

form the basic pattern described in the beginning section of the present article, where based on an appreciation of the conditionality of experience the development of penetrative awareness of impermanence leads over to insight into *dukkha*, which in turn issues in realization of *anattā*, thereby paving the way for progress towards liberation.

"One who meditates continuously,
endowed with subtle view and insight,
delighting in the destruction of clinging,
him they call 'a true man'."

*taṃ jhāyinaṃ sātātikaṃ,
sukhumadīṭṭhivipassakaṃ,
upādānakkhayārāmaṃ,
āhu 'sappuriso' iti* (S. II, 232 ; It. 74 and Thag. 1012)

Anālayo

References

- 1 Nanayakkara 1993: "Insight", *Encyclopaedia of Buddhism*, 5.4: 580 explains that "insight is not knowledge in the general sense, but penetrative knowledge acquired as a result of not looking at but looking *through* things".
- 2 The close relation between insight and wisdom is reflected in passages that combine both terms, such as *tato paññā vipassati* (A. II, 70); or *paññāyathamaṃ vipassati* (A. II, 23; A. IV, 3 and A. IV 4).
- 3 In fact the *Dhammasaṅgaṇī*'s definition of *vipassanā* begins by listing 'wisdom' and 'knowing', after which it mentions the activities of 'investigating' and 'inspecting', followed by the 'investigation-of-dhammas awakening factor', *Dhs.* 16 (§ 55): *yā tasmim samaye paññā pajānanā vicayo pavicayo dhammavicayo ... ayaṃ tasmim samaye vipassanā hoti*.
- 4 Another discourse that makes the same recommendation additionally mentions delight in seclusion, *paṭisallānārāma*, as another supportive factor for progress to non-return or full liberation (It. 39).
- 5 According to the commentary (MA. V, 1), the term *bhaddekaratta* represents "one fortunate attachment", *bhaddaka ekaratta*. My translation follows the alternative sense of *ratta* as "night" (Skt. *rātra*), which is supported by the Sanskrit fragment readings *bhadragarātrīya* (fragment SHT III 816 V3 in Waldschmidt 1971: *Sanskrihandschriften aus den Turfanfunden*, Wiebaden, 3:32); *bhadrakarātrīyaḥ* (fragment 3b3 in Minayeff 1983: *Buddhist Texts from Kashgar and Nepal*, Delhi, 243), and by the Tibetan translation as *mtshan mo bzang po* (Peking edition *mdo shu* 171a7)
- 6 While the Pāli versions cover only three cases (knowing/seeing: neither inside nor outside, not inside but outside, both inside and outside), a counterpart in *Udānavarga* verses 22.13-16 has a complete set of four cases, as it also treats the case of knowing/seeing inside but not outside, *ādhyātmaṃ tu prajānāti, bahirdhā ca na paśyati*.
- 7 Bodhi 2007: "The Susīma-sutta and the Wisdom-Liberated Arahant", *Journal of the Pali Text Society*, 29:63.
- 8 Restrictions of space do not allow a treatment of other meditation traditions or of the approaches to insight developed in the forest traditions. A survey of modern *Vipassanā* meditation that covers a broader range of teachers can be found in Kornfield 1988: *Living Buddhist Masters*, Kandy; King 1992: *Theravāda Meditation*, Delhi, 123-144 and Solé-Leris 1992: *Tranquillity & Insight*, Kandy, 125-153; see also Cousins 1996: "The Origins of Insight Meditation", *Buddhist Forum*, 4: 35-57.
- 9 This led to considerable criticism by those who affirm the need of *jhāna* abilities before being able to successfully develop *vipassanā*, see *Satipaṭṭhāna Vipassanā Criticism and Replies*, Rangoon 1979. Perhaps in reaction to such criticism, the Mahasi tradition has developed the idea of *vipassanā jhānas*, representative of deeper stages of insight meditation, cf. e.g. Mahasi 1981: *The Wheel of Dhamma*, Rangoon, 98, or in more detail U Paṇḍita 1993: *In This Very Life*, Kandy, 180ff.

VIPASSANĀÑĀNA, "insight knowledge", refers to a key experience to be encountered during the progress of insight meditation.¹ A survey of the development of insight, given in the *Abhidhammattha Saṅgaha*, lists altogether ten such insight knowledges.² Other listings count more knowledges, due to taking more explicitly into account that the ten insight knowledges set in after the "knowledge of de-limitating name-and-form" and the "knowledge of discerning conditions",

nāma-rūpapariccheda-ñāṇa and *paccayapariggaha-ñāṇa*, have already been developed.³ Moreover, once the experience of the ten insight knowledges leads to stream-entry, "change-of-lineage" from worldly to a noble person takes place and the "path" as well as the "fruit" of stream-entry are experienced, followed by "reviewing", hence another four knowledges can be designated as *gotra--bhū-ñāṇa*, *magga-ñāṇa*, *phala-ñāṇa* and *paccavek-kha-ṇa-ñāṇa*, resulting in an overall account of sixteen knowledges.

The two preliminary knowledges, "knowledge of delimitating name-and-form" and "knowledge of discerning conditions", can be understood to clear the ground for the development of insight (see the detailed exposition in *Vism.* 587-605). Their purpose is to reveal the insubstantiality of all aspects of personal existence by analysing body and mind into their component parts, and by revealing the conditioned interrelation of these component parts. These two basic methods of analysis and synthesis complement each other. "In striving for insight, that is, for a 'vision of things as they really are', analysis comes first. The first task is to remove by analysis the basis for all ... notions of substantial unities". However, "the 'things' presented by analysis are never isolated, self-contained units, but are conditioned and conditioning", hence "only the application of both methods - the analytical and the synthetical - can produce a full and correct understanding of the impersonality (*anattā*) and in-substantiality (*suññatā*) of all phenomena".⁴ Based on having discerned mind and matter as distinct but interrelated phenomena, the series of ten insight knowledges sets in. These ten comprise:

- *sammasana-ñāṇa*, knowledge of comprehension;
- *udayabbaya-ñāṇa*, knowledge of rise and fall;
- *bhaṅga-ñāṇa*, knowledge of dissolution;
- *bhaya-ñāṇa*, knowledge of fearfulness;
- *ādīnava-ñāṇa*, knowledge of disadvantageousness;
- *nibbidā-ñāṇa*, knowledge of disenchantment;
- *muñcitukamyatā-ñāṇa*, knowledge of desire for deliverance;
- *paṭisaṅkhā-ñāṇa*, knowledge of reflection;
- *saṅkhārupekkhā-ñāṇa*, knowledge of equanimity towards formations;
- *anuloma-ñāṇa*, knowledge of conformity.

Knowledge of comprehension, *sammasana-ñāṇa*, refers to contemplating the three characteristics. This then leads on to contemplating in particular the

characteristic of impermanence in terms of rise and fall, which constitutes the onset of *udayabbaya-ñāṇa*. At this junction of progress, experiences can arise that are "imperfections of insight", *vipas-sa-nūpakkilesa* (see in detail *Ps.* II, 101 and *Vism.* 633). Such imperfections of insight could involve the experience of, for example, deep tranquillity, or penetrative insight, or firm equanimity. Though being signs of progress, these experiences could be attached to and mistakenly grasped as attainments in themselves. Detached progress instead leads to a maturing of *udayabbaya-ñāṇa*, a penetrative experience of the momentary arising and passing away of all aspects of body and mind. This eventually culminates in an experience of total dissolution, *bhaṅga-ñāṇa*, wherein the disappearance aspect of all phenomena becomes particularly prominent.

At this stage, when the entire meditative experience is marked with constant dissolution and disintegration, fear arises, *bhaya-ñāṇa*. Such fear arises as the very foundation of what is taken to be 'I' and 'mine', whether this be explicitly as a rationalized self-notion or only implicitly as a sub-conscious feeling of identity that lurks at the background of all experience, is experienced as unstable, breaking down and disintegrating at every moment. If mental balance can be maintained, the inherent disadvantage of all phenomena becomes evident, *ādīnava-ñāṇa*, the whole world of experience loses all its attraction and an all pervasive sense of disenchantment sets in, *nibbidā-ñāṇa*. Such disenchantment then leads to desire for deliverance, *muñcitukamyatā-ñāṇa*.

At this stage of practice, insight into the three characteristics of reality becomes markedly clear with knowledge of reflection, *paṭisaṅkhā-ñāṇa*, a knowledge similar in type to the earlier knowledge of comprehension, *sam-ma-sana-ñāṇa*, but differing from the latter in intensity and clarity. Knowledge of reflection gains its momentum from having passed through the previous insight experiences, in particular through the experiences of dissolution, fear and disenchantment. Eventually a profound sense of equanimity sets in, *saṅkhārupekkhā-ñāṇa*, during which the self-less nature of reality becomes prominent with outstanding clarity. Meditation practice continues effortlessly at this point, the mind is concentrated and well balanced. Full maturity of the development of insight comes with *anuloma-ñāṇa*

āṇa, knowledge of conformity, which heralds the breakthrough to the supramundane experience.

At this point the series of ten insight knowledges has reached its completion point. The mind momentarily withdraws from externals, with which the meditator leaves the stage of being a worldling, *gotrabhū-ñāṇa*. Immediately thereon follow the experience of the path and fruition moment, *magga-ñāṇa* and *phala-ñāṇa*, being equivalent to liberating insight into the four noble truths through realization of the third truth, realization of *Nibbāna*. On emerging from the experience of the supramundane, the mind naturally looks back on what has just happened and reviews what has taken place, *paccavek-kha-ṇa-ñāṇa*.

The basic dynamics that stands behind these ten knowledges could be reduced to the three characteristics, in that direct confrontation with the characteristic of impermanence (*udayabbaya-ñāṇa* & *bhaṅga-ñāṇa*) leads to insight into *dukkha*, which proceeds from the onset of fear via seeing disadvantage and developing disenchantment to arousing the desire for deliverance (*bhaya-ñāṇa* & *ādīnava-ñāṇa* & *nibbidā-ñāṇa* & *muñcitukamyatā-ñāṇa*). With the maturity of the affective transformation brought about through this deepening appreciation of *dukkha*, the characteristic of not-self, *anattā*, becomes increasingly evident (*paṭisaṅkhā-ñāṇa* & *saṅkhārupekkhā-ñāṇa* & *anuloma-ñāṇa*), insight into which will reach perfection with the attainment of path and fruit, an experience wherein any sense of selfhood is completely annihilated. Considered from this perspective, the series of ten insight knowledges can be understood to express in a more detailed manner a basic dynamics of insight described frequently in the discourses, which proceeds from perception of impermanence, *aniccasaññā*, via perception of *dukkha* in what is impermanent, *anicce dukkhasaññā*, to perception of not-self in what is *dukkha*, *dukkhe anat-tasaññā* (e.g. *A. IV, 51-53*).

Several of the individual stages of the insight knowledges can also be seen to take their inspiration from the early discourses. Thus a discourse in the *Samyutta Nikāya* enjoins to develop "internal comprehension" through "comprehending", *bhikkhu sammasaṁāno sammāsati antara sammasaṁ* (*S. II, 107*), a "comprehension" that stands for reflecting on the dependent arising of *dukkha* through craving. This would involve a similar insight as that envisaged by

the initial insight knowledge of *sammasana-ñāṇa*. A verse in the *Dhamma-pada* then provides a lead over from *sammasana* to *udayabbaya*, as it enjoins to "comprehend" the "rise and fall" of the aggregates in order to come to know the deathless, *yato yato sammāsati, khandhānaṁ udayabbayaṁ ... amataṁ taṁ vijānataṁ* (*Dhp. 374*).

The reference in the third insight knowledge to dissolution, *bhaṅga*, can be understood to be but a different term for *khaya* or *vaya*, "destruction" and "decay", which in the discourses frequently highlight the disappearing aspect of phenomena.⁵ Both terms occur in an explanation of why all felt experience is unsatisfactory (*S. IV, 216*), thus providing a lead over to the theme of *duk-kha* which is so prominent in the insight knowledges that follow after *bhaṅga-ñāṇa*.

The term *bhaya* occurs in a discourse in the *Samyutta Nikāya*, which describes how long-lived *devas* become terrified when they realize that their existence is impermanent and unstable (*S. III, 85* and *A. II, 33*). A simile in another discourse in the *Samyutta Nikāya* compares the four elements to poisonous snakes, the five aggregates to murderers, and the objects of the senses to a gang of robbers, images that bring out the frightful nature of these aspects of experience once their potential to lead to attachment is seen with insight (*S. IV, 174*).

The term *ādīnava* frequently occurs in the discourses as part of a treatment of phenomena from the three perspectives of their advantage, *as-sāda*, their disadvantage, *ādīnava*, and the escape from them, *nissaraṇa* (e.g. *M. I, 85-90*). Insight into the inherent disadvantage of the five aggregates then leads to developing disenchantment, *nibbidā*, towards them (*S. III, 62*). The relation between seeing *ādīnava* and the desire for liberation comes to the fore in the Buddha's auto-biographical account of his own striving for awakening, according to which on seeing the disadvantage in what is subject to decay he set out in search for *Nibbāna* (*M. I, 167*). Hence these passages would correspond to the pattern of insight knowledges that leads from awareness of disadvantageousness to disenchantment and desire for deliverance, *ādīnava-ñāṇa*, *nibbidā-ñāṇa*, and *muñcitukamyatā-ñāṇa*.

The *Sabbāsava Sutta* relates the idea of reflection, *paṭisaṅkhā*, to developing the seven factors of

awakening in such a way that they are based on seclusion, dispassion, and cessation, and culminate in letting go (*M. I, 11*). In the discourses, this mode of development of the factors of awakening usually designates a stage that issues in realization, and would thus be reflecting a similar level of development as *paṭisaṅkhā-ñāṇa*.

The term *saṅkhārupekkhā* itself does not appear in the discourse. The same idea could, however, be seen in the depiction of the progress towards the seventh awakening factor given in the *Ānāpānasati Sutta*, according to which on looking on with equanimity at the concentrated mind the awakening factor of equanimity arises, *tathā samāhitaṃ cittaṃ sādhu-kamā ajjhupekkhitā hoti* (*M. III, 86*).

The *Visuddhimagga* illustrates *saṅkhārupekkhā-ñāṇa* with the help of a simile found in the *Devadaha Sutta* (*Vism. 656*). This simile describes a man who formerly suffered on seeing the woman he loves conversing and laughing with another man, but who by overcoming his affection for the woman will no longer be affected by her behaviour, a simile that in the *Devadaha Sutta* indeed illustrates the development of equanimity, *ajjhupekkhato upekkham bhāvayato* (*M. II, 223*).

Finally the term *anuloma* makes its appearance in a context related to the attainment of realization as "conformity of patience", *anulomikā khanti*, where it stands for the result of having developed insight into the three characteristics and leads to the attainment of the four stages of awakening (*A. III, 441*).

Hence even though the systematisation of the progress of insight in terms of ten insight knowledges is clearly a later development, its basic dynamics as well as the individual components of this scheme have their source in the early discourses. The basic systematisation of these experiences can be found in the *Paṭisambhidāmagga*, which depicts the same progress of insight knowledge in five main stages. The first of these stages covers the knowledge of comprehension and the wisdom of analysing in a generalizing manner phenomena of past, present and future, *atīānāgata-paccuppannānaṃ dhammānaṃ saṅkhipitvā vavatthāne paññā sammasane ñāṇa* (*Ps. I, 53*). The second stages involves the knowledge of contemplating rise and fall and the wisdom of contemplating the change of presently arisen

phenomena, *pacuppannānaṃ dhammānaṃ vi-pariṇāmanūpas-sane paññā udayab-bayānupassane ñāṇa* (*Ps. I, 54*); while the third is the insight knowledge and wisdom of contemplating dissolution after reflecting on an object, *āram-maṇaṃ paṭisaṅkhā bhāṅgānūpas-sane paññā vipassane ñāṇa* (*Ps. I, 57*). These altogether three stages thus correspond to the first three knowledges in the scheme of ten *vipas-saṅgā-ñāṇas*.

The fourth stage in the *Paṭisambhidāmagga* is the knowledge of disadvantageousness and the wisdom of looking on at fear, *bhaya-yatupaṭṭhāne paññā ādīnave ñāṇa* (*Ps. I, 59*), which thus comprehends two insight knowledges of the fully developed scheme, namely knowledge of fearfulness and of disadvantageousness. The fifth stage then is the knowledge that involves equanimities towards formations and the wisdom of desire for deliverance, reflection and composure, *muñcītukamyatā paṭisaṅkhā santiṭṭhanā paññā saṅkharūpek-khāsu ñāṇa* (*Ps. I, 60*), which covers altogether three insight knowledges of the scheme of ten, namely knowledge of desire for deliverance, of reflection, and of equanimity towards formations.

The same basic pattern can also be found in the *Vimuttimagga*, a work preserved only in Chinese. The *Vimuttimagga's* description of the development of insight also proceeds from understanding the difference between name and form (*T. XXXII, 454a2*),⁶ to discerning conditions (*T. XXXII, 454a14*). Its counterparts to the set of ten insight knowledges then begin with comprehension of the three characteristics (*T. XXXII, 454b1*), followed by insight into rise and fall (*T. XXXII, 454c3*); dissolution (*T. XXXII, 455c16*); fear, which includes awareness of disadvantageousness and disenchantment (*T. XXXII, 456c11*); desire for deliverance, which includes reflection on the three characteristics and equanimity (*T. XXXII, 456c20*); and knowledge of conformity (*T. XXXII, 457a5*). The *Vimuttimagga* completes its account with change of line-age (*T. XXXII, 457a18*), knowledge of the path (*T. XXXII, 457a25*) and the fruit (*T. XXXII, 458a1*).

The fact that the listings in the *Paṭisambhidāmagga* and the *Vimuttimaggā* combine several insight knowledges that are treated separately in the *Vi-sud-dhi-magga* does not entail a real difference, as the *Visuddhimagga* explicitly indicates

that e.g. knowledge of desire for deliverance and knowledge of reflection are but two early stages of equanimity towards formations (*Vism.* 660).

What does appear to be a noteworthy difference between the presentations in the *Paṭisambhidā-magga*, the *Vimuttimagga*, and the *Visuddhimagga* is the general framework within which these insight knowledges are presented. In the *Paṭisambhidā-magga*, the exposition of the insight knowledges comes as part of a treatise on the theme of knowledge, *ñāṇa*. In the *Vimuttimagga*, the insight knowledges form part of a detailed explanation of the four noble truths. The distinction between name and form corresponds to insight into the first noble truth, with which purification of view has been accomplished (*T. XXXII*, 454a2). Discerning dependent arising is a manifestation of the second noble truth, with which purification by overcoming doubt has been reached (*T. XXXII*, 454a14). The remaining insight knowledges correspond to the truth of the path, while the attainment of the path itself implies direct vision of the unconditioned and hence insight into all four noble truths at once (*T. XXXII*, 457a27).

The *Visuddhimagga* correlates the insight knowledges with the seven stages of purification,⁷ a scheme that originates from the *Rathavināta Sutta* (*M. I*, 147), and which forms the scaffolding for the *Visuddhi-magga* (see VISUD-DHIMAGGA). The first two purifications of morality and the mind are considered as preliminary stages. The third purification of view, *diṭṭhi-visuddhi*, corresponds to knowledge of delimitating name-and-form (*Vism.* 587). The fourth stage of purification by overcoming doubt, *kaṅkhāvitaraṇa-visuddhi*, covers knowledge of discerning conditions (*Vism.* 598). Purification by knowledge and vision of what is the path and what is not the path, *maggā-magga-ñāṇa--das-sa-na-visuddhi*, involves knowledge of comprehension (*Vism.* 606), as well as the beginning stages of knowledge of rise and fall (*Vism.* 629). Purification by knowledge and vision of the way, *paṭipadāñāḍassana-visuddhi*, then takes off with knowledge of rise and fall at a mature stage (*Vism.* 639), and covers the remaining eight out of the set of ten insight knowledges up to knowledge of conformity. Purification by knowledge and vision, *ñāḍassana-visuddhi*, corresponds to the experience of path and fruit, which is preceded by change-of-lineage (*Vism.* 672).

Buddhaghosa would have known the *Vimuttimagga*, as according to the commentary on the *Visuddhimagga* statements attributed by Buddhaghosa to "some" stem from Upatissa's *Vimuttimagga*.⁸ From this perspective it is noteworthy that the *Vimuttimagga* mentions only two purifications, that of views and of overcoming doubt, in relation to the insight knowledges. Thus it seems as if Buddhaghosa developed this further by adding the remaining purifications from the scheme of seven purifications described in the *Ratha-vināta Sutta*. In doing so, he seems to not have taken into account that the scheme in the *Ratha-vināta Sutta* is not complete, as the series of seven purifications only lead up to the goal, but do not include the goal itself. The complete scheme can be found in the *Das-uttara Sutta* of the *Dīgha Nikāya*, which continues after the seven purifications with purification of wisdom and purification of liberation (*D. III*, 288; see also RATHAVINĀTA SUTTA). Thus a more appropriate correlation of the stages of purification with the insight knowledges could have been made by taking into account all nine stages, and especially by correlating the *magga-ñāṇa* and *phala-ñāṇa* with purification of liberation, *vimutti-vi-sud-dhi*, instead of placing these under the heading of purification by knowledge and vision.

Nevertheless, Buddhaghosa's mode of presentation has become normative for the Theravāda tradition and the scheme of the insight knowledges, correlated with the seven stages of purification, forms the basis for most insight meditation undertaken in modern days, constituting the common reference point for otherwise often quite different approaches and methods for the development of liberating insight.

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References

- ¹ Detailed expositions of these key experience from a practical perspective can be found in Mahasi: *The Progress of Insight*, Kandy 1994; and Ñāṇārāma: *The Seven Stages of Purification and the Insight Knowledges*, Kandy 1993.
- ² *Abhs.* 63 (Burmese edition), 9: 46; Bodhi: *A Comprehensive Manual of Abhidhamma*, Kandy 1993: 346 (9: 25).
- ³ Here *nāma-rūpa* is used as a referent to the entirety of mind and matter, different from its canonical

usage, where *nāma* stands for mentality except consciousness, see *M. I*, 53 and NĀMA-RŪPA.

⁴ Nāṇaponika: *Abhidhamma Studies*, Kandy 1985: 25-26.

⁵ According to Nāṇatiloka: *Buddhist Dictionary*, Kandy 1988: 249, "*bhaṅga*, in connection with the 5 groups of existence" is "often met with in the old suttas texts", but I have not been able to locate such occurrences.

⁶ *T.* stands for the Taishō edition.

⁷ A survey of this correlation, together with an insightful discussion, can be found in Cous-ins: "The Origins of Insight Meditation", *The Buddhist Forum*, vol. 4, London 1996: 44.

⁸ *VismA.* (Burm. ed.) I, 123: '*Ekacce ti Upatissattheraṃ sandhyāha, tena hi Vimuttimagge tathā vuttam;* see also ABHIDHARMA LITERATURE p. 78; Bapat: *Vimuttimagga and Visuddhimagga*, Poona 1937: LVIII; Ehara: *The Path of Freedom*, Kandy 1995: XXXVI.

VIPASSANĀYĀNIKA: 'The insight-conveyed person', also sometimes called *suddha-vipassanā yānika* (*vism.* p.588), who uses solely insight meditation as the vehicle of conveyance leading one to emancipation and Nibbāna. It is purely a commentarial term used in clarifying the canonical term *paññā vimutta*, 'delivered by wisdom', found in all the four principle *Nikāyas*. But the term more popular in canonical works to designate a person who has won emancipation is *ubhatobhāgavimutta*, 'delivered in both ways' viz. 'deliverance of the mind' (*cetovimutti*) and 'deliverance by wisdom' (*paññāvimutti*) which are invariably linked. Explaining the term *paññāvimutta*, the *Majjhima Nikāya* (1.477f.) says, "a monk may not have reached in his own person the 8 liberations (*jhāna*) but through his wisdom the cankers have come to extinction in him. Such a person is called wisdom-liberated" (BD.s.v *Paññāvimutti*). Actually the word used in the text in this context is not *jhāna* but *vimokkha* which includes 'the cessation of perception and feelings' (*saññāvedayita-nirodha*) as the eighth. Whatever may be the importance of the realization of the eight liberations for the attainment of the final emancipatory wisdom, it is the realization of deliverance through wisdom (*paññāvimutti*) which seals the final emancipation of the practitioner. For even a person who has attained the eighth liberation

(*vimokkha*), 'the cessation of perception and feelings', has to utterly destroy the cankers (*āsava*) by means of wisdom to become an Arahant (*M.1.477*). One is released from the material group (*rūpa-kāya*) only by the realization of the attainments of the formless sphere (*arūpāvacarasamāpattiyā*), but one has to realize the supreme path (*agga-magga*) to be released from the name group (*nāma-kāya* SA.1.278). This emphasizes the importance of deliverance through wisdom for full emancipation. By the development of insight (*vipassanā*) is developed wisdom (*paññā*). Ignorance (*avijjā*) becomes extinct through wisdom. Fading away of passion (*rāga-virāga*) is the deliverance of the mind while the fading away of ignorance (*avijjā-virāga*) is deliverance through wisdom (A.1. 61). The *Dīgha Nikāya* (II.70) explains 'deliverance through wisdom' as the full comprehension of the pros and cons of the seven abodes or supports of consciousness (*viññāṇaṭṭhiti*) and the two spheres (*āyatana*) and becoming free by purging all grasping (*anupādā vimutto*).

At the early stages of the Buddha's ministry most of the individuals who were converted by him and were admitted to his newly founded Order of monks are said to have won realization of emancipation while listening to a sermon given by him. His first convert Koṇḍañña is said to have realized the first stage of the Path to emancipation while listening to the Buddha's first sermon. Sāriputta had a similar realization while listening to a stanza, giving a gist of the Buddha's message, recited by Arahant Assaji. Some of them may have practised meditation under their former teachers and may have attained even *jhānas* under them. But this cannot be vouched about all of them. Yasa, one of the early converts of the Buddha, being disillusioned with his luxurious home life, left home in quest of peace of mind. He realized the first stage of the Path while listening to the Buddha the very first time he spoke to him (*Vin.1.18*). But even stranger is the reported conversion of the thirty Bhaddavaggiya princes who were out on a pleasure trip with their wives. They were also converted and won the first stage of the Path while listening to the Buddha (*ibid.23f.*). They do not appear to have practised any meditation before meeting the Buddha. Both the Vinaya texts (*ibid.13 f*) and the *Samyutta Nikāya* (III.66f.) hold that the first five disciples realized freedom from cankers while listening to the Buddha's sermon on 'the characteristics of selflessness' (*anatta-lakkhaṇa*). Any way it is an open question as to how this is possible.

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