forth (*pakāsana = pabhāsana**).

Thus, the analytical knowledge of result or *atthapaṭisambhidā* is not like other kinds of knowledge that may comprehend phenomena in a superficial way, rather it is the discriminating insight that thoroughly penetrates the phenomena belonging to the categories of result, with various dimensions of comprehension.

Other Salient Facts Related to *Atthapaṭisambhidā*

Another aspect of the analytical knowledge of result is also noteworthy. The analytical knowledge of result arises in the four types of sense-sphere wholesome consciousness associated with knowledge (*kāmāvacarakusalato catūsu ñāṇasampayuttesu cittuppādesu*), in the four types of sense-sphere inoperative consciousness associated with knowledge (*kāmāvacarakiriyato catūsu ñāṇasampayuttesu cittuppādesu*), and in the four Paths and four Fruitions (*catūsu maggesu catūsu phalesu ca*).⁵² In other words, it is mundane as well as supra-mundane (*lokiyalokuttara*)⁵³.

Alternatively, *atthapaṭisambhidā* arises in both trainers (*sekkha*) and non-trainers (*asekkha*). To the sphere of trainers, it occurs in the four types of sense-sphere wholesome consciousness associated with knowledge, in the four Paths and in the first three Fruitions. When a trainer reviews the result (*atthapaccavekkhaṇakāle*) taking the above-mentioned results as object, *atthapaṭisambhidā* appears in the four types of sense-sphere wholesome consciousness. On the other hand, at the time of the Paths and Fruitions (*maggaphalakāle*), *atthapaṭisambhidā* arises in those respective Paths and Fruitions taking *Nibbāna* as an object.⁵⁴

To the sphere of non-trainers, however, the analytical knowledge of result occurs in the four types of sense-sphere inoperative consciousness associated with knowledge and in the last Fruition of recluse (*uparima sāmaññaphala*) i.e. *Arahattaphala* or *Arahatta* Fruition. Like the trainer, when a non-trainer reviews the result making the above-mentioned results as object, *atthapaṭisambhidā* takes place in the four types of sense-sphere inoperative consciousness associated with knowledge. On the contrary, at the time of *Arahatta* Fruition, it arises in the *Arahatta* Fruition taking *Nibbāna* as an object.⁵⁵

With respect to conditional relations, *atthapaṭisambhidā* sometimes has Path as root condition (*maggahetukā*) by way of conascent root condition

(*sahajātahetuvaseṇa*). It is because when the Path is developed with effort foremost (*vīriyajeteṭṭhikāya maggabhāvanāya*), it sometimes has Path as predominance condition (*maggādhīpati*). When the Path is developed with aspiration or consciousness foremost (*chandacittajeteṭṭhikāya maggabhāvanāya*), though, it is not said to have Path as root condition or Path as predominance condition. At the time of Fruition, too, it is not said to have Path as root condition or Path as predominance condition.⁵⁶

Concerning the quality of object, *atthapaṭisambhidā* takes inferior object (*parittārammaṇa*) when one reviews twenty-three types of resultant consciousness and eleven types of inoperative consciousness together with their respective associated mental concomitants, and whatever conditionally arisen, that pertain to sense-sphere. Similarly, it takes lofty object (*mahaggatārammaṇa*) when one reviews nine resultant and nine inoperative consciousnesses together with their respectively associated mental concomitants pertaining to fine-material and immaterial spheres. In the same way, it takes boundless object (*appamāṇārammaṇa*) when one reviews the four supramundane Fruitions and *Nibbāna*.⁵⁷

With reference to the time of object, when one reviews the resultant phenomena, the inoperative phenomena and whatever conditionally arisen, belonging to the past, future and present, *atthapaṭisambhidā* is said to take past, future and present objects respectively. But, when one reviews the supramundane *Nibbāna*, it is not said to have such an object whether past, present or future.⁵⁸

In connection with the locality of object, when one reviews internal resultant and inoperative phenomena and whatever conditionally arisen, *atthapaṭisambhidā* is said to have internal object (*ajjhattārammaṇa*). However, when one reviews those phenomena externally and internally-and-externally, it is said to have external (*bahiddhārammaṇa*) and internal-and-external objects (*ajjhatabahiddhārammaṇa*) respectively.⁵⁹

NOTES

- ¹ Venerable U Sīlānandābhivamsa, *Pāli Roots in Saddanīti*, p. 20; “*Gati-nāsanesu*” (to go and to destroy) [Dhtp. 19]
- ² Ibid.
- ³ Sayadaw U Ñāṇuttara & Sayadaw U Sīlānandābhivamsa, *Tipiṭaka Pāli-Myanmar Dictionary*, Vol. I, p. 465
- ⁴ “*Attho dunnītoti parivattetvā uppaṭipāṭitvā gahita aṭṭhakathā*” [AA. II. 24]
- ⁵ “*Atthoti vuḍḍhi*” [JA. I. 161]
- ⁶ “*Atthe anathe cāti vaḍḍhiyañca avaḍḍhiyañca...*” [AA. II. 304]
- ⁷ “*Kena kāraṇena idha āgato*” [JA. III. 193]
- ⁸ “*Atthatthaṃ kāraṇatthaṃ*” [MA. II. 13] = “*Atthatthanti atthabhūtaṃ yathābhūtaṃ atthaṃ...*; *Kāraṇatthanti kāraṇabhūtaṃ atthaṃ*” [MṬ. I. 31]
- ⁹ “*Tameva kiccaṃ...*” [DA. I. 228]
- ¹⁰ “*Tassa me kiccassa nipphattiyā bhavissati*” [KhpA. 184]
- ¹¹ “*Etadaggaṭṭhānantarasāṅkhāto attho...*” [ApA. I. 313]
- ¹² “*Atthatthamhīti atthaṃ vuccati Nibbānaṃ*” [AbhA. III. 137]
- ¹³ AbhpṬ. 504
- ¹⁴ “*Tattha me kiṃ phalaṃ siyāti tasmim mayhaṃ bhātu maraṇanimitte rodane kiṃ nāma phalaṃ, ko ānisaṃso bhaveyya?*” [PvA. 60]
- ¹⁵ SnA. I. 230
- ¹⁶ “*Hatthatthaṃ gacchantīti hatthe atthaṃ vināsaṃ gacchanti*” [MA. III. 229]
- ¹⁷ “*Atthaṃ gacchantīti evarūpanaṃ sabbepi āsavā atthaṃ vināsaṃ natthibhāvaṃ gacchantīti attho*” [DhpA. II. 208]
- ¹⁸ T. W. Rhys Davids & William Stede, *Pali-English Dictionary*, p. 24
- ¹⁹ M. Monier-Williams, *Sanskrit English Dictionary*, p. 122
- ²⁰ Sayadaw U Kumāra, *Dhātvattha Pankone*, p. 27
- ²¹ Sayadaw U Ñāṇuttara & Sayadaw U Sīlānandābhivamsa, op. cit., p. 468
- ²² “*Attheti atthakaraṇe vinicchayaṭṭhāne*” [JA. VII. 118]
- ²³ “*Atthe kicce samuppanneti atthā anapetanti atthaṃ, atthāvahaṃ hitāvahanti vuttaṃ hoti*” [KhpA. 184]
- ²⁴ ApA. I. 128
- ²⁵ AbhpṬ. 604
- ²⁶ Paṭhamakyaw Ashin Thitṭila (trans), *The Book of Analysis*, p. 388
- ²⁷ Vbh. 307–308
- ²⁸ Vbh. 312–317
- ²⁹ Bhikkhu Bodhi, *A Comprehensive Manual of Abhidhamma*, pp. 45, 50, 54, 62
- ³⁰ VbhA. 370

- ³¹ Bhikkhu Ñāṇamoli, *The Dispeller of Delusion*, Part II, p. 127
- ³² “*Hetuphalaṃ hi yasmā hetu-anusārena ariyati adhigamiyati sampāpunīyati, tasmā atthoti vuccati*” [Vsm. II. 70]. “*Tañhi yasmā hetu-anusārena ariyati adhigamiyati pāpunīyati, tasmā atthoti vuccati*” [MNdA. 297]
- ³³ U. K. said that ‘*bhāsitattha*, meaning of the things signified by the word of the Buddha’ is added to the *Vibhaṅga* by Buddhaghosa *Thera*. [EB. II. 364]
- ³⁴ VsmṬ. II. 81
- ³⁵ AbhpaṬ. II. 300
- ³⁶ Ibid.
- ³⁷ Ibid.
- ³⁸ Psm. 85–88
- ³⁹ PsmA. I. 277
- ⁴⁰ G. P. Malalakesera, *Encyclopaedia of Buddhism*, Vol. II, p. 364
- ⁴¹ Psm. 333
- ⁴² G. P. Malalakesera, *Encyclopaedia of Buddhism*, Vol II, p. 364
- ⁴³ Being comprehended (*pariññatṭha*), being eradicated (*pahānatṭha*), being developed (*bhāvanatṭha*) and being realized (*sacchikiriyatṭha*)
- ⁴⁴ The fourfold knowledge of Noble Truth, fourfold analytical knowledge, and six-fold knowledge particularly pertaining to the Buddha [Psm. 127f]
- ⁴⁵ PsmA. I. 33
- ⁴⁶ Vbh. 307
- ⁴⁷ Psm. 85
- ⁴⁸ Bhikkhu Ñāṇamoli (trans.), *The Dispeller of Delusion*, Part II, p. 127
- ⁴⁹ VbhA. 370
- ⁵⁰ Bhikkhu Ñāṇamoli (trans), op. cit., p. 126
- ⁵¹ VbhA. 370
- * PsmA. I. 344
- ⁵² Vbh. 318–319
- ⁵³ VbhA. 378
- ⁵⁴ VbhA. 376
- ⁵⁵ VbhA. 377
- ⁵⁶ Ibid.
- ⁵⁷ Ibid.
- ⁵⁸ Ibid.
- ⁵⁹ VbhA. 378

CHAPTER 3
ANALYTICAL KNOWLEDGE OF CAUSE
(DHAMMAPAṬISAMBHIDĀ)

The analytical knowledge of cause or *Dhammapaṭisambhidā*, being under discussion, is the second in the series of the fourfold analytical knowledge, and comes after the analytical knowledge of result just discussed in the chapter two. It will be represented in the typical pattern of the explanation illustrated in the preceding knowledge. At the outset, the term ‘*dhamma*’ is generally explained. The explanation is then followed by the classification, clarification and exegesis of the same term confined in the scope of *dhammapaṭisambhidā*. After that, significant qualities of *dhammapaṭisambhidā* are shown to characterize the nature of the knowledge.

3. 1. Meanings of ‘*Dhamma*’

‘*Dhamma*’ is a Pāḷi word; its Sanskrit counterpart is ‘*dharma*’. The latter term definitely comes into existence prior to the former for a long time. In fact, ‘*dharma*’ can be found in the *Bṛhadāranyaka Upaniṣad* of *Yajur Veda*,¹ the third of four Vedas, which is considered much older than the Pāḷi literature.

Despite the difference of historical and etymological background, both of them share a visibly common point, the ambiguity related to their philosophical and ethical aspects. As a result, many modern scholars had invested much time and effort in studying the subject-matter comparatively, and proposed different ideas from different frames of thought, philosophy and culture—each of them, of course, bears its own momentous value. The present attempt, however, is not intended to go further on the same track; instead, it confines ‘*dhamma*’ to the Pāḷi literature and the Buddhist point of view only.

The term ‘*dhamma*’ perhaps has a widest range of meaning in the Pāḷi literature. The *Tipiṭaka Pāḷi-Myanmar Dictionary*, one of the most comprehensive dictionaries ever made, compiles more than fifty meanings² for

‘*dhamma*’ with reference to the canonical, commentarial and sub-commentarial literature. Certainly, no equivalent translation of any other language could cover its sense. So, it is usually translated in accordance with the context involved, or kept as it is in some situation.

Because the meanings of ‘*dhamma*’ compiled in the aforesaid dictionary are too extensive to locate in this paper and too involved in the later texts, the following account will place emphasis on the meanings of ‘*dhamma*’, which are directly connected with the canonical literature only. In addition, the meanings given here are collected by highly respected commentators, and are found in their respective commentarial works.

Etymologically, ‘*dhamma*’ is a combination of the root \sqrt{dhar} meaning ‘to hold or to bear’ and the noun-forming suffix ‘*ma*’. The term is defined as “*Attano lakkhaṇaṃ dhārentīti dhammā*”³ (those which bear their own nature), or “*Attano sabhāvaṃ dhāretīti dhammo*”⁴ (that which bears its own nature). This sense could embrace anything without exception—conditioned (*saṅkhata*) and unconditioned (*asaṅkhata*)—because the conditioned or unconditioned must undoubtedly ‘bear their own nature’.

Buddhaghosa *Thera*, in the *Dīghanikāya Aṭṭhakathā*⁵, however, gives four meanings to the term, which are mentioned with reference to the Canonical Texts as follows:

- (1) *Guṇa* (Righteousness), as in “*Na hi dhammo adhammo ca, ubho sammavipākino; adhammo nirayaṃ neti, dhammo pāpeti sugatiṃ*”⁶ (Righteousness and non-righteousness do not have the same consequence, indeed; non-righteousness leads beings to purgatory, righteousness leads beings to happy state).
- (2) *Desanā* (Instruction), as in “*Dhammaṃ, vo bhikkhave, desessāmi ādikalyāṇaṃ...*”⁷ (O *Bhikkhus*, I am going to give you the instruction, which is excellent at the beginning...).
- (3) *Pariyatti* (Texts), as in “*Idha bhikkhu dhammaṃ pariyāpuṇāti suttaṃ geyyaṃ...*”⁸ (Here, a *bhikkhu* learns thoroughly the Texts such as discourse in prose, discourse in prose and verse...).
- (4) *Nissatta* (Insubstantial phenomena), as in “*Tasmiṃ kho pana samaye dhammā honti, khandhā honti...*”⁹ (At the time when the insubstantial phenomena arise, aggregates arise...).

In the *Dhammasaṅganī Aṭṭhakathā* (DhsA. 81), however, Buddhaghosa *Thera* gives ‘*dhamma*’ another set of meaning, which is partly similar to the set

mentioned above. ‘*Desanā*’ in the first set is replaced by ‘*hetu*’ of the second, ‘*nissatta*’ by ‘*nissattanijjivatā*’, and the rest is the same. By combining two set, ‘*dhamma*’ embraces five meanings—*guṇa*, *desanā*, *pariyatti*, *hetu* and *nissatta* or *nissattanijjivatā*. Moreover, *desanā* and *pariyatti* suggest a single “main implication considered under the two aspects¹⁰ of Doctrine as taught and Doctrine as formulated, we may interpret *Dhamma* by the fourfold connotation”¹¹, namely, Doctrine (*pariyatti* and *desanā*), righteousness (*guṇa*), cause (*hetu*), and insubstantiality (*nissatta* or *nissattanijjivatā*).

Additionally, the *Mūlapaṇṇāsa Aṭṭhakathā* (MA. I. 18) offers ‘*dhamma*’ another set of ten meanings, the description of which is clearly shown below.

- (1) *Pariyatti* (Text), as in the reference mentioned above.
- (2) *Sacca* (Truth or the four noble truths), as in “*Atha kho brāhmaṇo Pokkharasāti diṭṭhadhammo pattadhammo veditadhammo...*”¹² (Then Brahmin *Pokkharasāti* understood the truth, realized the truth, and penetrated the truth...”).
- (3) *Samādhi* (Concentration), as in “*Evaṃsīlā evaṃdhammā evaṃpaññā...*”¹³ (Thus is morality, thus is concentration and thus is wisdom...”).
- (4) *Paññā* (Wisdom), as in “*Yassete caturo dhammā, vānarinda yathā tava; saccaṃ dhammo dhiti cāgo, diṭṭhaṃ so ativattati*”¹⁴ (The monkey-king whose possession of four things—truth, wisdom, courage and generosity—overcomes his enemy).
- (5) *Pakati* (Nature), as in “*...Jātidhammā sattā jātiyā parimuccanti, jarādhammā sattā jarāya parimuccanti, maraṇadhammā sattā maraṇena parimuccanti.*”¹⁵ (...Beings with birth Nature get rid of birth, beings with decay Nature get rid of decay, and beings with death Nature get rid of death.).
- (6) *Sabhāva* (Ultimate phenomena), as in “*Kusalā dhammā akusalā dhammā abyākatā dhammā*”¹⁶ (Wholesome phenomena, unwholesome phenomena and indeterminate phenomena).
- (7) *Suññatā* (Insubstantial phenomena), as in “*Tasmiṃ kho pana samaye dhammā honti, khandhā honti...*”¹⁷ (At the time when the insubstantial phenomena arise, aggregates arise...).
- (8) *Puñña* (Meritorious deed), as in “*...Dhammo suciṅṇo sukhamāva-hāti...*”¹⁸ (...Meritorious deed which is well-practised brings about happiness...).

- (9) *Āpatti* (Offence), as in “...*Dve aniyatā dhammā*.”¹⁹ (...Two offences which are not settled).
- (10) *Ñeyya* (What should be known) as in “*Sabbe dhammā sabbākārena Buddhassa Bhagavato ñāṇamukhe āpāthaṃ āgacchanti*”²⁰ (All what should be known in all aspects fall in the sphere of the Buddha’s knowledge).

The *Paṭisambhidāmagga Aṭṭhakathā* (PsmA. I. 17) also compiles eleven meanings for ‘*dhamma*’. They are: *sabhāva* (ultimate phenomena), *paññā* (wisdom), *puñña* (meritorious deed), *paññatti* (designation), *āpatti* (offence), *pariyatti* (texts), *nissattatā* (insubstantial phenomena), *vikāra* (change), *guṇa* (virtue), *paccaya* (cause), and *paccayuppanna* (conditioned phenomena). Comparing these meanings with those of the *Mūlapaṇṇāsa Aṭṭhakathā* gives rise to five more meanings, which are mentioned together with references as follows.

- (11) *Paññatti* (Concept or designation), as in “*Adhivacanā dhammā nirutti dhammā paññatti dhammā*”²¹ (*Dhammas* which are name designations, *dhammas* which are verbal designations, and *dhammas* which are conventional designations).
- (12) *Vikāra* (Being subject to), as in “...*Jātidhammā sattā jātiyā parimuccanti, jarādhammā sattā jarāya parimuccanti*...”²² (Beings that are subject to birth get rid of birth; beings that are subject to decay get rid of decay...).
- (13) *Guṇa* (Virtue), as in “*Channaṃ Buddhadhammānaṃ*...”²³ (The Buddha’s six kinds of virtues²⁴...).
- (14) *Paccaya* (Cause), as in “*Hetumhi ñāṇaṃ dhammapaṭisambhidā*”²⁵ (The knowledge of cause is the analytical knowledge of cause). This meaning is identical with ‘*hetu*’ in the *Dhammasaṅganī Aṭṭhakathā*.
- (15) *Paccayuppanna* (Conditioned phenomena), as in “*Ṭhitāva sā dhātu dhammaṭṭhitatā dhammaniyāmatā*...”²⁶ (The established nature of impermanence is established in the conditioned, fixed in the conditioned).

The fourfold connotation mentioned earlier should be included into these fifteen meanings, because, of which the first two—*pariyatti* and *guṇa*—are obviously inclusive and the other two—*hetu* and *nissattanijjivatā*—are synonymous with *paccaya* and *suññatā* respectively.

Moreover, the *Saddanīti*²⁷ comments on the suffix ‘*ādi*’ (etc., so on, so forth) that stands at the end of each *Aṭṭhakathā* explanation, adding other three meanings to ‘*dhamma*’, they are:

- (16) *Yutti* (Fitness), as in “*Nesa dhammo mahārāja, yaṃ tvaṃ gaccheyya ekako; ahampi tena gacchāmi, yena gacchasi khattiya*”²⁸ (Your Majesty, if you go alone, it is not fit; so let me follow you).
- (17) *Visaya* (Mental object), as in “*Manañca paṭicca dhamme ca uppajjati manoviññāṇaṃ...*”²⁹ (Depending on mind and mental object, mind consciousness arises...).
- (18) *Nibbāna* (The Unconditioned), as in “*Satañca dhammo na jaraṃ upeti...*”³⁰ (The Unconditioned is tranquil and is not decayed...).

These eighteen meanings probably do not cover the entire sense of ‘*dhamma*’; however, they are believed to be the most authentic gist in conformity with the Canonical Texts. Thus, ‘*dhamma*’ is a multi-meaning term; and we have no equivalent word in other languages to translate it. This suggests that to understand or translate exactly a word in the Pāli Canon, in this case ‘*dhamma*’, it is necessarily essential to grasp its sense in the context concerned and to refer to authoritative commentaries (*Aṭṭhakathā*) and sub-commentaries (*Ṭīkā*). This assumption also holds good for ‘*dhamma*’ in the scope of *dhammapaṭisambhidā*, where ‘*dhamma*’ is understood, but not translated.

3. 2. ‘*Dhamma*’ in the Scope of *Dhammapaṭisambhidā*

‘*Dhamma*’ in the scope of *dhammapaṭisambhidā* is also multi-meaning, and exercises its meaning in accordance with the Pāli context. Like ‘*attha*’ described in the preceding chapter, ‘*dhamma*’ in this chapter is viewed from two systems of exegesis—one comes from the *Vibhaṅga* and the other from the *Paṭisambhidāmagga*.

‘*Dhamma*’ from the *Vibhaṅga* Perspective

The term ‘*dhamma*’ is again elucidated in the *Vibhaṅga* by two ways of analysis—*Suttanta* analysis and *Abhidhamma* analysis. The *Suttanta* analysis explicates ‘*dhamma*’ in terms of the conventional truth frequently seen in the *Suttanta Piṭaka*, and is in connection with the five sections as shown in the explication of ‘*attha*’. The five sections are: *sacca* (truth), *hetu* (cause), *dhamma* (phenomena), *paṭiccasamuppāda* (dependent arising) and *pariyatti*

(theory). On the other hand, the *Abhidhamma* analysis analyzes ‘*dhamma*’ in terms of ultimate reality as usually found in the *Abhidhamma Piṭaka*.

With reference to the *Suttanta* analysis and in connection with the *sacca* section, ‘*dhamma*’ signifies ‘cause of suffering’ (*dukkhasamudaya*) and ‘the way leading to cessation of suffering’ (*dukkhanirodhagāminī-paṭipadā*). Similarly, in the *hetu* section, ‘*dhamma*’ means ‘cause’ (*hetu*); and in the *dhamma* section, ‘*dhamma*’ denotes ‘the phenomena from which (other) phenomena are born, grown, arisen, produced, fully produced and manifest’ (*yamhā dhammā te dhammā jātā bhūtā sañjātā nibbattā abhinibbattā pātubhūtā*). Likewise, in the *paṭiccasamuppāda* section, ‘*dhamma*’ refers to ‘cause of aging-and-death’ (*jarāmaṇasamudaya*), ‘cause of birth’ (*jāṭisamudaya*) and so on, up to ‘cause of formation’ (*saṅkhārasamudaya*); on the other hand, it refers to ‘the path leading to cessation of aging-and-death’ (*jarāmaṇanirodhagāminī-paṭipadā*), ‘the path leading to cessation of birth’ (*jāṭinirodhagāminī-paṭipadā*) and so forth, up to ‘the path leading to cessation of formation’ (*saṅkhāranirodhagāminī-paṭipadā*). In the last section of the *Suttanta* analysis, ‘*dhamma*’ stands for ‘the Buddha’s Word’ classified into nine categories (*navanṅga*) such as *Sutta* (discourse in prose), *Geyya* (discourse in prose and verse), *Veyyākaraṇa* (exposition), etc.³¹

With reference to the *Abhidhamma* analysis, ‘*dhamma*’ is explained as (12) unwholesome consciousnesses (*akusalacitta*) together with their associated mental concomitants, and (21) or (37) wholesome consciousnesses (*kusalacitta*) together with their associated mental concomitants pertaining to the sensuous plane (*kāmāvacarabhūmi*), fine-material plane (*rūpāvacarabhūmi*) and immaterial plane (*arūpāvacarabhūmi*) and supra-mundane plane (*lokuttarabhūmi*).³²

The twelve types of unwholesome consciousness are composed of eight consciousnesses rooted in greed (*lobhamūlacitta*), two rooted in hatred (*dosamūlacitta*) and two rooted in delusion (*mohamūlacitta*). The twenty-one or thirty-seven types of wholesome consciousness are: eight types of consciousness belonging to the sensuous plane, five to the fine-material plane, four to the immaterial plane and four or twenty to the supra-mundane plane. This is just a brief enumeration of the unwholesome and wholesome types of consciousness, and it is just intended to clarify one aspect of ‘*dhamma*’ from the *Abhidhamma* perspective. The comprehensive analysis of these types of consciousness can be referred to the *Abhidhamma* treatises.

According to the *Vibhaṅga Aṭṭhakathā*, all implications of ‘*dhamma*’ illustrated above can be summarized as one meaning that is ‘*paccaya*’ (cause). In other words, ‘*dhamma*’ briefly means ‘cause’ (*Dhammoti saṅkhepato paccayo*)³³. The commentary clarifies: “*Dhamma* is so-called because it contrives (*vidahati*) such and such ‘result’ or ‘effect’, makes it happen and causes it to be attained” (*So hi yasmā taṃ taṃ vidahati pavatteti ceva pāpeti ca, tasmā dhammoti vuccati*)³⁴.

Again, the *Vibhaṅga Aṭṭhakathā* contracts ‘*dhamma*’ explained in the *Vibhaṅga*, and expands ‘*dhamma*’ in terms of ‘*paccaya*’, by providing it with five meanings, namely, ‘whatever cause that produces result’ (*yo koci phalanibbattako hetu*), ‘Noble Path’ (*Ariyamaggo*), ‘the Buddha’s Word’ (*bhāsita*), ‘wholesome phenomena’ (*kusala*) and ‘unwholesome phenomena’ (*akusala*). These five meanings of ‘*dhamma*’, like those of ‘*attha*’, directly come from the original Pāli Text, the *Vibhaṅga*.

Accordingly, ‘whatever cause that produces result’ (*yo koci phalanibbattako hetu*) comprises ‘cause of suffering’, ‘cause’, ‘phenomena from which other phenomena are born, grown, arisen, produced, fully produced and manifest’ and ‘cause of aging-and-death’ etc., as described respectively in the sections of *sacca*, *hetu*, *dhamma* and *paṭiccasamuppāda*. ‘Noble Path’ (*Ariyamagga*) consists of ‘the path leading to cessation of suffering’ and ‘the path leading to cessation of aging-and-death’ etc. as mentioned in the section of *sacca* and *paṭiccasamuppāda* correspondingly. ‘The Buddha’s Word’ (*bhāsita*) is obviously in the section of *pariyatti*. The last two meanings—‘wholesome phenomena’ (*kusala*) and ‘unwholesome phenomena’ (*akusala*)—are themselves visibly in the sections of *kusala* and *akusala* of the *Abhidhamma* analysis.

While the fivefold meaning of ‘*dhamma*’ pinpointed by the *Vibhaṅga Aṭṭhakathā* is together termed ‘cause’ (*paccaya*), they perform different functions to contrive the result (*attha*). ‘Whatsoever cause that produces result’, ‘wholesome phenomena’ and ‘unwholesome phenomena’ is capable of making their own resultant mentality-materiality spring up. In other words, anything resultant is conditionally arisen, it arises due to these causes. For instance, we gradually become mature and one day we die, because we were born. That means maturity-and-death is conditionally produced by birth, or birth conditionally produces maturity-and-death. Likewise, wholesome consciousnesses conditionally produce wholesome resultant consciousnesses, and unwholesome consciousnesses do so to unwholesome resultant conscious-

nesses. In this sense, these causes are collectively called ‘*nibbattako hetu*’³⁵, ‘cause being able to produce result’.

‘The Buddha’s Word’ (*bhāsita*) is also a cause, but not in the sense just mentioned; it is in the sense of making known (*ñāpako hetu*)³⁶, it makes the meaning of word known. For example, when we hear the Buddha’s Word, and we can understand the meaning of what is said, then we can say, due to the word, we understand the meaning. In this way, the word is a cause in terms of making the meaning known. ‘Noble Path’ (*Ariyamagga*) is also a cause, but it is so meant in the sense of leading to *Nibbāna* (*Nibbānasampāpakassa Ariyamaggassa*)³⁷. Accordingly, it is called ‘*sampāpako hetu*’³⁸, the cause that leads to (*Nibbāna*). Thus, by way of function, ‘cause’ is categorized into threefold—‘the cause that produces result’, ‘the cause that makes known’ and ‘the cause that leads to’.

In a nutshell, the meaning of ‘*dhamma*’ in the range of *dhammapaṭisambhidā* from the *Vibhaṅga* perspective is summed up by four categories: as manifold, fivefold, threefold and one-fold. As manifold, ‘*dhamma*’ refers to ‘cause of suffering’ (*dukkhasamudaya*), ‘the noble path leading to *Nibbāna*’, etc. As fivefold, ‘*dhamma*’ signifies ‘the cause that gives rise to result’, ‘the noble path’, ‘the Buddha’s Word’, ‘wholesome phenomena’ and ‘unwholesome phenomena’. As threefold, ‘*dhamma*’ stands for ‘the cause that produces’, ‘the cause that makes known’ and ‘the cause that leads to’. And as one-fold, ‘*dhamma*’ means ‘cause’ (*paccaya*).

‘Dhamma’ from the Paṭisambhidāmagga Perspective

According to the *Paṭisambhidāmagga*, ‘*dhamma*’ taken as object by *dhammapaṭisambhidā* is of ‘the five faculties’ (*pañca indriyāni*), ‘the five powers’ (*pañca balāni*), and ‘the seven factors leading to enlightenment’ (*satta sambojjhaṅgā*) and ‘the eight factors of Noble Path’ (*Ariyo atṭhaṅgiko Maggo*).³⁹ A brief mention of these *dhammas* should be portrayed for clarity of understanding.

The five faculties are: confidence faculty (*saddhindriya*), effort faculty (*vīriyindriya*), mindfulness faculty (*satindriya*), concentration faculty (*samādhindriya*) and wisdom faculty (*paññindriya*). Similarly, the five powers are: confidence power (*saddhābala*), effort power (*vīriyabala*), mindfulness power (*satibala*), concentration power (*samādhibala*) and wisdom power (*paññābala*).

In the same way, the seven factors of enlightenment are: mindfulness (*sati*), investigation of *dhamma* (*dhammavicaya*), effort (*vīriya*), gladness (*pīti*), tranquility (*passaddhi*), concentration (*samādhi*) and equanimity (*upekkhā*). Likewise, the eightfold noble path are: right view (*sammādiṭṭhi*), right thought (*sammāsaṅkappa*), right speech (*sammāvācā*), right action (*sammākammanta*), right livelihood (*sammā-ājīva*), right effort (*sammāvāyāma*), right mindfulness (*sammāsati*) and right concentration (*sammāsamādhi*).

In the other place⁴⁰ of the same treatise, ‘*dhamma*’ comprises the five aspects of realization, namely, intuitive eye (*cakkhu*), knowledge (*ñāṇa*) wisdom (*paññā*), vision (*vijjā*) and light (*āloka*), that penetrate different phenomena such the four noble truths (*cattāri ariyasaccāni*), the four foundations of mindfulness (*cattāro satipaṭṭhānā*), etc., as described earlier.

These five aspects of realization are embodied in a single knowledge, which is divided into fivefold, since it performs different functions (*ekamyeva ñāṇam kiccanānattena pañcadhā*)⁴¹. The knowledge is identified as intuitive eye because it has the function of seeing (*dassanakiccakaraṇena cakkhu*), as knowledge because it has the function of knowing (*ñāṇakiccakaraṇena ñāṇam*), as wisdom because it has the function of knowing in various aspects (*nānappakārato nānanakiccakaraṇena paññā*), as vision because it has the function of penetrating thoroughly (*anavasesapaṭivedhakaraṇena vijjā*), and as light because it has the function of shedding light in all (*sabbathā obhāsakiccakaraṇena āloko*).⁴²

Truly speaking, ‘*dhamma*’ in the scope of *dhammapaṭisambhidā* from the *Paṭisambhidāmagga* perspective is remarkable. At first glimpse, its significance seems to go astray from that of ‘*dhamma*’ in the *Vibhaṅga*. Nevertheless, a careful examination could verify its identity. The five faculties, the five powers, and so on, stood for ‘*dhamma*’ are entitled the causal factors from which their functions such as determination (*adhimokkha*) exertion (*paggaha*) and so forth come into being. They are, therefore, causes, and their functions results. Accordingly, they are obviously inclusive in one of meanings stated in the *Vibhaṅga Aṭṭhakathā*, that is to say, ‘whatever cause that produces result’ (*yo koci phalanibbattako hetu*), or briefly ‘cause’ (*paccaya*).

3. 3. Salient Features of *Dhammapaṭisambhidā*

Like the analytical knowledge of result (*atthapaṭisambhidā*) discussed in the previous chapter, the analytical knowledge of cause (*dhammapaṭisam-*

bhidā) being dealt with has its own significant characteristics. One of its most visible characteristics is to know the causative phenomena discriminatingly.

Knowing Various Categories of Causative Phenomena

As we have seen above, ‘*dhamma*’ refers to different causative phenomena classified into different categories. The *Vibhaṅga Aṭṭhakathā* in a few words explains that when a Noble One (*Ariyapuggala*) reviews those causative phenomena, the knowledge that falls into the category of those causative phenomena is the analytical knowledge of cause (*Taṃ dhammaṃ paccavekkhantassa tasmim̐ dhamme pabhedagataṃ ñāṇaṃ dhammapaṭisambhidā*).⁴³

Precisely, ‘the cause of suffering’ (*dukkhasamudaya*) belongs to the category of causative phenomena, so the knowledge of ‘the cause of suffering’ is the analytical knowledge of cause (*dukkhasamudaye ñāṇaṃ dhammapaṭisambhidā*)⁴⁴. In the same manner, ‘the path leading to cessation of *dukkha*’ belongs to the category of causative phenomena; hence the knowledge of ‘the path leading to cessation of *dukkha*’ is the analytical knowledge of cause (*dukkhanirodhagāminiyā paṭipadāya ñāṇaṃ dhammapaṭisambhidā*). This method should be applied to the next phenomena pertaining to the category of causative phenomena expressed above.

The *Paṭisambhidāmagga* exposition, on the other hand, explains ‘*dhamma*’ as ‘the five faculties’ (*pañca indriyāni*), ‘the five powers’ (*pañca balāni*) and so on. It further explains, for instance, that the knowledge of ‘the five faculties’ as well as their difference is the analytical knowledge of cause. The passage described there reads:

“*Saddhindriyaṃ dhammo, vīriyindriyaṃ dhammo, satindriyaṃ dhammo, samādhindriyaṃ dhammo, paññindriyaṃ dhammo. Añño saddhindriyaṃ dhammo, añño vīriyindriyaṃ dhammo, añño satindriyaṃ dhammo, añño samādhindriyaṃ dhammo, añño paññindriyaṃ dhammo. Yena ñāṇena ime nānā dhammā ñātā, teneva ñāṇena ime nānā dhammā paṭividditāti. Tena vuccati—‘dhammanānatte paññā dhammapaṭisambhide ñāṇaṃ’.*”⁴⁵

“Faith faculty is a ‘cause’, effort faculty is a ‘cause’, mindfulness faculty is a ‘cause’, concentration faculty is a ‘cause’, and wisdom faculty is a ‘cause’. Faith faculty is one, effort faculty is another, and mindfulness faculty is another, concentration faculty is another and wisdom faculty is still another. The knowledge that knows these

different causes knows them analytically, hence it is said: ‘the understanding of different causes is the analytical knowledge of cause’.

Capable of Effecting the Comprehension of *Dhamma* Categories

To distinguish this knowledge from other kinds of knowledge that may comprehend the same things, the commentary accurately pronounces some notable modes of comprehension as seen in the preceding knowledge, the analytical knowledge of result. Here is the explanation in the *Vibhaṅga Aṭṭhakathā*: “the analytical knowledge of cause is the knowledge that falls into the category of causative phenomena, and is capable of effecting the discerning, the explaining, and the defining of the category of causative phenomena” (*Dhammapabhedassa hi sallakkhaṇavibhāvanāvavatthānakaraṇa-samatthaṃ dhamme pabhedagataṃ ñāṇaṃ dhammapaṭisambhidā nāma*). As stated in the preceding knowledge, these modes of comprehension—discerning (*sallakkhaṇa*), explaining (*vibhāvanā*) and defining (*vavatthāna*)—come from the *Paṭisambhidāmagga*; and other modes of comprehension such as ‘seeing of different natures (*nānatta* or *anekabhāva*), keen seeing (*upalakkhaṇa* or *bhusaṃdassana*), etc., are found in this treatise as well.

Thus, the analytical knowledge of cause or *dhammapaṭisambhidā*, like its preceding counterpart, comprehends a wide range of phenomena. In addition, it comprehends analytically the causative phenomena from various aspects. These distinctive characteristics clearly contribute one of salient features to this knowledge and make it differ from some other kinds of knowledge that may comprehend the same phenomena. *Dhammapaṭisambhidā* also possesses other salient features as mentioned below.

Other Salient Facts Related to *Dhammapaṭisambhidā*

As a matter of fact, *dhammapaṭisambhidā* is the mundane knowledge (*lokiyañāṇa*) pertaining the sense-sphere. This is because it arises only in the four types of sense-sphere wholesome consciousness associated with knowledge (*kāmāvacarakusalato catūsu ñāṇasampayuttesu cittuppādesu*) and in the four types of sense-sphere inoperative consciousness associated with knowledge (*kāmāvacarakiriyato catūsu ñāṇasampayuttesu cittuppādesu*).⁴⁶

In other words, *dhammapaṭisambhidā* occurs to both Trainers (*Sekkhā*) and Non-trainers (*Asekkhā*). To Trainers, it takes place in the four types of sense-sphere wholesome consciousness associated with knowledge, when they reflect on the causative phenomena (*dhammapaccavekkhaṇakāle*), taking the aforesaid category of causative phenomena as object. To Non-trainers, *dhammapaṭisamb-*

bhidā arises in the four types of sense-sphere inoperative consciousness, when they reflect on the causative phenomena, taking the category of causative phenomena as object.⁴⁷

From the aspect of conditional relations, *dhammapaṭisambhidā* that take the Path as object has the Path (Magga) as predominance condition (*maggādhīpati*). It is because when a noble one reviews the Path, taking the Path as object and giving special attention to the Path, then *dhammapaṭisambhidā* is said to have the Path as predominance condition by way of object predominance (*ārammaṇādhīpativasena*).⁴⁸

Relating to the quality of its object, *dhammapaṭisambhidā* is said to take inferior object (*parittārammaṇa*), when one reviews the wholesome phenomena, unwholesome phenomena and other conditioning states, which pertain to the sense-sphere. Likewise, it takes lofty object (*mahaggatārammaṇa*), when one reviews the wholesome phenomena and other conditioning states, which pertain to the fine-material sphere and immaterial sphere; it takes boundless object (*appamāṇārammaṇa*), when one reviews the wholesome phenomena and other conditioning states, which belong to the supra-mundane sphere.⁴⁹

As to the time, when one reviews the wholesome phenomena, unwholesome phenomena and other conditioning states, belonging to the past, future and present, *dhammapaṭisambhidā* is said to take past, future and present objects respectively.⁵⁰

With reference to the locality, when one reviews the wholesome and unwholesome phenomena and conditioning states internally, it is said to take internal object (*ajjhattārammaṇa*); when one reviews them externally, external object (*bahiddhārammaṇa*); internally-and-externally, internal-and-external object (*ajjhatabhiddhārammaṇa*).⁵¹

NOTES

- ¹ *Bṛhadāraṇyaka Upaniṣad* describes ‘*dharma*’ (Law) as ‘*satya*’ (Truth). It is said: “Verily, that which is Law is Truth (*satya*)”. (EB. IV. 439)
- ² Ashin Kelāsa, *Tipiṭaka Pāli Myanmar Dictionary*, Vol. XI, pp. 43–49
- ³ MA. I. 18
- ⁴ NkT. 91
- ⁵ DA. I. 92
- ⁶ Th. 272
- ⁷ M. III. 327
- ⁸ A. II. 73
- ⁹ Dhs. 121
- ¹⁰ ‘The Doctrine as taught’ refers to ‘*Dhamma*’, and ‘the Doctrine as formulated’ to ‘*Vinaya*’
- ¹¹ T. W. Rhys Davids & William Stede, *Pali-English Dictionary*, p. 623
- ¹² D. I. 103
- ¹³ D. II. 6
- ¹⁴ J. I. 14
- ¹⁵ A. III. 432
- ¹⁶ Dhs. 1
- ¹⁷ Dhs. 35
- ¹⁸ J. I. 215
- ¹⁹ V. I. 284
- ²⁰ MNd. 138
- ²¹ Dhs. 13
- ²² A. III. 432
- ²³ MNd. 111
- ²⁴ *Sabbaṃ kāyakammaṃ ñāṇapubbaṅgamaṃ ñāṇānuparivatti, sabbaṃ vacīkammaṃ ñāṇapubbaṅgamaṃ ñāṇānuparivatti, sabbaṃ manokammaṃ ñāṇapubbaṅgamaṃ ñāṇānuparivatti.* [Ntt. 16]
- ²⁵ Vbh. 307
- ²⁶ A. I. 289 (*Uppādāsutta*)
- ²⁷ Sdd-Dht. 337–339
- ²⁸ J. II. 317, Verse 1716
- ²⁹ M. I. 326; III. 328
- ³⁰ S. I. 70 (*Jarāmarasutta*)
- ³¹ Vbh. 307–308
- ³² *Ibid.*, p. 309–311
- ³³ VbhA. 370

- ³⁴ Ibid.
- ³⁵ VbhMlt. 191; VbhAnuṭ. 192
- ³⁶ Ibid.
- ³⁷ VbhA. 374
- ³⁸ VbhMlt. 191; VbhAnuṭ. 192
- ³⁹ Psm. 81ff
- ⁴⁰ Ibid., p. 333ff
- ⁴¹ PsmA. II. 219
- ⁴² Ibid.
- ⁴³ VbhA. 370
- ⁴⁴ Vbh. 307
- ⁴⁵ Psm. 85
- ⁴⁶ Vbh. 318–319
- ⁴⁷ VbhA. 376
- ⁴⁸ Ibid., p. 377
- ⁴⁹ Ibid.
- ⁵⁰ Ibid., p. 378
- ⁵¹ Ibid.

CHAPTER 4
ANALYTICAL KNOWLEDGE OF LANGUAGE
(NIRUTTIPAṬISAMBHIDĀ)

Unlike the analytical knowledge of result and of cause discussed in the preceding chapters, the analytical knowledge of language (*niruttipaṭisambhidā*) shown in this chapter embodies another aspect, but is inter-connected with its former ones. It is the analytical knowledge of language that understands the language by which the resultant phenomena and causative phenomena comprehended by the foregoing knowledge are indicated. The facts respectively described in this chapter are: a general discussion on the meaning of ‘*nirutti*’, ‘*nirutti*’ in the scope of *niruttipaṭisambhidā*, and then salient characteristics of *niruttipaṭisambhidā*.

4. 1. Meanings of ‘*Nirutti*’

‘*Nirutti*’ is a multi-meaning term in the Pāli literature, as those ‘*attha*’ and ‘*dhamma*’ examined previously. One of well known *Pali-English Dictionaries* gives it these meanings: “explanation of words, grammatical analysis, etymological interpretation; pronunciation, dialect, way of speaking, expression”¹. Yet, under the light of careful investigation into the subject-matter, ‘*nirutti*’ is found to have wider sense.

Formation of ‘*Nirutti*’

Nirutti is an etymologically combined word of the prefix ‘*ni* or *nir* (Sk.)’, the root \sqrt{vaca} (or \sqrt{vac}) and the suffix ‘*ti*’. ‘*Ni*’ means ‘entire, whole’ (*nissese*)²; the root \sqrt{vaca} ³ means ‘to speak, to say’ (*bhāsane*). According to the *Saddanīti*, the consonant ‘*r*’ is added to the suffix ‘*ni*’; the root \sqrt{vaca} is changed to ‘*va*’, then ‘*va*’ to ‘*u*’, hence the word ‘*nirutti*’.⁴ Modern method of formation, however, suggests another process. That the consonant ‘*c*’ of the root \sqrt{vac} is interchanged with ‘*k*’, then ‘*k*’ is assimilated to ‘*t*’ of the suffix ‘*ti*’;

‘va’ of the root \sqrt{vac} is changed into ‘u’; and the prefix resumes its original form ‘nir’, hence ‘nirutti’.

The definition of ‘nirutti’ varies depending on commentators’ point of view, particularly to the prefix ‘ni’. Here is the definition, which involves the sense of the prefix mentioned above: “*Nicchayena, nissesato vā utti nirutti*”⁵ i.e. “that which is pronounced distinctively or entirely”, that is to say, word or vocabulary. Another definition runs “*Niddhāretvā vuccati attho etāyāti nirutti*”⁶, “that by which the meaning is said specifically is called *nirutti*, letter”. Still another definition, perhaps more definitely, reads “*Attham nīharitvā vuccate imāya saddapaññattiyāti nirutti*”⁷, that means “it is the verbal designation by which the meaning is manifestly indicated”.

Different Meanings of ‘Nirutti’

All the above definitions in one way or another give ‘nirutti’ some general sense, but they are unable to specify the exact meaning in a certain context. The following account of the meanings of ‘nirutti’, with reference to the Pāli Texts, will show how ‘nirutti’ is used in different contexts and how its meanings are applied.

- (1) ‘Speech or saying’, as in “*Anāpatti, bhikkhu, niruttipathe*”⁸ [V. I. 72] (Monk, it is not an offence since it is merely speech).
- (2) ‘Verbal designation’, as in “*Nirutti⁹ dhammā*” [Dhs. 14] (The *Dhammas* which are verbal designations).

In the sense of ‘designation’ or ‘concept’, ‘nirutti’ is synonymous with ‘*adhivacana*’ (name designation) and ‘*paññatti*’ (conventional designation). The definition of these three terms found in the *Dhammasaṅgani* is as follows: “*saṅkhā samaññā paññatti vohāro nāmaṃ nāmakammaṃ nāmadheyyaṃ nirutti byañjanaṃ abhilāpo*”¹⁰ (denotation, nomenclature, conventional designation, appellation, name, name-making, name-assigning, verbal designation, sign, expression).

- (3) ‘Conventional expression of language’, as in “*Imā kho Citta lokasamaññā lokaniruttiyo¹¹ lokavohārā lokapaññattiyō, yāhi Tathāgato voharati aparāmasanti*” [D. I. 186] (But, Citta, these are merely names, expressions, turns of speech, designations in common use in the world, which the *Tathāgata* uses without misapprehending them)¹².

- (4) ‘Local language or dialect’, as in “*Janapadaniruttiṃ nābhiniveseyya, samaññaṃ nātidhāveyyā*” [M. III. 273] (One should not insist on local language, and one should not override normal usage)¹³, and “*Suttāni parivattesi, Sīhaḷāya niruttiyā*” [Mv. 240, Verse 175] (He translated the Discourses into Sinhalese dialect).
- (5) ‘Utterance’, as in “*Idhāvuso Sāriputta bhikkhu atthakusalo ca hoti dhammakusalo ca byañjanakusalo ca niruttikusalo...*”¹⁴ [A. II. 177] (Here, friend Sāriputta, a *bhikkhu* is skilled in explanation of the Buddha’s Word, skilled in the Buddha’s Word, skilled in letters, and skilled in utterance...”).
- (6) ‘Terminology or vocabulary’, as in “*Niruttiyā sukusalo,*¹⁵ *atthānatthe ca kovido*” [Ap. I. 47] (He is skilful in terminology, and clever in increase and decrease).
- (7) ‘Grammatical usage’, as in “*Te sakāya niruttiyā*¹⁶ *Buddhavacanāṃ dūsentī*” [V. IV. 280] (They pollute the Buddha’s Word by their own ‘grammatical use’¹⁷), and “*Yo niruttiṃ na sikkheyya, sikkhanto Piṭakattayaṃ; pade pade vikañkheyya, vane andhagajo yathā*” [MggP. 16; Kp. 85] (He who, while learning the threefold *Piṭaka*, does not learn grammatical usage doubts every word like a blind man going in the forest).
- (8) ‘A grammatical treatise’, one of six treatises of Veda, as in “*Kappo byākaraṇaṃ joti, satthaṃ sikkhā nirutti ca; chandoviciti cetāni, vedaṅgāni vadanti chā*”. [Abhp. 11, Verse 110] (They speak of the set of six Vedaṅga, disciplines of Vedic science, namely, *kappa*, *byākaraṇa*, *jotisattha*, *sikkhā*, *nirutti* and *chandoviciti*). According to the *Tipiṭaka Pāli-Myanmar Dictionary*¹⁸, ‘*nirutti*’ in this sense is followed by ‘*sattha*’, so it should be ‘*niruttisattha*’.
- (9) ‘Terminological method’, as in “*Vañṇāgamo vañṇavipariyāyo, dve cāpare vañṇavikāranāsā; dhātussa atthātisayena yogo, taduccate pañcavidhaṃ niruttin*”¹⁹ *ti*. [MNdA. 228-229] “Insertion of syllable or epenthesis (*vañṇāgama*), transposition of syllable or metathesis (*vañṇavipariyāya*), interchange of syllable (*vañṇavikāra*), elision of syllable (*vañṇavināsa*), etc.”¹⁹ It is also termed ‘*niruttinaya*’²⁰.

Thus, the above investigation suggests that ‘*nirutti*’ is not only used differently in different context, but its meanings are also developed by time and space. Early use of ‘*nirutti*’ in the Pāli literature, as indicated in the first seven

meanings—speech, verbal designation, expression of language, dialect, utterance, vocabulary and grammatical usage, is solely involved in verbal communication and language. The meaning number (8) is ‘a grammatical treatise’, one of six treatise of Veda, which is not found in Buddhism; and the meaning number (9) ‘terminological method’ perhaps comes into existence along with the development of language and grammar in the later time.

4. 2. ‘Nirutti’ in the Scope of *Niruttipaṭisambhidā*

In the scope of *niruttipaṭisambhidā*, ‘nirutti’ is quite significant. It is explained in terms of both usages, the *Suttanta* and *Abhidhamma*, and is combined with other words as well.

In terms of the *Suttanta* usage, ‘nirutti’ indicates ‘expression of natural terminology’ (*dhammaniruttābhilāpa*)²¹ or ‘name expression’ (*byañjananiruttābhilāpa*)²² of the resultant phenomena (*atthas*) and causative phenomena (*dhammas*); whereas in terms of the *Abhidhamma* usage, it denotes ‘terminology by which *atthas* and *dhammas* are designated’ (*yāya niruttiyā tesam dhammānaṃ paññatti hoti*). In both contexts, though expressed in different phrases, it suggests ‘expression of natural terminology’ (*sabhāvaniruttābhilāpa*)²³ or ‘expression of natural designation (*sabhāvapaññattiyā abhilāpa*)²⁴. In other words, ‘expression of natural terminology’ and ‘expression of natural designation’ are synonymous, as they are made clear in the *Vibhaṅga Anuṭṭikā* that ‘natural designation’ is just as ‘natural terminology’ (*Sabhāvena niruttiyeva sabhāvapaññattī*)²⁵.

Critical Analysis of ‘Sabhāvanirutti’

What is ‘natural terminology’ (*sabhāvanirutti*)? The sentence found in the *Vibhaṅga Aṭṭhakathā* states:

“A possessor of the fourfold analytical knowledge, when listening to the word ‘*phasso*’, knows that ‘it is a natural terminology’; however, when listening to the word ‘*phassā*’ or ‘*phassaṃ*’, he knows that ‘it is not a natural terminology’” (*Paṭisambhidāpatto hi “phasso”ti vutte “ayaṃ sabhāvanirutti”ti jānāti, “phassā”ti vā “phassan”ti vā vutte pana “ayaṃ na sabhāvanirutti”ti jānāti*)²⁶.

The *Visuddhimagga*, in another way, describes that a possessor of *niruttipaṭisambhidā*, having heard such a word as ‘*phasso*’ or ‘*vedanā*’, etc., he knows that ‘it is a natural terminology’; however, having heard such a word as ‘*phassā*’ or ‘*vedano*’, etc., he knows that ‘it is not a natural terminology’.²⁷

With reference to the above description, it can be said that ‘natural terminology’ is ‘a grammatically correct terminology expressed in *Māgadha* dialect’, the dialect we call Pāli today. According to *Māgadha* or Pāli grammar, the stem ‘*phassa*’ belongs to masculine gender; so when declined in nominative and singular, the correct form must be ‘*phasso*’, but not ‘*phassā*’ or ‘*phassam*’. Likewise, the stem ‘*vedanā*’ belongs to feminine gender; and when declined in nominative and singular, it must be ‘*vedanā*’, but not ‘*vedano*’.

Commenting on ‘*sabhāvanirutti*’, the *Visuddhimagga Mahāṭīkā* suggests that it is ‘terminology which is not changed’ (*aviparītanirutti*); it is ‘actual vocabulary (*abyabhicārī vohāro*), which is always connected with the understanding of such and such meaning’ (*tassa tassa atthassa bodhane paṭinīyatasambandho saddavohāro*); and it belongs to *Māgadha* dialect (*sā panāyaṃ sabhāvanirutti Māgadhabhāsā*).²⁸ The *Abhidhammāvatāra Abhinavaṭīkā* explains ‘*sabhāvanirutti*’ in a similar pattern to that of the *Visuddhimagga Mahāṭīkā*, yet with a slight difference, saying ‘it is the terminology which is not changed, the actual terminology perpetually connected with such and such meaning all the time, that is to say the *Māgadha* dialect (*Sabhāvaniruttīti aviparītanirutti, aviparītaniruttīti tassa tassa atthassa bodhane paṭinīyatasambandho abyabhicāravohāro Māgadhabhāsāti vuttaṃ hoti*)²⁹. The author of the same treatise adds “other dialects are changed at the (kappa) intervals” (*Itarā bhāsā pana kālantarena parivattanti*). The *Vibhaṅga Mūlaṭīkā* seems to agree with the *Abhidhammāvatāra Abhinavaṭīkā*, saying ‘*sabhāvanirutti*’ is *Māgadhabhāsā* (*Sabhāvaniruttīti Māgadhabhāsā adhippetāti*)³⁰, which is not changed anywhere, anytime and anyhow but just firmly remains even after destruction of world circle, while other dialects are changed somewhere sometimes (*Māgadhā pana katthaci kadāci parivattantīpi na sabbattha sabbadā sabbathā ca parivattati, kappavināsepi tiṭṭhatiyevāti*)³¹.

It is quite important to note here that ‘natural terminology’ (*sabhāvanirutti*) in or belonging to *Māgadha* dialect (*Māgadhikāya*) does not mean ‘*Māgadha* dialect’ itself (*Māgadhabhāsā*). The *Abhidhammāvatāra Abhinavaṭīkā* and *Vibhaṅga Mūlaṭīkā* seem to likely mix up these two. When we say *Māgadha* dialect, we mean the entire system of it including grammar, a wide range of vocabulary such as nouns, verbs, adjectives, adverbs, and so on. However, when we say ‘natural terminology’ in *Māgadha* dialect, we just mean some parts of the dialect.

Suppose ‘*sabhāvanirutti*’ or ‘natural terminology’ is ‘*Māgadha* dialect’, then a possessor of the fourfold analytical knowledge would know everything

related to the dialect. On contrary, the *Vibhaṅga Aṭṭhakathā*³² denies the notion that one who has attained the fourfold analytical knowledge (*paṭisambhidā-patto*) could know other words such as noun, verb, prefix, and indeclinable (*nāma-akhyāta-upasaggabyañjanasaddaṃ*). The commentary also makes clear that ‘knowing such words is not the function of the analytical knowledge’ (*Taṃ pana nayidaṃ paṭisambhidākiccanti*).³³

It should be noted that the *Vibhaṅga Aṭṭhakathā* only describes that a possessor of the fourfold analytical knowledge knows ‘*phasso*’ as ‘natural terminology’ (*sabhāvanirutti*) and ‘*phassā*’ or ‘*phassaṃ*’ as ‘not natural terminology’ (*na sabhāvanirutti*); and he does not know other words such as noun, verb, prefix and indeclinable. Moreover, the commentary does not specify such word as noun, verb, etc., belonging to *Māgadha* dialect or Sanskrit or other languages. Nevertheless, commenting on the phrase ‘*Aññaṃ pana nāma-akhyāta-upasaggabyañjanasaddaṃ*’ described in the *Vibhaṅga Aṭṭhakathā*, the author of the *Vibhaṅga Mūlaṭṭhā* presents his view in a quite strange way that ‘other words such as noun, verb, and so forth, belonging to Sanskrit’ (*aññaṃ sakkaṭanāmādisaddaṃ sandhāya*).

This is because, perhaps, the author of the *Vibhaṅga Mūlaṭṭhā* keeps in view that ‘*sabhāvanirutti*’ is ‘*Māgadha* dialect’, so a possessor of the fourfold analytical knowledge who knows ‘*sabhāvanirutti*’ surely knows such words as noun, verb and so on, in *Māgadha* dialect, but he does not know them in Sanskrit only. The translation note of Bhikkhu Ñāṇamoli, the translator of the *Vibhaṅga Aṭṭhakathā*, informs us that he had referred to the *Vibhaṅga Mūlaṭṭhā* when translating his work, but he perhaps did not accept and put the *Vibhaṅga Mūlaṭṭhā* author’s view in his translation.³⁴

Now, we should go back to the synonyms ‘natural terminology’ (*sabhāvanirutti*), ‘terminology which is not changed’ (*aviparītanirutti*) and ‘actual terminology’ (*abyabhicāravohāro*) which is always connected with the knowing of such and such meaning (*tassa tassa atthassa bodhane paṭi-niyatasambandho*). One may wonder that there is a terminology which is not changed. If there is, why the Buddha once said “*Sabbe saṅkhārā aniccā*”³⁵, “All conditioned things are impermanent”; and terminology, word or language is also a conditioned thing.

It is a reasonable argument at a first glance. However, the issue needs some more discussion. It is said by the ancient teachers that ‘*sabhāvanirutti*’, from

the aspect of reality, signifies ‘concepts-as-names’ (*nāmapaññatti*).³⁶ At first, it is important to know what is *nāma* or name.

According to the *Dhammasaṅgani Aṭṭhakathā*, *nāma* or name is fourfold: ‘that given on a special occasion, that given in virtue of a personal quality, that given by acclamation, that which has spontaneously arisen’³⁷ (*Nāmanti catubbidham nāmaṃ—sāmaññanāmaṃ guṇanāmaṃ kittimanāmaṃ opapātikanāmanti*)³⁸. ‘Name given on a special occasion’ (*sāmaññanāma*) is such a name ‘*Mahāsammato*’, the name of the first king on earth, which is chosen and placed by most people in the first world-cycles. ‘Name given in virtue of personal quality’ is such names as ‘*Dhammakathiko*’ (Dhamma Preacher), ‘*Vinayadharo*’ (Vinaya Bearer) etc., and as the epithets of the Buddha ‘*Bhagavā*’, ‘*Arahaṃ*’, ‘*Sammāsambuddho*’, and so on. ‘Name given by acclamation’ is such a name as given to a baby on the name-giving day by the relatives who decide to give such and such name. ‘Name arisen spontaneously’ is such names as ‘*cando*’ (moon), ‘*sūriyo*’ (sun), ‘*samudayo*’ (ocean), ‘*paṭhavī*’ (earth), etc., which arise spontaneously following the arising of those respective things. In the earlier world-cycles, they are called ‘*cando*’, ‘*sūriyo*’, ‘*samudayo*’ etc., so are they in the later ones; in the past, they are called ‘*cando*’, ‘*sūriyo*’, ‘*samudayo*’, etc., so are in the present and future.³⁹ The ultimate phenomena such as *vedanā* (feeling), *saññā* (perception)..., like those moon, sun, and ocean..., are included in this last category of name, the name arisen spontaneously with its phenomenon.

It is said that like *mahāpaṭhavī* (great earth), *sūriyo* (sun), etc., *vedanā*, *saññā*, and so on arise making their own names (*attano nāmaṃ karontāva uppajjanti*). When they arise, their names also arise (*tesu uppannesu tesam nāmaṃ uppannameva hoti*). In fact, while *vedanā* is arising, nobody would say “let you be named ‘*vedanā*’”. There is no such function of name-taking for it. So are *saññā*, *saṅkhārā* and so forth. The designations ‘*vedanā*’ ‘*saññā*’ ‘*saṅkhārā*’... respectively fall upon *vedanā saññā saṅkhārā*... spontaneously as soon they arise. *Nibbāna*, however, is always *Nibbāna* (*Nibbānaṃ pana sadāpi Nibbānamevāti*).⁴⁰ In other words, names or designations of some great elements in universes and of all ultimate realities (*paramatthadhammā*), from the Buddhist *Abhidhamma* point of view, come into being together with their respective phenomena. They are termed *opapātikapaññatti*⁴¹, designations arisen spontaneously, and they are not changed and always connected with the intrinsic nature. Briefly, they belong to *nāmapaññatti*, concepts-as-names.

What is *nāmapaññatti*? According to the *Pañcappakaraṇa Aṭṭhakathā* [p. 26], *nāmapaññatti* is sixfold as mentioned below:

- (1) *Vijjamānapaññatti* : A concept of the real, i.e. *vedanā* (feeling), *saññā* (perception), etc., are ultimate reality, so the names ‘*vedanā*’, ‘*saññā*’, etc., that designate them are the concepts of the real.
- (2) *Avijjamānapaññatti* : A concept of the unreal, i.e. *samudayo* (ocean), *pabbato* (mountain), *puriso* (man), *itthi* (woman), etc., are not real in the sense of ultimate realities, so the names ‘*samudayo*’, ‘*pabbato*’, ‘*puriso*’, ‘*itthi*’, etc., that designate them are the concepts of the unreal.
- (3) *Vijjamānena avijjamānapaññatti*: A concept of the unreal by means of the real, i.e. ‘*chalaḅhiñño*’ (possessor of sixfold direct knowledge) is the concept of the unreal by means of the real, ‘since the direct knowledges are ultimately real but the “possessor” is a mental construction’⁴².
- (4) *Avijjamānena vijjamānapaññatti* : A concept of the real by means of the unreal, i.e. ‘*purisarūpaṃ*’ (materiality of man) is the concept of the real by means of the unreal, since *rūpaṃ* (materiality) ultimately exists but not the man.
- (5) *Vijjamānena vijjamānapaññatti* : A concept of the real by means of the real, i.e. ‘*cakkhusamphasso*’ (feeling born of eye-sensitivity) is a concept of the real by means of the real, since ‘*cakkhu*’ (sensitivity) as well as ‘*phasso*’ (feeling) exist in an ultimate sense.
- (6) *Avijjamānena avijjamānapaññatti* : A concept of the unreal by means of the unreal, i.e. ‘*setṭhiputto*’ (millionaire’s son) is a concept of the real by means of the unreal, since both *setṭhi* (millionaire) and *putto* (son) do not exist in ultimate reality.

As far as the subject-matter concerned, ‘natural terminology’ (*sabhāvanirutti*) or ‘natural designation’ (*sabhāvapaññatti*) is something to do with what is real, but not with what is unreal. The *Vibhaṅga Anuṭṭikā* (p. 196) also makes clear to us that ‘natural terminology’ is the terminology connected with the ultimate reality (*sabhāvena niruttiyeva vā sabbāvaniruttīti*), or ‘natural designation’ is the designation of the ultimate phenomena (*sabhāvadhamme paññatti sabhāvapaññattīti*). Therefore, concerning the sixfold *nāmapaññatti* mentioned above, ‘*sabhāvanirutti*’ or ‘*sabhāvapaññatti*’ is fully related to the number (1) *vijjamānapaññatti* and the number (5) *vijjamānena vijjamānapaññatti*, partly related to the number (3) *vijjamānena vijjamānapaññatti* and

the number (4) *avijjamānena vijjamānapaññatti*, and not related at all to the number (2) *avijjamānapaññatti* and the number (6) *avijjamānena avijjamānapaññatti*. Therefore, in order to master all these kinds of *paññatti*, particularly *avijjamānapaññatti*, a possessor of the fourfold analytical knowledge has to learn *Māgadha* or Pāli language, study the Scriptures, listen to Dhamma talk, and question knotty passages in the Pāli Texts, as necessary conditions for the purity of the fourfold analytical knowledge, especially the knowledge of language.

Why *Māgadha* Language?

As mentioned earlier, ‘*nirutti*’, in the scope of the analytical knowledge of language, indicates ‘natural terminology’ or ‘natural designation’ in *Māgadha* or Pāli language. And we have just come across what ‘natural terminology or designation’ means, yet we still confuse that why *Māgadha* language, but not other languages. Nevertheless, the foremost critical issue interesting many scholars is that whether the so-called Pāli language recorded in the *Tipiṭaka* is *Māgadha* language.

In fact, much effort has been made to verify the issue by numerous scholars, from different points of view—etymology, philology, geography, ancient inscriptions, etc.; and the consequence still remains in confusion due to greatly diverse assumptions. According to Robert Cæsar Childers, Pāli language is ‘Language of Buddhist Scriptures’, and the most accurate one among two or three dialects of *Māgadha* people.⁴³ T.W. Rhys Davids, however, assumes that Pāli language is the literary language based on a conversational dialect of *Kosala*.⁴⁴ Kanai Lal Hazra in the *Pāli Language and Literature* agrees with T.W. Rhys Davids by saying that Pāli language belongs to *Kosala* rather than *Magadha*.⁴⁵ Other scholars also try to locate the language in its truly native home, suggesting other localities such as *Avanti*, *Kosambi*, *Taxila*, *Vindhya*, *Kāliṅga* and *Pāṭaliputta*.⁴⁶ Thus, the effort leads to more conflicting assertions rather than a satisfactory conclusion.

According to the orthodoxy of *Theravāda* tradition, however, the present systematic figure of the Pāli *Tipiṭaka* was resulted from at least four historical Buddhist Councils, the first three in India, the home land of Buddhism, and the fourth in Srilanka, the second home land of Buddhism after the Indian emperor Asoka’s dynasty collapsed. The first Council was held in *Rājagaha* 3 months and 5 days after the Buddha’s *Parinibbāna*,⁴⁷ and the second Council in *Vesāli* 100 years after the Master’s passing away.⁴⁸ Following these two historical

Councils was the third Council held in *Pāṭaliputta*, the capital of *Magadha*, 134 years later.⁴⁹ Venerable Walpola Rahula's research reveals that this third Council must be 'settled and redacted' in a dialect of *Magadha* or *Māgadha* language, the language we call Pāli today.⁵⁰

In fact, the assumption of Venerable Walpola Rahula's research in no way conflicts with the traditional commentaries, and is accepted by all Theravāda Buddhist countries. After the third Buddhist Council, Mahinda *Thera*, King Asoka's son, went to Srilanka (Ceylon), carrying with him the Pāli *Tipiṭaka*, which was committed to writing down on palm leaves in the fourth Buddhist Council held in the same country. Many centuries later, the *Tipiṭaka* was inscribed on 729 marble slabs in the fifth Buddhist Council, and finally published in forty books after the sixth Buddhist Council—both of the Councils were convened in Myanmar (Burma).

Now, let ancient commentators share with us some outlook on the *Māgadha* language, the so-called original language of all beings (*sabbasattānaṃ bhāsā*). Buddhaghosa *Thera* in the *Vibhaṅga Aṭṭhakathā* describes his prior commentators' estimation at the *Māgadha* language as follows:

“The mother is Tamil, the father is *Andhaka*. The child born of them, if he hears the mother's speech first, he will speak Tamil tongue; if he hears the father's speech first, he will speak *Andhaka* tongue. But not hearing either speech, he will speak *Māgadha* tongue. And he who is reborn in a great forest without a village and where there is no-one else who speaks, he too, when he creates speech of his own accord, will speak only *Māgadha* tongue. And in hell, animal kingdom of generation, realm of ghosts, in the human world and in the world of deities, everywhere *Māgadha* tongue is foremost. Herein the rest of the eighteen tongues beginning with the *Oṭṭa*, the *Kirāta*, the *Andhaka*, the Greek and the Tamil, change; only this *Māgadha* tongue correctly called the perfect (*brahma*) usage, the noble usage, does not change. Also the Fully Enlightened One, announcing the Buddha word of the *Tipiṭaka*, did so only in the *Māgadha* tongue. Why? Because in this way it is easy to seduce the meaning; since the only delay for the Buddha word announced in the text in the *Māgadha* tongue is that occurring when coming to the ear of those who have attained the Discriminations; but when the ear is merely impinged upon, the meaning appears in a hundred ways, in a thousand ways. But a text

announced in another tongue has to be learnt by repeated application.”⁵¹

After reading the passage, questions would come up immediately in contemporary intellectual critics that whether the commentators spoke the truth, whether they ignored reality due to respect for or favor of their own religion and whether they were not aware of the future circumstances. At the very beginning, one may argue that if *Māgadha* or Pāli language is a part of our own accord or nature (*attano dhammatāya*), and being born in the jungle without learning the language we can speak it, why we find it very difficult to learn Pāli language today, not to say to master it. In Myanmar where Pāli learning has been long established, there is also a saying that depicts a similar difficulty: ‘learning Pāli grammar for nine times is still in confusion’. Moreover, if the *Māgadha* language is foremost (*ussannā*) everywhere, it is now not true anymore. It is not known how common in hell, animal kingdom, realm of ghosts and the world of *deva*, but in the human world it is no longer spoken. In other words, it is one of the dead languages in the world.

In fact, the passage in the *Vibhaṅga Aṭṭhakathā* as mentioned above is not found in the *Visuddhimagga*, the first hand commentary of Buddhaghosa *Thera*, where the fourfold analytical knowledge is also explained in detail. It is indeed the passage of his prior or contemporary commentators, as the phrase preceding it makes clear that ‘this is said’ (*idaṃ kathitaṃ*). Perhaps, at the time when the passage was written, the *Māgadha* language was still as common in India extending to Srilanka and other neighbor countries as it was in the *Majjimesa* at the Buddha’s lifetime, or at least it was known to almost societies like English language nowadays. The *Vibhaṅga Mūlaṭīka*, the sub-commentary to the *Vibhaṅga Aṭṭhakathā*, and the *Vibhaṅga Anuṭīkā*, again the sub-commentary to the *Vibhaṅga Mūlaṭīkā*, do not offer any explanation to or comment on the passage. This probably tells us that the speaking and learning of the *Māgadha* language have declined or begun to decline during the 8th and 9th centuries A.D. when the *Vibhaṅga Mūlaṭīkā*⁵² was written.

Despite the fact that the *Māgadha* dialect is no longer spoken nowadays, the Pāli Canonical Texts taught by the Buddha as we have come across is in *Māgadha* language, which was known to almost everyone in the kingdoms where the Buddha expounded the Dhamma during his lifetime, and which was also probably common to people in neighbor kingdoms during some centuries later. Therefore, it is quite reasonable to say that the analytical knowledge of language is the knowledge that knows the naturally correct usage of word in

Māgadha language, because those who attained the fourfold analytical knowledge at that time would have spoken *Māgadha* language very well. To this, the commentaries⁵³ are quite relevant when estimating that the fourfold analytical knowledge can be attained only within one thousand years from the Buddha's *Parinibbāna*.

4. 3. Salient Features of *Niruttipaṭisambhidā*

As stated above, 'nirutti' is explained as 'natural terminology or designation' expressed in *Māgadha* language. From the aspect of reality, it signifies designations-as-names (*nāmapaññatti*), more appropriately designations of ultimate realities (*vijjamānapaññatti*). Therefore, it can be said that the knowledge of the designations of ultimate realities is the analytical knowledge of language (*niruttipaṭisambhidā*). In other words, the knowledge of the naturally terminological expression of those *atthas* and *dhammas* described in the preceding two chapters is the analytical knowledge of language (*tatra*⁵⁴ *dhammaniruttābhilāpe ñāṇaṃ niruttipaṭisambhidā*)⁵⁵. Alternatively, the analytical knowledge of language is the knowledge of the expression of natural terminology by which those *atthas* and *dhammas* are designated (*Yāya niruttiyā tesam dhammānaṃ paññatti hoti tatra dhammaniruttābhilāpe ñāṇaṃ niruttipaṭisambhidā*)⁵⁶.

According to the *Vibhaṅga Aṭṭhakathā*, after making sound (*sadda*) of the natural terminology as object, one reviews the natural terminology, at that time the knowledge that falls into the category concerned with the expression of the natural terminology is the analytical knowledge of language.⁵⁷ As mentioned earlier, having listened to a sound (of word), a possessor of the fourfold analytical knowledge can distinguish 'this is a natural terminology, this is not a natural terminology' (*ayaṃ sabhāvanirutti, ayaṃ na sabhāvanirutti*). For illustration, when the word 'phasso' (masculine declined in nominative, singular) is spoken, he knows: 'this is a natural terminology'; however, when the word 'phassā' or 'phassaṃ' is spoken, he knows: 'this is not a natural terminology'.⁵⁸

Niruttipaṭisambhidā and Cognitive Process

From perspective of cognitive process (*cittavīthi*), the foregoing sequence can be divided into two phases—one is in the five-door (*pañcadvāre*), the other in the mind-door (*manodvāre*). The former is called the five-door process, which takes the sound of speech, more precisely the sound of naturally

terminological expression, as an object. The latter is termed the mind-door process in which, according to commentaries⁵⁹, the analytical knowledge of language arises taking the natural terminology as object (*nāmaniruttiyaṃ niruttiṭṭiṭṭisambhidā pavattatīti*)⁶⁰. For example, when a natural terminology, say ‘*phasso*’, is heard, two cognitive processes in the ear-door occur—one takes the sound ‘*phas*’ as an object, the other the sound ‘so’ as an object. After these two cognitive processes, there arise in the mind-door several consequent processes⁶¹ such as conformational mind-door process (*tadanuvattikā manodvāravīthi*) reproducing ‘*phas*’ and ‘so’ just perceived in the ear-door process, and then the process grasping ‘*phasso*’ as a whole (*samudāyagāhikā*) and so on. *Mahāgandhayon Sayadaw* informs us that the sounds ‘*phas*’ and ‘so’ in the ear-door process are the present objects, whereas ‘*phasso*’ in the mind-door process is a concept.⁶² Usually, the object taken by these types of consequent processes in the mind-door is the object firstly taken by the cognitive process in the five-door; therefore, it is the past object.

The question may be raised why it is said the analytical knowledge of language takes a present object (*nirittiṭṭiṭṭisambhidā paccuppannārammaṇā*)⁶³. This is an exceptional case. According to commentaries⁶⁴, the knowing of the natural terminology comes into being, after taking the present sound of word (*vacanaṃ paccuppannaṃ saddaṃ gahetvā pacchā jānanaṃ*⁶⁵ *sandhāya vuttaṃ*). So, they maintain that one present object is in the other (*aññasmim paccuppannārammaṇe aññaṃ paccuppannārammaṃ*). In other words, one present object is resulted from the other. Let’s take the example of ‘*phasso*’ again, the word ‘*phasso*’ are resulted from ‘*phas*’ and ‘so’. It can be said that the sounds ‘*phas*’ and ‘so’ which are heard at the present, while the word ‘*phasso*’ is taken as an object by the analytical knowledge of language at the present moment it arises. Therefore, the sounds ‘*phas*’ and ‘so’ are in the present, so is the word ‘*phasso*’. Other natural terminologies should be understood in the same manner.

To support the above assertion, the commentaries draw a comparison between the analytical knowledge of language and the knowledge of divine ear (*dibbasotañña*). The knowledge of divine ear which takes the sound as an object and is the cause of determining whether it is a human voice or celestial voice etc., comes to comprehend such is the human voice and such is the celestial voice, etc. Likewise, the analytical knowledge of language which takes the sound of natural terminology as an object and is the cause of determining whether it is a natural terminology or not a natural terminology,

comes to comprehend such is a natural terminology and such is not a natural terminology.

Other Salient Facts Related to *Niruttipaṭisambhidā*

Another aspect of the analytical knowledge of language is that it is able to understand exactly each and every word related to the ultimate realities, and then able to express, explain and clarify it. The *Paṭisambhidāmagga Aṭṭhakathā* makes clear that a possessor of the fourfold analytical knowledge is able to make known the *atthas* and *dhammas* described above to others, whenever he wishes to do so (*paraṃ ñāpetukāmassa paraṃ sandassetuṃ*)⁶⁶. Similar to its preceding twofold analytical knowledge, the analytical knowledge of language is endowed with the special modes of comprehension as pointed out therein. For example, the *Paṭisambhidāmagga*, after explaining the analytical knowledge of *attha* and *dhamma* related to the five faculties (*pañca indriyāni*) as five *dhammas* and their five respective functions as five *atthas*, explains the analytical knowledge of language as follows:

“*Pañca dhamme sandassetuṃ byañjananiruttābhilāpā, pañca atthe sandassetuṃ byañjananiruttābhilāpā. Aññā dhammaniruttiyo, aññā atthaniruttiyo. Yena ñāṇena imā nānā niruttiyo ñātā, teneva ñāṇena imā nānā niruttiyo paṭividitāti. Tena vuccati—“nituttinānatte paññā niruttipaṭisambhide ñāṇaṃ”*.⁶⁷

“There are word, terminology and expression in order to indicate the five faculties, and there are word, terminology and expression in order to indicate their five respective functions. The terminologies for the five faculties are one, and the terminologies for their respective functions are the other. The knowledge which knows these various terminologies knows them analytically. Hence it is said: ‘the understanding of various terminologies is the analytical knowledge of language’.”

The analytical knowledge of language also understands ‘a wide range of vocabulary and grammatical forms and nuances’, so that a single *dhamma*, say ‘*phassa*’ (contact), can be expressed in various forms such as ‘*phasso*’ (contact), *phusanā* (being in contact), *samphusanā* (full contact), *samphassitattha* (contacting well) to bring out its various intrinsic meanings’.⁶⁸

Other salient features of *niruttipaṭisambhidā* are also noteworthy. Like its preceding knowledge—the analytical knowledge of *dhamma*—*niruttipaṭisambhidā* is mundane (*lokiya*) and pertains to the sense-sphere. The reason for this

is that it arises in the four types of sense-sphere wholesome consciousness associated with knowledge (*kāmāvacarakusalato catūsu ñāṇasampayuttesu cittuppādesu*) and in the four types of sense-sphere inoperative consciousness associated with knowledge (*kāmāvacarakiriyato catūsu ñāṇasampayuttesu cittuppādesu*).⁶⁹

On the other hand, *niruttiṭṭiṭṭisambhidā* occurs to Trainers (*sekkha*) as well as Non-trainers (*asekkha*). To Trainers, it arises in the four types of sense-sphere wholesome consciousness associated with knowledge when they review terminology (*niruttipaccavekkhaṇakāle*), taking the sound of terminology as object. To Non-trainers, however, it takes place in the four types of sense-sphere inoperative consciousness associated with knowledge when they review terminology, taking the sound of terminology as object.⁷⁰

Regarding the quality of its object, *niruttiṭṭisambhidā* is said to have inferior object (*parittārammaṇa*), for it takes only the sound of word as object. As to the time, it has present object (*paccuppannārammaṇa*), since it makes only the present sound its object. Concerning the space, *niruttiṭṭisambhidā* has external object (*bahiddhārammaṇa*), as it makes only the sound its object.⁷¹

NOTES

- ¹ T. W. Rhys Davids & William Stede, *Pali-English Dictionary*, p. 686
- ² Pdr. 127
- ³ The root \sqrt{vac} has three meanings: *viyattiyam vācāyam* (articulate speech), *dittiyam* (shining) and *bhāsane* (speaking, saying) (Venerable U Silānanda, *Pāli Roots in Saddanīti*, p. 147).
- ⁴ “**Rakārāgamavisaye nipubbasseva vacassa vassa ukārādeso siddho nirutti**” [Sdd-Dht. 31]
- ⁵ AbhpṬ. 93
- ⁶ Adp. 273; Nd. 486
- ⁷ PctY. 465
- ⁸ “*Vohāravacanamatte anāpatīti attho*” [VA. I. 328]
- ⁹ “*Abhisankharonīti kho, bhikkhave, tasmā saṅkhārā’ti* [S. III. 79] *evam niddhāretvā sahetukam katvā vuccamānā abhilāpā nirutti nāma*” [DhsA. I. 94], (‘Etymology is a phrase expressed together with reason, specifying such an example as ‘*Bhikkhus*, they are compounded, therefore, they are called compound phenomena’).
- ¹⁰ Dhs. 256; CNd. 197
- ¹¹ “*Lokiniruttimattakāni vacanapathamattakāni*” [DA. I. 315]
- ¹² Maurice Whalshe (trans.), *The Long Discourses of the Buddha*, p. 169
- ¹³ Bhikkhu Ñāṇamoli (trans.) & Bhikkhu Bodhi (ed.), *The Middle Length Discourses of the Buddha*, p. 1080
- ¹⁴ “*Atthakusaloti Atthakathāyam cheko. Dhammakusaloti Pāliyam cheko. Niruttikusaloti niruttivacanesu cheko. Byañjanakusaloti akkharappabhede cheko...*” [AA. III. 60]
- ¹⁵ “*Niruttiyā ca kusaloti ‘rukko paṭo kumbho mālā cittan’ti-ādīsu vohāresu cheko*”.
- ¹⁶ “*Sakāya niruttiyāti ettha sakā nirutti nāma Sammāsambuddhena vuttapakāro Māgadhiko vohāro*” [VA. IV. 56]
- ¹⁷ Robert Caesar Childers, *A Dictionary of Pali Language*, p. 289
- ¹⁸ Mahāvisuddhārāma Sayadaws & other compilers, *Tiṭṭaka Pāli-Myanmar Dictionary*, Vol. XII, p. 717
- ¹⁹ For illustration, refer to MNdA. 228–229
- ²⁰ Mahāvisuddhārāma Sayadaws & other compilers, op. cit.
- ²¹ Vbh. 307–318
- ²² “*Nāmayañjanaṃ nāmanirutti nāmābhilāpo*” [PsmA. I. 277]
- ²³ VbhA. 371
- ²⁴ Ibid., p. 375
- ²⁵ VbhAnuṭ. 196
- ²⁶ VbhA. 371
- ²⁷ Vsm. II. 71

- ²⁸ VsmṬ. II. 82
- ²⁹ AbhpaṬ. 301
- ³⁰ VbhMṭ. 192
- ³¹ Ibid.
- ³² VbhA. 371
- ³³ Ibid.
- ³⁴ Refer to Bhikkhu Ñāṇamoli (trans), *The Dispeller of Delusion*, Part II, p. 127
- ³⁵ A. I. 289 (*Uppādāsutta*); Dhṣ. 52 (Verse 277)
- ³⁶ “*Atthato nāmapaññattīti ācariyā*” [VsmṬ. II. 81]; “*Atthato paṇesā nāmapaññattīti ācariyā*” [AbhpaṬ. II. 301]
- ³⁷ Pe Maung Tin (trans) & Mrs. Rhys Davids (ed.), *The Expositor*, p. 499
- ³⁸ DhṣA. 420
- ³⁹ Ibid.
- ⁴⁰ Ibid., pp. 421–422
- ⁴¹ Ibid.
- ⁴² Bhikkhu Bodhi (ed.), *A Comprehensive Manual of Abhidhamma*, p. 328
- ⁴³ Robert Cæsar Childers, op. cit., p. 322
- ⁴⁴ T.W. Rhys Davids, *Buddhist India*, pp. 153–154
- ⁴⁵ Kanai Lal Hazra, *Pāli Language and Literature*, Vol. I, p. 43
- ⁴⁶ Ibid., pp. 21–42
- ⁴⁷ V. IV. 479–490; VA. I. 2–25; Mv. 12–13
- ⁴⁸ V. IV. 490–508; VA. I. 25–29; Mv. 14–19
- ⁴⁹ VA. I. 29–78; Mv. 37–41
- ⁵⁰ Walpola Rahula, *Humour in Pāli Literature and other essays*, pp. 9–18
- ⁵¹ Bhikkhu Ñāṇamoli, *The Dispeller of Delusion*, Part II, p. 128
- ⁵² Written by Ānanda Thera, who lived about 8th or 9th century A.D. [G. P. Malalasekera, *Dictionary of Pāli Proper Names*, Vol. I, p. 270]
- ⁵³ AA. I. 67; DA. III. 83
- ⁵⁴ “*Tasmiṃ atthe ca dhamme ca*” [VbhA. 317]
- ⁵⁵ Vbh. 307–308
- ⁵⁶ Ibid., pp. 309–319
- ⁵⁷ “*Taṃ sabhāvaniruttiṃ saddaṃ ārammaṇaṃ katvā paccavekkhantassa tasmiṃ sabhāvaniruttābhilāpe pabhedagataṃ ñāṇaṃ niruttiṭṭhambhidā*” [VbhA. 371]
- ⁵⁸ “*Paṭisambhidāpatto hi ‘phasso’ ti vutte ‘ayaṃ sabhāvanirutti’ ti jānāti, ‘phassā’ ti vā ‘phassan’ ti vā pana ‘ayaṃ na sabhāvanirutti’ ti jānāti*” [VbhA. 371]
- ⁵⁹ VsmṬ. II. 83; VbhMṭ. 191–192; AbhpaṬ. II. 302
- ⁶⁰ VbhAnuṭ. 192

- ⁶¹ These consequent processes, in general, happen not exclusively to the ear-door process and to possessors of the fourfold analytical knowledge; they are basically common to any five-sense-door process (*pañcadvārānubandhakā*) as well as to anyone. (See Bhikkhu Bodhi (ed.), *A Comprehensive Manual of Abhidhamma*, pp. 163–164)
- ⁶² Ashin Jānakābhivamsa, *Sammohavinodanī Bhāsāṭīkā* (Myanmar word-to-word translation of *Vibhaṅga Pāḷi*, *Vibhaṅga Aṭṭhakathā* and *Vibhaṅga Mūlaṭīkā*), Vol. III, p. 505
- ⁶³ Vbh. 320
- ⁶⁴ VsmṬ. II. 83; VbhMṭ. 191–192; AbhpaṬ. II. 302
- ⁶⁵ “*Pacchā jānananti saddaggaṇuttarakālaṃ nāmaniruttiyā jānanam*” [VbhAnuṭ. 193]
- ⁶⁶ PsmA. I. 277
- ⁶⁷ Psm. 85–90
- ⁶⁸ U Tin Oo (trans.) and U Ko Lay (ed.), *The Great Chronicle of Buddhas*, Vol. V, p. 480
- ⁶⁹ Vbh. 318–319
- ⁷⁰ VbhA. 376
- ⁷¹ *Ibid.*, pp. 377–378

CHAPTER 5

ANALYTICAL KNOWLEDGE OF KNOWLEDGE

(*PAṬIBHĀNAPAṬISAMBHIDĀ*)

Of the fourfold analytical knowledge, the first threefold analytical knowledge of result, cause and language has been respectively discussed. The analytical knowledge being under discussion is the last one in the intended sequence, and is entitled the analytical knowledge of knowledge (*paṭibhāna-paṭisambhidā*). Like the three preceding chapters in which the first threefold knowledge has been represented, the present chapter in which the analytical knowledge of knowledge is being portrayed will be treated with a similar structure of representation. Accordingly, a general survey of meanings of ‘*paṭibhāna*’ is conducted to bring about a clear picture of ‘*paṭibhāna*’ as a whole, next follows a particular examination of significances of ‘*paṭibhāna*’ within the scope of *paṭibhānapaṭisambhidā*, and then come salient features of *paṭibhānapaṭisambhidā* as a cornerstone of this chapter.

5. 1. General Meanings of ‘*Paṭibhāna*’

‘*Paṭibhāna*’ is etymologically a combination of the prefix ‘*paṭi*’ meaning ‘directly’ (*paṭimukhaṃ*), the root √*bhā* meaning ‘to shine’ (*dittiyam*), and the neuter noun-forming suffix ‘*ana*’. In view of that, a Pāli definition found in the *Abhidhānappadīpikā Ṭīkā* reads: “*Paṭimukhaṃ bhanti upaṭṭhahanti ñeyyā etenāti paṭibhānaṃ*”¹, i.e. “that by which people discern, understand and comprehend (things) face to face”, that is to say ‘intuition’ or ‘direct insight’. Nevertheless, this is just an etymological definition; it cannot give an entire range of meaning to the word.

One of the well known *Pali-English Dictionaries*, perhaps the best one, compiles several meanings for the technical term ‘*paṭibhāna*’ as follows:

“understanding, illumination, intelligence, readiness or confidence of speech, promptitude, wit”². Yet, the term ‘*paṭibhāna*’ used in different contexts found in the Pāli Canon certainly has a wider range of meaning. The following scan through the Pāli Canonical Texts will precisely pinpoint a specific implication in each context.

- (1) ‘Knowledge of craft’, as in “*Tassa dve dārakā honti, mañjukā paṭibhāneyyakā³, dakkhā...*” [V. III. 347] i.e. “His two boys are handsome, possessed of their own knowledge of craft, diligent...”
- (2) ‘Knowledge of art’, as in “*Cīvaraṃ sibbitvā surattaṃ suparikamma-kataṃ katvā majjhe paṭibhānacittaṃ⁴ vuṭṭhāpetvā...*” [V. II. 84] i.e. “Having sewn a robe, dyed it, done primary work on it, and drawn a painting at the middle of it by his knowledge of art...”
- (3) ‘Mere speculation’, as in “*Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā takkī hoti vīmaṃsī, so takkapariyāhataṃ vīmaṃsānucaritaṃ sayāṃ paṭibhānaṃ⁵ evamāha—‘Sassato attā ca loko ca...’*” [D. I. 15] i.e. “Here, Monks, a certain ascetic or Brahmin is a logician, a speculator; hammering out by argumentation, following the imagination, and creating his own speculation, he assumes thus: ‘eternal is the self, so is the world...’”
- (4) ‘Witted reply’, as in “*Api cāhaṃ imāni vicitrāni pañhāpaṭibhānāni⁶ sotukāmo evāhaṃ bhavantaṃ Kassapaṃ paccanīkaṃ kātabbaṃ amaññissaṃ*” [D. II. 253] i.e. “And I wanted to hear his eloquent witted replies to questions, because I thought Venerable Kassapa was a worthy opponent”.
- (5) ‘Inspiration or ideal’, as in “*Evaṃ vutte āyasmā Sāriputto āyasmantaṃ Revataṃ etadavoca ‘Byākataṃ kho āvuso Revata āyasmatā Ānandena yathāsakaṃ paṭibhānaṃ’*” [M. I. 275] i.e. ‘When this was said, the venerable Sāriputta addressed the venerable Revata thus: “Friend Revata, the venerable Ānanda has spoken according to his own inspiration”’.⁷
- (6) ‘Prompt knowledge of eloquence’, as in “*Etadaggaṃ, bhikkhave, mama sāvakānaṃ bhikkhūnaṃ paṭibhānavantānaṃ yadidaṃ Vaṅgīso*” [A. I. 25] i.e. “Monks, among my noble *bhikkhu* disciples who are endowed with prompt knowledge of eloquence, Vaṅgīsa is foremost”.
- (7) ‘Intuition’, as in “*Cattārome bhikkhave kavī. Katame cattāro? Cintā-kavi sutakavi atthakavi paṭibhānakavi⁸*” [A. I. 553] i.e. “Monks, these

are four kinds of poet. What are the four? Poet who composes a poem after thinking, poet who composes a poem after listening, poet who composes a poem after considering a meaning, and poet who composes a poem by intuition”.

- (8) ‘Knowledge connected and not connected with cause-and-effect’, as in “*Bhojanam bhikkhave dadamāno dāyako paṭiggāhakānaṃ pañca thānāni deti. Katamāni pañca? Āyuaṃ deti, vaṇṇaṃ deti, sukhaṃ deti, bhalaṃ deti, paṭibhānaṃ⁹ deti*” [A. II. 36] i.e. “Monks, a giver who gives food to those who receive it gives five things to them. What are the five things? He gives life, he gives beauty, he gives happiness, he gives strength and he gives knowledge”.
- (9) ‘Desire to talk’, as in “...*uppanno moho duppaṭivinodayo, uppannaṃ paṭibhānaṃ¹⁰ duppaṭivinodayaṃ, uppannaṃ gamikacittaṃ duppaṭivinodayaṃ...*” [A. II. 162-163; V. V. 231] i.e. “...delusion arisen is difficult to dispel, desire to talk arisen is difficult to dispel, intention to travel arisen is difficult to dispel...”
- (10) ‘Threefold knowledge: knowledge by learning, knowledge by inquiry and knowledge by attainment’, as in “*Paṭibhānavā¹¹ tayo paṭibhānavanto patiyattipaṭibhānavā, paripucchāpaṭibhānavā adhigamaṃ paṭibhānavā*” [MNd. 180-181] i.e. “Possessor of knowledge means threefold possessor of knowledge, namely, one possessed of knowledge by learning, one possessed of knowledge by inquiry and one possessed of knowledge by attainment”.
- (11) ‘Threefold analytical knowledge: analytical knowledge of result, analytical knowledge of cause, and analytical knowledge of language’, as in “*Ñāṇesu ñāṇaṃ¹² paṭibhānapaṭisambhidā*” i.e. “knowledge of threefold analytical knowledge is the analytical knowledge of knowledge”.
- (12) As an adjective, ‘*paṭibhāna*’ means ‘evident, easily seen’, as in “*Imehi kho, Puṇṇiya, aṭṭhahi dhammehi samannāgatā ekantapaṭibhānā Tathāgataṃ dhammadesanā hotīti*”¹³ [A. III. 152] i.e. “Endowed with these eight factors, Puṇṇiya, the *Tathāgata*’s Word is absolutely evident”.

We have just come across the investigation of the meaning of the term ‘*paṭibhāna*’. The investigation thus informs us that ‘*paṭibhāna*’ is not only used as a noun, but also as an adjective. Of the connotations seen above, some viz.

the number (3) ‘mere speculation’, the number (9) ‘desire to talk’ and the number (12) ‘evident’ are not found in the *Pali-English Dictionary* by T.W. Rhys Davids & William Stede; the rest are comparatively identical in one way or the other with those found therein, though the former are specifically applied while the latter more generally. The number (5) ‘inspiration or ideal’ is not explained in the corresponding commentary, but in accordance with the context mentioned, ‘*paṭibhāna*’ also can mean ‘intuition, ideal or capacity’¹⁴.

The investigation also informs us that the term ‘*paṭibhāna*’ is sometimes used as ‘*paṭibhāṇa*’ (with a dot under ‘n’) in other versions rather than Myanmar version. In number (8), for example, ‘*paṭibhānaṃ*’ is found as ‘*paṭibhāṇaṃ*’ in Sinhalese version. In other references rather than those given above, ‘*paṭibhānavā*’ [Khp. 412, verse 859] is seen as ‘*paṭibhāṇavā*’ in Thai and Roman versions, ‘*paṭibhānena*’ [MNd. 52] as ‘*paṭibhāṇena*’ in Sinhalese, Thai and Cambodian versions, and ‘*yuttappaṭibhāno*’ [P. 147] as ‘*yuttappaṭibhāṇo*’ in Thai version.

5. 2. ‘*Paṭibhāna*’ in the Scope of *Paṭibhānapaṭisambhidā*

As seen above, ‘*paṭibhāna*’, in some cases, is synonymous with ‘*ñāṇa*’ (*paṭibhānaṃ vuccati ñāṇampi*)¹⁵. This meaning also holds good for ‘*paṭibhāna*’ in the case of *paṭibhānapaṭisambhidā*.

Obviously, ‘*paṭibhāna*’, in the scope of *paṭibhānapaṭisambhidā*, signifies ‘the knowledge’ taken as object by *paṭibhānapaṭisambhidā*, the analytical knowledge of knowledge. As we have come across, it is said: “*ñāṇesu ñāṇaṃ paṭibhānapaṭisambhidā*”¹⁶ i.e. “the knowledge of the threefold knowledge of *attha*, *dhamma* and *nirutti* is the analytical knowledge of knowledge”. The Pāli sentence is so-rendered, because ‘*ñāṇesu*’ here is identical with ‘*imesu tīsu ñāṇesu*’ found in the *Mahāniddesa* (p. 181), which is further explained in the *Mahāniddesa Aṭṭhakathā* (p. 298) as ‘*atthadhammaniruttīsu imesu tīsu*’. Thus, ‘*paṭibhāna*’ here means the threefold analytical knowledge of *attha*, *dhamma* and *nirutti*, which is taken as object by the analytical knowledge of knowledge.

Furthermore, the commentaries¹⁷ offer another interpretation to ‘*ñāṇesu*’, which stands for ‘*paṭibhāna*’. According to this interpretation, ‘*paṭibhāna*’ embraces the fourfold knowledge including the aforesaid threefold and the analytical knowledge of knowledge itself. The fourth knowledge viz. the analytical knowledge of knowledge is included, because, according to Venerable Jānakābhivamsa, the analytical knowledge of knowledge, which arises later, is able to comprehend the analytical knowledge of knowledge,

which arises earlier.¹⁸ In other words, the earlier analytical knowledge of knowledge can become an object of the later one. Nevertheless, only the threefold knowledge of *attha*, *dhamma* and *nirutti*, is intended here due to that the analytical knowledge of knowledge arises solely in the four kinds of wholesome consciousness and in the four kinds of inoperative consciousness, which is associated with knowledge and belongs to the sense-sphere.¹⁹ In addition, when the threefold knowledge of *attha*, *dhamma* and *nirutti*, is said, their respective functions (*kicca*), characteristics (*lakkhana*), manifestations (*paccupaṭṭhāna*), proximate causes (*padaṭṭhāna*) and so on, are also included.²⁰ In brief, ‘*paṭibhāna*’, in the scope of *paṭibhānapaṭisambhidā*, means the threefold analytical knowledge of *attha*, *dhamma* and *nirutti*, and their respective function, characteristic, manifestation and proximate cause.

5. 3. Salient Features of *Paṭibhānapaṭisambhidā*

As mentioned above, ‘*paṭibhāna*’ means the threefold knowledge of *dhamma*, *attha* and *nirutti*, together with their respective functions, characteristics, manifestations and proximate causes; therefore, the knowledge of the threefold knowledge and their respective functions, characteristic, etc., is called the analytical knowledge of knowledge (*paṭibhānapaṭisambhidā*). With reference to this, it is said: “it is the knowing that knows thus: ‘this knowledge arises taking such object by such function’” (*Idaṃ ñāṇaṃ idaṃ nāma ārammaṇā katvā pavattaṃ iminā nāma kiccena’ jānanaṃ*)²¹. This statement clearly suggests two significant actions undertaken by the analytical knowledge of knowledge—one is to make the threefold knowledge of *attha*, *dhamma* and *nirutti* as its objects, and the other to know their corresponding functions, characteristics, and so on.

Taking Other Kinds of Knowledge as Objects

Concerning the first function, the *Mahāniddesa Aṭṭhakathā* provides a comprehensible passage as follows:

“*Atthadhammaniruttīsu imesu tīsu sabbatthakañāṇamārammaṇaṃ katvā paccavekkhantassa tesu tīsu ñāṇesu pabhedagataṃ ñāṇaṃ paṭibhānapaṭisambhidā*”²²

“When one is reviewing by making the threefold knowledge of *attha*, *dhamma* and *nirutti*, as objects, then the knowledge that falls into the category of this threefold knowledge is the analytical knowledge of knowledge”.

It is this function that the analytical knowledge of knowledge is called ‘the knowledge which has knowledge as its object’, ‘*ñāṇārammaṇaṃ ñāṇaṃ*’²³. Thus, any one of the threefold analytical knowledge of *attha*, *dhamma* and *nirutti*, which arises comprehending its respective phenomenon, becomes an object of the analytical knowledge of knowledge spontaneously. In other words, the analytical knowledge of knowledge occurs penetrating its object, whether the analytical knowledge of *attha*, *dhamma* or *nirutti*, by way of non-delusion (*asammohavasena*)²⁴.

Knowing the Functions of Other Kinds of Knowledge

Concerning the second function, the function of knowing the function of the threefold analytical knowledge of *attha*, *dhamma* and *nirutti*, the *Vibhaṅga* states: “*Yena ñāṇena tāni ñāṇāni jānāti—“imāni ñāṇāni idamatthajotakāni²⁵”ti*” i.e. “the analytical knowledge of knowledge knows the threefold analytical knowledge of *attha*, *dhamma* and *nirutti*, thus: ‘this threefold analytical knowledge decides such and such meaning’”. Accurately, the analytical knowledge of knowledge is able to know the function of another threefold analytical knowledge in this way: ‘such is the function of such knowledge; such is the function of such knowledge’.²⁶ In spite of knowing very well their functions, the analytical knowledge of knowledge is just not able to perform those functions itself.²⁷ The following story, which compares the analytical knowledge of knowledge to the leaned preacher with poor voice, could make clear the sense.

It was said that there were two *bhikkhus*, one learnt much (*bahussuto*), and the other didn’t (*appassuto*). Both of them were taught the method of preaching the *Dhamma*, and of course, they knew each other very well. The one who learnt much had a poor voice (*mandassaro*), whereas the other was endowed with a fine voice (*sarasampanno*). The former could not preach the *Dhamma* very well due to his poor voice, while the latter could draw great attention of the audience wherever he preached the *Dhamma* owing to his excellent voice. The audience was so satisfied that they said delightedly: ‘According to the way he preached the *Dhamma*, he will surely be one who knows the *Tipiṭaka* by heart’²⁸. But, the former argued: ‘It is through hearing the *Dhamma* that you will know whether he knows the *Tipiṭaka* by heart or not’²⁹. Despite whatever the former might argue, he was unable to preach the *Dhamma* to draw great attention of the audience as his counterpart was.³⁰ Even so, the analytical

knowledge of knowledge knows the functions of the threefold knowledge of *attha*, *dhamma* and *nirutti* very well, but it cannot perform those functions.

Other Salient Characteristics of *Paṭibhānapaṭisambhidā*

Another aspect of the analytical knowledge of knowledge is that it is, like its preceding knowledge, endowed with various modes of comprehension. For that reason, it is capable of effecting the discerning, the explaining and the defining of the category of the threefold analytical knowledge—the analytical knowledge of *attha*, *dhamma* and *nirutti*, respectively.³¹ Additionally, the *Paṭisambhidāmagga* gives more modes of comprehension such as seeing diversely, seeing keenly and so on as mentioned in the chapter two. For illustration, the *Paṭisambhidāmagga*, after explaining the threefold analytical knowledge of *attha*, *dhamma* and *nirutti*, with reference to the five faculties (*pañca indriyāni*), makes clear the analytical knowledge of knowledge as follows:

“*Pañcasu dhammesu ñāṇāni, pañcasu atthesu ñāṇāni, dasasu niruttīsu ñāṇāni. Aññāni dhammesu ñāṇāni, aññāni atthesu ñāṇāni, aññāni niruttīsu ñāṇāni. Yena ñāṇena ime nānā ñāṇā ñātā, teneva ñāṇena ime nānā ñāṇā ñātā paṭividitāti. Tena vuccati—‘paṭibhānanānatte paññā paṭibhānapaṭisambhīde ñāṇam’*”.³²

“There are knowledges of five instances of *dhamma*, there are knowledges of five instances of *attha*, and there are knowledges of ten instances of language. Knowledges of *dhammas* are one, knowledges of *atthas* are another, and knowledges of languages are still another. The knowledge which knows these various knowledges knows them penetratingly. Hence it is said: ‘the understanding of various knowledges is the analytical knowledge of knowledge’”.

As a matter of fact, *paṭibhānapaṭisambhidā*, like its two preceding kinds of knowledge—*dhammapaṭisambhidā* and *niruttipaṭisambhidā*—is mundane (*lokiya*) and pertaining to the sense-sphere. The reason is that it arises in the four types of sense-sphere wholesome consciousness associated with knowledge (*kāmāvacarakusalato catūsu ñāṇasampayuttesu cittuppādesu*) and in the four types of sense-sphere inoperative consciousness associated with knowledge (*kāmāvacarakiriyato catūsu ñāṇasampayuttesu cittuppādesu*).³³

Alternatively, *paṭibhānapaṭisambhidā* occurs to both Trainers (*sekkha*) and Non-trainers (*asekkha*). To Trainers, it happens in the four types of sense-sphere wholesome consciousness associated with knowledge, taking another

threefold analytical knowledge as objects, when they review such and such knowledge (*ñāṇaṃ paccavekkhaṇakāle*). To Non-trainers, however, it arises in the four types of sense-sphere inoperative consciousness, taking another threefold analytical knowledge as objects, when they review such and such knowledge.³⁴

With respect to conditional relations, *paṭibhānapaṭisambhidā* has the Path as predominance condition (*maggādhīpati*) by way of object predominance (*ārammaṇādhīpativasena*) when a Noble One reviews *dhammapaṭisambhidā* that takes the Path as object (*maggāñāṇaṃ paccavekkhaṇakāle*). When a Noble One reviews other two kinds of knowledge—*atthapaṭisambhidā* and *niruttipaṭisambhidā*—and *dhammapaṭisambhidā* that takes other phenomena rather than the Path as objects, then *paṭibhānapaṭisambhidā* is not said to have the Path as predominance condition by way of object predominance.³⁵

With reference to the quality of its object, *paṭibhānapaṭisambhidā* is said to take inferior object (*parittārammaṇa*) if a Noble One reviews the knowledge that has as objects the wholesome, resultant and inoperative phenomena pertaining to the sense-sphere. *Paṭibhānapaṭisambhidā* takes lofty object (*mahaggatārammaṇa*), however, if a Noble One reviews the knowledge that has as objects the wholesome, resultant and inoperative phenomena pertaining to the fine-material and immaterial sphere. *Paṭibhānapaṭisambhidā* takes boundless object (*appamāṇārammaṇa*), though, if a Noble One reviews the knowledge that has Nibbāna, and the wholesome and resultant phenomena pertaining to the supra-mundane sphere, as objects.³⁶

Concerning the time of its object, *paṭibhānapaṭisambhidā* is said to take a past object if a Noble One reviews the knowledge that has as object the wholesome, resultant and inoperative phenomena belonging to the past. Similarly, it takes a future object or a present object if a Noble One reviews the knowledge that has as objects the wholesome, resultant and inoperative phenomena belonging to the future or the present respectively.³⁷

In connection with the space of its object, *paṭibhānapaṭisambhidā* is said to take external object (*bahiddhārammaṇa*) when a Noble One reviews the knowledge that has as objects the wholesome, resultant and inoperative phenomena externally. Likewise, it takes internal object when he reviews the knowledge that has as object the wholesome, resultant and inoperative phenomena internally; it takes internal-and-external object when he reviews the

knowledge that has as objects the wholesome, resultant and inoperative phenomena internally-and-externally.³⁸

NOTES

- ¹ AbhpṬ. 119
- ² T.W. Rhys Davids & Williams Stede, *Pali-English Dictionary*, p. 397
- ³ “*Paṭibhāneyyakāti sake sippe paṭibhānasampannā*” [VA. III. 384]
- ⁴ “*Paṭibhānacittanti attano paṭibhānena katacittam*” [VA. III. 71]
- ⁵ “*Sayaṃ paṭibhānanti attano paṭibhānamattasañjātam*” [DA. I. 99]
- ⁶ “*Pañhāpaṭibhānānīti pañhupaṭṭhānānī*” [DA. II. 401]; “*Pañhupaṭṭhānānīti pañhesu upaṭṭhānānī mayā pucchitathesu tumhākaṃ vissajjanavasena ñāṇupaṭṭhānānī*” [DT. II. 355]
- ⁷ Bhikkhu Ñāṇamoli (trans.) & Bhikkhu Bodhi (ed.), *The Middle Length Discourses of the Buddha*, p. 308
- ⁸ “*Yo taṅkhaṇaññeva Vaṅgīsatthero viya attano paṭibhānena karoti, ayaṃ paṭibhānakavi nāmāti*” [AA. II. 390]
- ⁹ “*Paṭibhānanti yuttamuttapaṭibhānam*” [AA. III. 21]; “*Atthayuttam kārāṇayuttaṅca paṭibhānassāti yuttappaṭibhāno*” [AbhA. III. 74]
- ¹⁰ “*Paṭibhānanti kathetukāmatā vuccati*” [AA. III. 55]; “*Ettha paṭibhānanti kathetukamyatā vuccati*” [V. IV. 174]
- ¹¹ “*Paṭibhānavāti pariyattiparipucchādhiḡamapaṭibhānena samannāgato*” [MNdA. 296]
- ¹² “*...tīsu ñāṇesu ñāṇam paṭibhānapaṭisambhidā nāma*” [VbhA. 375]
- ¹³ “*Ekantapaṭibhānā Tathāgataṃ dhammadesanā hotīti Tathāgataṃ ekantapaṭibhānā dhammadesanā hoti, ekanteneva paṭibhāti upatthātīti attho*” [AA. III. 252]
- ¹⁴ Bhikkhu Ñāṇamoli (trans.) & Bhikkhu Bodhi (ed.), op. cit., p. 1224, Note. 358
- ¹⁵ AṬ. II. 334
- ¹⁶ Vbh. 307ff
- ¹⁷ VsmA. II. 283; VbhMlṭ. 193; VbhAnuṭ. 194
- ¹⁸ Ashin Jānakābhivamsa, *Sammohavinodanī Bhāsāṭīkā* (Myanmar word-to-word translation of *Vibhaṅga Pāli*, *Vibhaṅga Aṭṭhakathā* and *Vibhaṅga Mūlaṭīkā*), Vol. III, p. 508
- ¹⁹ “*Kusalakiriyābhūtāya paṭibhānapaṭisambhidāya dhammatthabhāvato tīsu eva*” [VsmṬ. II. 83; VbhMlṭ. 193]
- ²⁰ VsmṬ. II. 83
- ²¹ Ibid.
- ²² MNdA. 298
- ²³ Vsm. II. 72
- ²⁴ AbhpaṬ. II. 302
- ²⁵ “*Idamatthajotakānīti imassa atthassa jotakāni pakāsakāni; imaṃ nāma attham jotenti pakāsenti paricchindantīti attho*” [VbhA. 375]
- ²⁶ “*Imissā idam kiccaṃ, imissā idam kiccaṃ ’ti itarāsaṃ paṭisambhidānaṃ kiccaṃ jānāti*” [VbhA. 376]
- ²⁷ “*Sayaṃ pana tāsam kiccaṃ kātuṃ na sakkoti*” [VbhA. 376]

²⁸ Bhikkhu Ñāṇamoli (trans.), *The Dispeller of Delusion*, Part II, p. 134

²⁹ Ibid.

³⁰ VbhA. 376

³¹ “*Paṭibhānappabhedassa sallakkhaṇavibhāvanavavattānakaṇasamatthaṃ paṭibhāne pa-*
bhedagataṃ ñāṇaṃ paṭibhānapaṭisambhidā” [VsmṬ. II. 81]

³² Psm. 85–88

³³ Vbh. 318–319

³⁴ VbhA. 376

³⁵ Ibid., p. 377

³⁶ Ibid.

³⁷ Ibid., p. 378

³⁸ Ibid.

CHAPTER 6

CAUSES LEADING TO ATTAINMENT AND PURIFICATION OF *CATUPAṬISAMBHIDĀ*

So far, the fourfold analytical knowledge (*catupaṭisambhidā*) has been discussed in detail. As we had come across each kind of knowledge, we might see somewhere the proximate causes or conditions that cause the fourfold analytical knowledge to arise. In other words, under the light of dependent origination from Buddhist perspective, the fourfold analytical knowledge is conditionally arisen. They do not arise without causes; they arise in conjunction of necessary causes conventionally called causes leading to attainment. Moreover, if they have not reached the culmination of purity after arising, they can be purified by other causes, say, causes conducive to purification. In practical terms, these causes better deserve another appellation—the way leading to attainment and purification of *catupaṭisambhidā*.

6. 1. Causes Leading to Attainment of *Catupaṭisambhidā*

As we have known, the *Vibhaṅga* and *Paṭisambhidāmagga* are genuine informative sources where the fourfold analytical knowledge (*catupaṭisambhidā*) is found in their full exegesis. Unfortunately, no particular method of practice leading to attainment of the knowledge is described there. The *Visuddhimagga* also says there is no single practice or development of meditation subject which leads to the attainment of the fourfold analytical knowledge (*paṭisambhidāppattiyā pāṭiyekko kammaṭṭhānabhāvanānuyogo nāma natthi*)¹. Nevertheless, the *Paṭhamapaṭisambhidāsutta* is of great appeal, it introduces definite causes conducive to the attainment of *catupaṭisambhidā*.

The complete mention of the *Paṭhamapaṭisambhidāsutta*² will be described to elucidate the seven factors or causes that lead to the attainment of the fourfold analytical knowledge. At one time, the Buddha said:

“O *bhikkhus*, a *bhikkhu* is endowed with seven factors, before long, he himself, having comprehended, having realized and having entered the fourfold analytical knowledge, abides therein (*Sattahi, bhikkhave, dhammehi samannāgato bhikkhu nacirasseva catasso paṭisambhidā sayam abhiññā sacchikatvā upasampajja vihareyya*). What seven? Here, O *bhikkhus*, a *bhikkhu*:

- ❶ Knows correctly thus: ‘this is sluggish state in me’ (*idaṃ me cetaso līnattan ’ti yathābhūtaṃ pajānāti*),
- ❷ Knows correctly the internally constricted mind³ thus: ‘there is the internally constricted mind in me’ (*ajjhataṃ saṃkhittaṃ vā cittaṃ ’ajjhataṃ me saṃkhittaṃ cittaṃ ’ti yathābhūtaṃ pajānāti*),
- ❸ Knows correctly the externally distracted mind⁴ thus: ‘there is the externally distracted mind in me’ (*bahiddhā vikkhittaṃ vā cittaṃ ’bahiddhā me vikkhittaṃ cittaṃ ’ti yathābhūtaṃ pajānāti*),
- ❹ To him the feelings that arise, exist and pass away are comprehensible (*tassa viditā vedanā uppajjanti, viditā upaṭṭhahanti, viditā abbattham gacchanti*),
- ❺ To him the perceptions that arise, exist and pass away are comprehensible (*viditā saññā uppajjanti, viditā upaṭṭhahanti, viditā abbattham gacchanti*),
- ❻ To him the thoughts that arise, exist and pass away are comprehensible (*viditā vitakkā uppajjanti, viditā upaṭṭhahanti, viditā abbattham gacchanti*),
- ❼ He clearly perceives, clearly takes a mental note of, wisely contemplates and penetrates with wisdom the sign⁵ of what is proper, what is improper, what is inferior, what is superior, what is defiled and what is purified (*sappāyāsappāyesu kho panassa dhammesu hīnappaṇītesu kaṇhasukkasappatibhāgesu nimittaṃ suggahitaṃ hoti sumanasikataṃ sūpadhāritaṃ suppaṭividdham paññāya*).

O *bhikkhus*, a *bhikkhu* is endowed with these seven factors, before long he himself, having comprehended, having realized and having entered upon the fourfold analytical knowledge, abides therein”.

Following this *Sutta* is the *Dutiyaṭisambhidāsutta* where the Buddha also introduces these very seven factors, and makes sure to his disciples that the venerable Sāriputta being endowed with these seven factors, having comprehended, having realized and having entered upon the fourfold analytical

knowledge, abides therein (*Sattahi, bhikkhave, dhammehi samannāgato Sāriputto catasso paṭisambhidā sayamaṃ abhiññā sacchikatvā upasampajja viharati*)⁶.

Unexpectedly, the commentary and sub-commentary to these two *Suttas* offer very little exposition to the subject-matter, and do not comment on these seven factors as causes or conditions for the attainment of the fourfold analytical knowledge. However, it is clear to us that these factors definitely constitute the method or way leading to the comprehension, realization and attainment of the fourfold analytical knowledge, or at least they constitute the indispensable conditions conducive to the goal. One irrefutable reason, which supports such assertion, is that this is the Buddha's Word, the most authentic guideline recorded in the Pāli Canon.

On the other hand, it seems that the *bhikkhus* and the venerable Sāriputta, to whom the *Suttas* were given, all are endowed with the special qualities eligible for achieving the fourfold analytical knowledge; the only thing left for them is to put the method described in the *Suttas* into practice. Whatever it may be, the practice in accordance with the *Suttas* should be the decisive conditions that give rise to the fourfold analytical knowledge.

Additionally, the *Visuddhimagga*, though refusing the assertion that there is the specific practice of meditation subject leading to the attainment of the fourfold analytical knowledge, explains, “the necessary condition for the categories of the analytical knowledge is shown by understanding. Depending on the fulfillment of understanding, one attains the fourfold analytical knowledge, but not by any other reason”⁷. Other commentaries⁸ similarly state, “One who is well-practised in the *Abhidhamma Piṭaka* attains the fourfold analytical knowledge due to the fulfillment of understanding” (*Abhidhamme suppaṭipanno paññāsampadaṃ nissāya catasso paṭisambhidā pāpuṇāti*).

It is important to note here that the *Suttas* mentioned above is somehow identical with the *Mahāsatipaṭṭhānasutta* from the aspect of being aware of objects. They both teach how to take mental note of and be fully mindful of sensations (*vedanā*), mind (*citta*) and mental states (*dhamma*), which come into being, stand and then perish. They also teach to do so with the causes and conditions of those phenomena and of material qualities, which come into being, stand and then perish. In brief, these two *Suttas* served as a cornerstone of crucial conditions—though not as complete as the description concerning the method of cultivating awareness-and-comprehension described in the

*Mahāsatipaṭṭhānasutta*⁹—share with the *Mahāsatipaṭṭhānasutta* a common characteristic, which is the development of insight or understanding. And as verified by the commentaries, the fulfillment of understanding is a necessary condition, it is proper to say that understanding or wisdom faculty, but not faith or concentration faculty, plays the most important role in exercising the attainment of the fourfold analytical knowledge. Faith faculty and concentration faculty are predominant in cultivating virtue (*sīla*) and in developing meditative absorption (*jhāna*) respectively. According to the *Dhammasaṅgani Atthakathā* and *Pārājika Atthakathā*, one who well practises the moral code (*Vinaya*) attains the three kinds of knowledge (*tisso vijjā*)¹⁰ due to the perfection of virtue; and one who well trains in Discourses (*Sutta*) arrives at the six kinds of knowledge (*chaḷabhiññā*)¹¹ on account of the accomplishment of concentration.¹²

The fulfillment of understanding (*paññāsampatti*) here is not concerned with the practice of mindfulness in the present alone; according to the *Visuddhimagga Mahāṭīkā*, it is the understanding related to the practice in the past and to the association with wise teachers, skill in dialects, learning, and inquiry and so on.¹³ This will be further discussed in the issue connected with the conditions conducive to the purification of *catupaṭisambhidā*.

6. 2. Causes Leading to Purification of *Catupaṭisambhidā*

As once said above, though the fourfold analytical knowledge has been attained, they are not the same in different persons from the aspect of purity or manifestness. A Noble One who has attained the fourfold analytical knowledge, but not culminated in their most manifest qualities, may purify them by fulfilling the following conditions.

According to the *Visuddhimagga* and *Vibhaṅga Atthakathā*, there are five causes or conditions that determine the quality of the fourfold analytical knowledge, they are:

- | | |
|----------------------|------------------|
| ① <i>Adhigama:</i> | Attainment |
| ② <i>Pariyatti:</i> | Learning |
| ③ <i>Savana:</i> | Listening |
| ④ <i>Paripucchā:</i> | Questioning, and |
| ⑤ <i>Pubbayoga:</i> | Former practice |

‘Attainment’ here means the attainment of *Arahatta* Path (*Arahattappatti*). Similarly, ‘learning’ refers to the learning of the Buddha’s Word (*Buddha-vacanassa pariyāpuṇaṇaṃ*); it is the repeated learning of the Pāḷi Canon. ‘Listening’ is the listening of the *Dhamma* talks (*Dhammasavanaṃ*) or of the exposition of the meaning related to the Pāḷi Canon (*tadatthasavanaṃ*). ‘Questioning’ here refers to the discussion of difficult words and obscure sense of some knotty passages found in the Pāḷi Canon and its commentaries. ‘Former practice’ is the practice of meditation undertaken in the dispensations of former Buddhas (*pubbabuddhānaṃ sāsane*)¹⁴ or in the past life (*atītabhāve*)¹⁵. And the practice of meditation here refers to the practice of insight meditation (*vipassanānuyogo*)¹⁶ up to the vicinity of the knowledge of conformity and change-of-lineage (*yāva anulomaṃ gotrabhusamīpaṃ*)¹⁷, that is to say, up to the knowledge of equanimity towards formations (*saṅkhārupekkhāñāṇaṃ*)¹⁸, the highest knowledge arising in the cognitive process of the mundane path.¹⁹

The *Vibhaṅga Aṭṭhakathā* makes clear that the fourfold analytical knowledge becomes manifest when a Noble One attains the *Arahatship*. Likewise, they become manifest when he learns the Buddha’s Word, the Pāḷi Canon, when he listens respectfully to the talks on Dhamma, and when he discusses the meaning of the Pāḷi he has learned. They also become manifest in one who had developed insight knowledge in the past.²⁰

Of the five causes mentioned above, the attainment of *Arahatship* (*adhigama*) serves as both the cause for the purification of the fourfold analytical knowledge in a Stream-Winner (*Sotāpanna*), Once-Returner (*Sakadāgāmi*) and Non-Returner (*Anāgāmi*), and for that in an *Arahant* as well.²¹ The learning of Scriptures (*pariyatti*), the listening of the *Dhamma* talks (*dhammasavana*) and the discussion of knotty passages in Pāḷi (*paripucchā*) are the powerful causes for the analyticity of the fourfold analytical knowledge only²², but not for the attainment of *Arahatship* (*adhigama*)²³; it is the former practice (*pubbayoga*) that serves as the powerful cause of the attainment of *Arahatship*²⁴. The former practice also serve as the cause of the analyticity, but not as powerful as it is for the attainment of *Arahatship*.²⁵

According to the *Vibhaṅga Anuṭṭikā*, ‘former practice’ is the powerful cause of the attainment of *Arahatship*, because for the attainment of *Arahatship* it is a natural cause (*sabhāvahetubhāvato*); whereas it is also the cause, but not powerful, of the analyticity, because for the analyticity it is not a natural cause (*asabhāvahetutāya*) i.e. a successive cause (*paramparapaccayatāya*).²⁶ That

means ‘former practice’ at first serves as a cause for the attainment of *Arahatship*, the attainment of *Arahatship* in turn serves as a cause of the analyticity. Without the former practice, there will be no attainment of *Arahatship*, and without attainment of *Arahatship* there will be no culmination of analyticity. Therefore, only when the former practice is combined with the attainment of *Arahatship*, it becomes the powerful cause of the analyticity.²⁷ That is why it is said ‘*dvepi ekato hutvā paṭisambhidā upatthambhetvā visadā karontīti*’²⁸ i.e. ‘two of them when combined support the fourfold analytical knowledge and make them manifest’.

Thus, we have just discussed the five causes leading to the purification of the fourfold analytical knowledge as given in the *Visuddhimagga* and *Vibhaṅga Aṭṭhakathā*. The following eight conditions are made known in the *Visuddhimagga*, but not in the *Vibhaṅga Aṭṭhakathā*; and Buddhaghosa *Thera* in the *Visuddhimagga* acknowledges that these conditions are proposed by others, but not by him. The eight conditions are as follows:

- ① *Pubbayoga*: Former practice,
- ② *Bāhusacca*: Great erudition,
- ③ *Desabhāsā*: Dialects,
- ④ *Āgama*: Scriptures,
- ⑤ *Paripucchā*: Inquiry,
- ⑥ *Adhigama*: Attainment,
- ⑦ *Garusannissaya*: Association with teachers,
- ⑧ *Mittasampatti*: Acquisition of good friends

‘Former practice’ (*pubbayoga*) as explained above is the practice up to the knowledge of equanimity towards formations (*saṅkhārupekkhāñāṇa*). ‘Great erudition’ (*bāhusacca*) is the dexterity in some science (*satthesu*) and craft (*sippāyatanesu*). The *Visuddhimagga Mahāṭīkā* explains that ‘some science and craft’ here means some expertise which bring about welfare, success and faultlessness to beings.²⁹ ‘Dialects’ (*desabhāsā*) is the proficiency in the dialects of hundred-and-one kings in the ancient time, especially in the dialect of *Magadha*.³⁰ ‘Scriptures’ (*āgama*) here means the mastery of the Buddha’s Word, even only a chapter of similes (*opammavaggamattassapi*). The *Visuddhimagga Mahāṭīkā* (II. 84) makes known that according to some scholars, ‘a chapter of similes’ (*opammavagga*) refers to the Chapter of Twin

Verses in the *Dhammapada* (Dhp. 1-20), and as to others, it refers to the Book of Pairs in the First Fifty *Suttas* of *Majjhima Nikāya* (M. *Suttas* 31-40). ‘Inquiry’ (*paripucchā*) here infers to the asking and examining of the meaning of even a stanza.³¹ ‘Attainment’ (*adhigama*) here, unlike the aforesaid one, implies to the state of Stream-Enterer, of Once-Returner, of Non-Returner or of *Arahant*.³² ‘Association with teachers’ (*garusannissaya*) means ‘living with very learned intelligent teachers’³³. And ‘acquisition of good friends’ (*mittasampatti*) is the getting of friends whose qualifications are similar to those of teachers.³⁴

It is quite clear to see that the set of five conditions mentioned earlier and the present set of eight conditions are comparatively different from the aspect of both quantity and quality. Concerning the aspect of quantity, the condition ‘*savana*, listening to Dhamma talks’ in the first set is not present in the second; while the conditions—‘*bāhusacca*, great erudition’, ‘*desabhāsā*, proficiency in dialects’, ‘*garusannissaya*, association with teachers’ and ‘*mittasampatti*, acquisition of good friends’—in the second set are not found in the first one. The condition ‘*pariyatti*, learning’ in the first set is relatively identical with ‘*āgama*, scriptures’ in the second; and the rest—‘*adhigama*, attainment’, ‘*paripucchā*, inquiry’ and ‘*pubbayoga*, former practice’—exist in both. With reference to the aspect of quality, the conditions in the first set are more distinctive than those of the second. For instance, the condition ‘*adhigama*, attainment’ in the first set implies to the achievement of *Arahatship*, the highest supra-mundane Path, while that in the second infers to any one of the four Paths.

This comparative investigation eventually suggests that the five conditions of the first set mentioned in the *Visuddhimagga* and *Vibhaṅga Aṭṭhakathā* are the conditions leading to the purification of the fourfold analytical knowledge, because they are highly distinctive; whereas the eight conditions of the second set proposed by other scholars in the *Visuddhimagga* are the conditions conducive to the attainment of the knowledge, since they are fairly general. This assertion is also verified at the very beginning by the same treatises. With respect to the five conditions in the first set, the *Visuddhimagga* and *Vibhaṅga Aṭṭhakathā* use respectively the phrases ‘*pañcāhākārehi visadā honti*’³⁵ and ‘*pañcahi kāraṇehi paṭisambhidā visadā honti*’³⁶, that mean ‘the five conditions by which the fourfold analytical knowledge becomes purified’. Whereas, with reference to the eight conditions in the second set, other scholars in the

Visuddhimagga use the phrase ‘*paṭisambhidāpaccayā*’³⁷ i.e. ‘the conditions (for the attainment) of the fourfold analytical knowledge’.

6. 3. *Catupaṭisambhidā* and *Paccavekkhaṇāñāṇa*

To those who are informed with the study of *vipassanā*, the fourfold analytical knowledge, particularly the analytical knowledge of result (*attha-paṭisambhidā*) and the analytical knowledge of cause (*dhammapaṭisambhidā*), is likely identical with the reviewing knowledge (*paccavekkhaṇāñāṇa*). As a matter of fact, they have something in common as well as something in diverse. To see the fact, it is essential to have in mind a brief glimpse of the reviewing knowledge.

What is called the reviewing knowledge is the reflection undertaken by the disciples, soon after they attained each of the four supra-mundane Fruitions (*lokuttaraphala*). The disciples classified into the three classes of Trainers (*sekkha*)—Stream-Enters, Once-Returners and Non-Returners—reflect on the Path (*Magga*), Fruition (*Phala*), *Nibbāna*, defilements abandoned (*pahīna-kilesa*), and defilements still remaining (*avasitṭhakilesa*). The disciples who are Non-trainers (*asekkha*), the *Arahants*, however, reflect on the first four, but not the last one because they have no more defilement. It is also said that the Trainers may or may not reflect on the defilements abandoned and those still remaining. Thus, there are a maximum of nineteen types of reflection: five each for each class of the Trainers, and four for *Arahants*.³⁸ Each type of reflection is termed ‘knowledge’, and ‘knowledge’ again is named after the action taken, hence ‘reflecting knowledge’ or ‘reviewing knowledge’ (*paccavekkhaṇāñāṇa*). In others words, there are altogether nineteen types of reviewing knowledge that have as objects the Path, Fruition, *Nibbāna* and defilements, whether abandoned or remaining.

The brief glimpse of the reviewing knowledge described above is enough to give a necessary clue. That the analytical knowledge of result taking the Fruition, *Nibbāna* and unwholesome phenomena as objects, and the reviewing knowledge taking also the Fruition, *Nibbāna* and defilements as objects, have two things in common. Firstly, they have the same objects as aforesaid. Secondly, they arise only in Noble Ones (*Ariya*) both *Sekkhā* and *Asekkhā*, not in worldlings (*puthujjana*). Nevertheless, they also have something diverse that is, the reviewing knowledge taking *Nibbāna* as object arises only in the four sense-sphere wholesome *cittas* and four sense-sphere inoperative *cittas*, which are associated with knowledge, whereas the analytical knowledge of result

taking the same object arises in both those *cittas* and the four-path and four-fruit *cittas* (*catūsu maggesu catūsu phalesu ca uppajjati*)³⁹.

Similarly, the analytical knowledge of cause making the Path its object and the reviewing knowledge making the same its object have two things in common. One is, they have the same object, and they arise only in Noble Ones (*Sekkhā* and *Asekkhā*), but not in worldlings; and the other is, they both occur in the four sense-sphere wholesome *cittas* and four sense-sphere inoperative *cittas*, which are associated with knowledge.

NOTES

- ¹ Vsm. II. 72–73
- ² A. II. 422
- ³ “The internally constricted mind is the mind with sloth-and-torpor” (*Ajjhattaṃ saṃkhittaṃ nāma thinamiddhānugataṃ*) [AA. III. 163]
- ⁴ “The externally distracted mind is the mind distracted by five kinds of sense-pleasure” (*Bahiddhā vikkhittaṃ nāma pañcasu kāmāgūṇesu vikkhittaṃ*) [AA. III. 163]
- ⁵ “The sign means the cause” (*Nimittanti kāraṇaṃ*) [AA. III. 163]
- ⁶ A. II. 423
- ⁷ “*Paññāya paṭisambhidāpabhedassa upanissayo pakāsito hoti. Paññāsampattiñhi nissāya catasso paṭisambhidā pāpuṇāti*” [Vsm. I. 5]
- ⁸ DhsA. 24–25; DA. I. 22; VA. I. 20
- ⁹ D. II. 230f; M. I. 69f
- ¹⁰ “*Pubbenivāsānussatiñāṇaṃ vijjā, sattānaṃ cutūpapāteñāṇaṃ vijjā, āsavānaṃ khayēñāṇaṃ vijjā*” [D. III. 184]
- ¹¹ *Iddhividhañāṇa* (knowledge of magical power), *dibbasotañāṇa* (knowledge of divine ear), *cetopariyañāṇa* (knowledge of the minds of others), *pubbenivāsānussatiñāṇa* (knowledge of remembrance of past existences), *dibbacakkhuñāṇa* (knowledge of divine eye) and *āsavakkhayañāṇa* (knowledge of extinction of cankers) [D. I. 73f]
- ¹² DhsA. 24–25; VA. I. 20
- ¹³ VsmṬ. I. 19
- ¹⁴ Vsm. II. 72
- ¹⁵ VbhA. 372
- ¹⁶ Vsm. II. 72
- ¹⁷ Ibid.
- ¹⁸ VsmṬ. II. 84
- ¹⁹ VbhA. 372; Vsm. II. 72; VsmṬ. II. 84
- ²⁰ VbhA. 372
- ²¹ VbhMṭ. 193; VsmṬ. II. 84–85
- ²² “*Pabhedasseva balavakāraṇāni*” [VbhA. 373]
- ²³ “*Pariyattiyādīnaṃ adhiḡamaṣṣa balavapaccayattābhāvaṃ*” [VbhMṭ. 193]
- ²⁴ VbhA. 373
- ²⁵ Ibid.
- ²⁶ VbhAnuṭ. 194
- ²⁷ “*Adhiḡamasahitoyeva pubbayogo pabhedassa balavapaccayo*” [VbhAnuṭ. 194]

CONCLUSION

In reviewing the foregoing process of representation, we would have in view the following:

The key word '*paṭisambhidā*' has a dual connotation. On the one hand, it signifies the analytical nature of the knowledge; and on the other hand, it refers to the knowledge that knows different categories of phenomena, such as the categories of resultant phenomena, categories of causative phenomena, and so on.

Concerning the analytical knowledge of result (*atthapaṭisambhidā*), it is the knowledge that comprehends analytically the five categories of resultant phenomena, namely, 'whatever conditionally produced' (*yaṃkiñci paccaya-samuppanna*), 'unconditioned state' (*Nibbāna*), 'meaning of the Buddha's Word' (*bhāsitattha*), 'resultant' (*vipāka*) and 'inoperative' (*kiriya*) phenomena. Alternatively, the analytical knowledge of result is the knowledge that comprehends the three categories of resultant phenomena, namely, 'result being born' (*nibbattetabbo attho*), 'result being attained' (*pattabbo attho*) and 'result being known' (*ñāpetabbo attho*).

Similarly, the analytical knowledge of cause (*dhammapaṭisambhidā*) is the knowledge that comprehends analytically the five categories of causative phenomena, namely, 'whatever cause that produces result' (*yo koci phala-nibbattako hetu*) 'Noble Path' (*Ariyamagga*), 'the Buddha's Word' (*bhāsita*), 'wholesome phenomena' (*kusala*) and 'unwholesome phenomena' (*akusala*). Alternatively, the analytical knowledge of cause is the knowledge that analytically comprehends the three categories of causative phenomena, namely, 'cause that produces' (*nibbattako hetu*), 'cause that makes known' (*ñāpako hetu*) and 'cause that leads to' (*sampāpako hetu*).

Thus, the Commentaries and Sub-commentaries classify those phenomena such as the four noble truths, the dependent origination and so on, which are described in the Canonical Texts, and which are comprehended by the analytical knowledge of result and the analytical knowledge of cause, into different categories belonging to result and cause respectively. Accordingly,

there are various kinds of analytical knowledge of result, so are there various kinds of analytical knowledge of cause. Each of them in the same kind may not be the same from the aspect of object, purity and person in whom it arises. For example, the analytical knowledge of cause, which arises taking the Path as object in a Stream-Enterer (*Sotāpanna*) is not the same as the analytical knowledge of cause, which arises taking the Path as object in a Once-Returner (*Sakadāgāmi*). This is because the Path in the Stream-Enterer and that in the Once-Returner are diverse. For another example, the analytical knowledge of cause, which arises taking wholesome phenomena in one Non-Returner and the analytical knowledge, which arises taking the same wholesome phenomena in another Non-Returner is not the same. This is because the two kinds of knowledge are different from the aspect of purity or analyticity in different persons.

With respect to the analytical knowledge of language (*niruttipaṭisambhida*), it is perhaps the most intricate to explain. The ambiguity lies in the technical term ‘*dhammanirutti*’, especially ‘*dhamma*’. The Commentaries and Sub-commentaries comment on this term in an evolutionary process. At first, ‘*dhammanirutti*’ is commented as ‘*sabhāvanirutti*’ literally translated as ‘natural terminology’, next as ‘*aviparītanirutti*’ ‘terminology which is not changed’, then as ‘*abyabhicārī vohāro*’ ‘actual vocabulary’, which is always connected with the understanding of such and such meaning, and then as ‘*Māgadhabhāsā*’ ‘*Māgadha* dialect or *Pāli* language’.

Nevertheless, the final generalization of the study has revealed two dimensions of ‘*dhammanirutti*’. On the one hand, it refers to ‘grammatically correct terminology’; on the other hand, to ‘terminology related to ultimate realities’ in *Māgadha* dialect. Thus, the analytical knowledge of language has the function to understand the grammatically correct terminology of ultimate realities in *Māgadha* language, the stereotype of *Pāli* language nowadays. The ultimate realities are nothing but those *atthas* and *dhammas* comprehended by the foregoing analytical knowledge of *attha* and of *dhamma* respectively. In other words, the analytical knowledge of language knows the grammatically correct terminology of consciousness (*citta*), mental concomitants (*cetasika*), material qualities (*rūpa*) and *Nibbāna* as the four types of ultimate realities in Buddhism, in *Pāli* language.

Relating to the analytical knowledge of knowledge (*paṭibhānapaṭisambhida*), it is the knowledge of the foregoing threefold analytical knowledge—the

analytical knowledge of result, of cause and of language. It takes them as objects; and at the same time, it also understands their respective functions.

In conclusion of this thesis, there are three points noteworthy to highlight. Firstly, the fourfold analytical knowledge is distinctive, profound, yet attainable by practising the correct method shown by the Buddha and his distinguished disciples. The Buddha himself and his noble disciples, as recorded in the most authentic *Pāli* Canon, are clearly an embodiment of these kinds of knowledge.

Secondly, the fourfold analytical knowledge, though endowed with various categories, forms an inseparable set of knowledge as the whole. The Buddha and his noble disciples who attain these kinds of knowledge attain them altogether. In other words, the analytical knowledge of cause is related to the analytical knowledge of result and vice versa just like cause to result and word to meaning; likewise, the analytical knowledge of language is related to those of result and cause by means of terminology, expression, explanation and interpretation. The analytical knowledge of knowledge may then be compared to a wise overseer of its preceding ones; it clearly knows them and their functions by the state of non-delusion. Thus, of the fourfold analytical knowledge, it is the analytical knowledge of knowledge that depicts the liberated and enlightened characteristics of Buddhism—non-attachment and non-delusion

Finally, the path to attaining the fourfold analytical knowledge had been revealed by the Buddha and his Noble Disciples; the rest is on our side. It is our own choice to tread the path, for the Buddha is just the path discoverer. Once, the Master said in the *Dhammapada*:

“*Tumhehi kiccamātappaṃ, akkhātāro Tathāgatā...*” [Dhp. 276]

“You yourself should strive to practise;
The Buddhas only teach the way...”

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