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 anatta, 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'."

\textit{tap jih\=vina$m s\=v\=avika$m, sukhumadi cittvipassakam, up\=anakkhay\=arika$m, \=s\=u\=mu 'sappuriso' iit} (S. II, 232 ; It. 74 and Thag. 1012)

\textbf{An\=alayo}

\textbf{References}

1 Nanayakara 1993: "Insight", \textit{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 \textit{through} things".

2 The close relation between insight and wisdom is reflected in passages that combine both terms, such as \textit{tato path\=ha vipassati} (A. II, 70); or \textit{path\=ha avattha$m vipassati} (A. II, 23; A. IV, 3 and A. IV 4).

3 In fact the \textit{Dhammasa\=ng\=a\=g\=isa} definition of vipassan\=a begins by listing 'wisdom' and 'knowing', after which it mentions the activities of 'investigating' and 'inspecting', followed by the 'investigation-of-dhamma awakening factor', Dhs. 16 (§ 55): y\=a tasmi\=nas amaye path\=ha \=pa\=j\=unan\=a vicayo pavi\=cayo dh\=ammapavi\=cayo ... aya\=ni tasmi\=nas samaye vipassan\=a hoti.

4 Another discourse that makes the same recommendation additionally mentions delight in seclusion, \textit{pa\=jisall\=a$n \=ar\=ama}, as another supportive factor for progress to non-return or full liberation (Tr. 39).

5 According to the commentary (\textit{MA}. V, 1), the term \textit{bhaddakekarata} represents "one fortunate attachment", \textit{bhaddaka ekaratta}. My translation follows the alternative sense of \textit{ratta} as "night" (Skt. \textit{r\=utra}), which is supported by the Sanskrit fragment readings \textit{bhadratar\=h\=ya} (fragment SHT III 816 V3 in Waldschmidt 1971: \textit{Sanskrit handschriften aus den Turfanfundern}, Wiebaden, 3:32); \textit{bhaddkar\=ar\=rika} (fragment 3b3 in Minayeff 1983: \textit{Buddhist Texts from Kashgar and Nepal}, Delhi, 243), and by the Tibetan translation as \textit{m\=sh\=an mo bzang po} (Peking edition m\=do shu 171a7).

6 While the P\=ili versions cover only three cases (knowing/seeing: neither inside nor outside, not inside but outside, both inside and outside), a counterpart in \textit{U\=pan\=avarga} verses 22.13-16 has a complete set of four cases, as it also treats the case of knowing/seeing inside but not outside, \=s\=a\=hy\=a$mam tu pre\=ja\=ra$m\=a, bah\=ud\=r\=a ca na po\=\=yat.


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 \textit{Vipassan\=a} meditation that covers a broader range of teachers can be found in Kornfield 1988: \textit{Living Buddhist Masters}, Kandy; King 1992: \textit{Therav\=ada Meditation}, Delhi, 123-144 and Sollevi-Leris 1992: \textit{Tranquility and Insight}, Kandy, 125-153; see also Cousins 1996: "The Origins of Insight Meditation", \textit{Buddhist Forum}, 4: 35-57.

9 This led to considerable criticism by those who affirm the need of \textit{jh\=ana} abilities before being able to successfully develop \textit{vipassan\=a}, see Satipa\=th\=a\=na \textit{Vipassan\=a Criticism and Replies}, Rangoon 1979. Perhaps in reaction to such criticism, the Mahasi tradition has developed the idea of \textit{vipassan\=a jh\=anas}, representative of deeper stages of insight meditation, cf. e.g. Mahasi 1981: \textit{The Wheel of Dhamma}, Rangoon, 98, or in more detail U Pa\=pdita 1993: \textit{In This Very Life}, Kandy, 180ff.

\textbf{VIPASSAN\=AN\=A}, "insight knowledge", refers to a key experience to be en-countered during the progress of insight meditation.\textsuperscript{1} A survey of the develop-ment of insight, given in the \textit{Abhidhammattha\=na Sa\=tagaha}, lists altogether ten such insight knowledge.\textsuperscript{2} Other listings count more knowledge, due to taking more explicitly into account that the ten insight knowledges set in after the "knowledge of de-limiting name-and-form" and the "knowledge of discerning conditions",...
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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. 

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 ex-plitly 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, adinava-ñāṇa, the whole world of experience loses all its attraction and all pervasive sense of disenchanted sets in, nībbida-ñāṇa. Such disenchantment then leads to desire for deliverance, mūcitukamyat-ñāṇa.

At this stage of practice, insight into the three characteristics of reality becomes markedly clear with knowledge of reflection, paṭisākhā-ñāṇa, a knowledge similar in type to the earlier knowledge of comprehension, saṁsa-ñāṇa, but differing from the latter in intensity and clarity. Knowledge of reflection gains its momentum from having passed through the previous in-sight experiences, in particular through the experiences of dis-solution, fear and disenchantment. Eventually a profound sense of equanimity sets in, saṅkhāra-pekkhā-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 develop-ment of insight comes with anuloma-ñāṇa.
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, gotrabhā-ñāpa. Immediatelion the experience of the path and fruition moment, maggañāka and phala-ñāpa, 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-pa-ñāa.

The basic dynamics that stands behind these ten knowledges could be reduced to the three characteristics, in that direct confrontation with the characteretic of impermanence (udayabbaya-ñāna & bhaṅga-ñāna) leads to in-sight into dukkha, which proceeds from the onset of fear via seeing disad-venage and developing disenchantment to arousing the desire for deliverance (bhaya-ñāna & ādīnavā-ñāna & nibbidā-ñāna & mulācittakamayā-ñāna). With the maturity of the affective transformation brought about through this deep-ening appreciation of dukkha, the characteristic of not-self, anattā, becomes increasingly evident (patisāṅkhā-ñāna & saṅkhārāṅgikā-ñāna & anulomā-ñāpa), 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 im-permanence, aniccasāṅkhā via perception of dukkha in what is impermanent, anice dikkhasaññā, to perception of not-self in what is dukkha, dukkhe anat-tasaṅkhā (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 "com-pre-hending", bhikkhu sammasamāno sammasati antara sammasamā (S. II, 107), a "comprehension" that stands for reflecting on the de-pendent arising of dukkha through craving. This would involve a similar insight as that envisaged by the initial insight knowledge of sammasana-ñāpa. 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 sammasati, khanādāma udayabbayaṁ ... amataṁ tam vijnātattām (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. Both terms occur in an ex-planation of why all felt experience is unsatisfactory (S. IV, 216), thus providing a lead over to the theme of dukkha which is so prominent in the in-sight knowledges that follow after bhanga-ñāpa.

The term bhaya occurs in a discourse in the Samyutta Nikāya, which de-scribes how long-lived devas become terrified when they realize that their ex-istence is imperfect and unstable (S. III, 85 and A. II, 33). A simile in-another discourse in the Samyutta Nikāya com-pares the four elements to poison-ous snakes, the five aggregates to mur-derers, 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 ādīnavā frequently occurs in the discourses as part of a treat-ment of phenomena from the three perspectives of their advantage, as-sā-da, their disadvantage, ādīnavā, 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 ādīnavā and the desire for liberation comes to the fore in the Buddha's auto-biographical ac-count of his own striving for awakening, according to which on seeing the disadvantages in what is subject to decay he set out in search for Nibbāna (M. I, 167). Hence these passages would corre-spond to the pattern of insight knowl-edges that leads from awareness of disad-vanta-geousness to dis-enchantment and desire for deliverance, ādīnavā-ñāna, nib-bidā-ñāna, and muñ-cittamayā-ñāna.

The Sabbāsava Sutta relates the idea of reflection, patiṣaṅkhā, to develop-ing 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 saṅkhāravipakkha 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 samāhāraṃ cittaṃ saṅkha-kañci ajjhupakkhetā hoti (M. III, 86).

The Visuddhimagga illustrates saṅkhāravipakkha-ājñāna with the help of a simile found in the Devadaha Sutta (Visn. 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, ajjhupakkhatā upekkhāya bhāvayato (M. II, 223).

Finally the term anuśoma makes its appearance in a context related to the attainment of realization as "conformity of patience", anuśoma cittā, 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-edge of comprehension and the wisdom of analysing in a gener-ализing manner phe-nomina of past, present and future, atitānta-paccuppannañānaṁ dhammānattā saṅkhīpitvā varathāvāne paṭibā sam-nissante ājñāna (Ps. I, 53). The second stages involves the knowledge of contemplating rise and fall and the wisdom of con-templating the change of pres-ently arisen phenomena, pacuppannaṁ dhammānaṁ vi-paripaññāṁ abhāsanaṁ paṭibāyubhāsanaṁ ājñāna (Ps. I, 54); while the third is the insight knowledge and wisdom of contemplating dis-solution after reflecting on an object, upekkhaṁ paṭisaṅkhā bhāj-gūnasanaṁ paṭiḥāvinaṁ ājñāna (Ps. I, 57). These altogether three stages thus correspond to the first three knowledges in the scheme of ten vipas-sanā-ājñānas.

The fourth stage in the Paṭisambhidāmagga is the knowledge of disadvantageousness and the wisdom of looking on at fear, bhīvatipāṇānā paṭibā uddinave ājñāna (Ps. I, 59), which thus comprehends two insight knowledges of the fully developed scheme, namely knowledge of fear-fulness and of disadvantageousness. The fifth stage then is the know-edge that involves equanimities towards formations and the wisdom of de-sire for deliverance, re-fection and composure, mudditukayatā paṭisaṅkhā satipāṭhāna paṭibā sākhābhi-pek-khāsa ājñāna (Ps. I, 60), which covers altogether three insight knowledges of the scheme of ten, namely knowledge of desire for deliverance, of refection, 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), 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, 456c1); desire for deliverance, which includes refection 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 Vimuttīnaṁgga combine several insight knowledges that are treated separately in the Viśuddhimagga 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 equa-nimity towards formations (Vism. 660).

What does appear to be a noteworthy difference between the presenta-tions in the Patisambhidā-magga, the Vinuddimagga, and the Visuddhimagga is the general framework within which these insight knowledges are presented. In the Patisambhidā-magga, the exposition of the insight knowledges comes as part of a treatise on the theme of knowledge, ānāpāna. In the Vinuddimagga, the in-sight 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 un-conditioned 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 Rathavinīta 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 con-sidered as preliminary stages. The third purification of view, dīgha-visuddhi, corresponds to knowledge of delimiting name-and-form (Vism. 587). The fourth stage of purification by overcoming doubt, kaṭṭhāvīttarāpa-visuddhi, covers knowledge of discerning conditions (Vism. 598). Purification by knowl-edge and vision of what is the path and what is not the path, maggā-magga-ānāpāna-sa-sa-sa-sa-nissuddhi, involves knowledge of comprehension (Vism. 606), as well as the beginning stages of knowledge of rise and fall (Vism. 629). Puri-fica-tion by knowledge and vision of the way, patipadānādassana-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 knowl-edge and vision, ānāpāna-vi-suddhi, cor-responds to the experience of path and fruit, which is preceded by change-of-lineage (Vism. 672).

Buddaghosa would have known the Vinuddimagga, as according to the commen-tary on the Visuddhimagga statements attributed by Buddhaghosa to "some" stem from Upatissa's Vinuddimagga.8 From this perspective it is note-worthy that the Vinuddimagga 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 purifi-cations from the scheme of seven purifications described in the Rathavinīta Sutta. In doing so, he seems to have taken into account that the scheme in the Rathavinīta Sutta is not com-plete, 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 Dasuttara Sutta of the Dīgha Nikāya, which continues after the seven puri-fica-tions with purification of wisdom and purification of liberation (D. III, 288; see also RATHAVINITA SUTTA). Thus a more appropriate cor-relation 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-ānāpāna and phaṭa-ānāpāna with purification of liberation, vi-nasud-dhi, in stead of placing these under the heading of purification by knowl-edge and vi-sion.

Nevertheless, Buddhaghosa's mode of presentation has be-come norma-tive for the Theravāda tradition and the scheme of the insight knowledges, cor-related with the seven stages of purification, forms the basis for most insight meditation undertaken in modern days, constituting the com-mon reference point for otherwise often quite different approaches and meth-ods for the de-velop-ment of liberating insight.

Anālayo

References

1 Detailed expositions of these key experience from a practical perspective can be found in Mahasi: The Progress of Insight, Kandy 1994; and Nanarāma: The Seven Stages of Purification and the Insight Knowledges, Kandy 1993.


3 Here nāma-rūpa is used as a referent to the entirety of mind and matter, different from its canonical
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 *paṭhāvīmattā*, ‘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 *ubhatobhākaganimutta*, ‘delivered in both ways’ viz. ‘delivery of the mind’ (*ceto vimuttī*) and ‘delivery by wisdom’ (*paṭhāvīmuttī*) which are invariably linked. Explaining the term *paṭhāvīmuttī*, 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 *Paṭhāvīmuttī*). Actually the word used in the text in this context is not *jhāna* but *vimokkha* which includes ‘the cessation of perception and feelings’ (*saṁññīvedayita-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 delivery through wisdom (*paṭhāvīmuttī*) 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 (*āsavā*) by means of wisdom to become an Arahant (*M.1.477*). One is released from the material group (*rūpo-kāya*) only by the realization of the attainments of the formless sphere (*arūpavacarasamāpattiya*), 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 delivery through wisdom for full emancipation. By the development of insight (*vipassanā*) is developed wisdom (*paṭhā*), ignorance (*avijjā*) becomes extinct through wisdom. Fading away of passion (*rūga-virūga*) is the delivery of the mind while the fading away of ignorance (*avijjā-virūga*) is delivery through wisdom (*A.1.61*). The Dīgha Nikāya (II.70) explains ‘delivery through wisdom’ as the full comprehension of the pros and cons of the seven abodes or supports of consciousness (*vībhāgathīhī*) and the two spheres (*dvātana*) and becoming free by purging all grasping (*anusāsana*).

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 Koppāna 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. Yass, 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.13f.*) and the *Samyutta Nikāya* (*II.66f.*) hold that the first five disciples realized freedom from cankers while listening to the Buddha’s sermon on ‘the characteristics of selflessness’ (*anattā-lakkhana*). Any way it is an open question as to how this is possible.