



## VIMAMSA

(investigation, inquiry)

"Did you earlier make an investigation, 'Shall I go to the park?'; and after you went to the park, did the corresponding investigation subside?"

*"Ahosi te pubbe vīmaṃsā 'ārāmaṃ gamissāmi'ti? Tassa te āramagatassa yā tajiā vīmaṃsā sā paṭippassaddhā"ti?*

**SN 51.15** (SA 561)

Friends, there are wise khattiyas, wise brahmins, wise householders, and wise ascetics who question a bhikkhu when he has gone abroad — For wise people, friends, are inquisitive.

*Santi hāvuso, nānāverajjagataṃ bhikkhuṃ pañhaṃ pucchitārokhattiyapaṇḍitāpi brāhmaṇapaṇḍitāpi gahapatipaṇḍitāpi samaṇapaṇḍitāpi. Paṇḍitā hāvuso, manussā vīmaṃsakā - Paṇḍitā hāvuso, manussā vīmaṃsakā.*

**SN 22.2** (SA 108)

Brahmin, what is the achievement of manly vigour?

Here, Brahmin, in whatever trade the clansman makes a living -whether farming, trading, cattle rearing, rulership, serving the king or any other skill, he becomes clever not lazy and inquisitive of what, has to be done and what has to be completed. Brahmin, this is the achievement of manly vigour.

*Katamā ca, brāhmaṇa, uṭṭhānasampadā?*

*Idha, brāhmaṇa, kulaputto yena kammaṭṭhānena jīvikam kappeti—yadi kasiyā, yadi vaṇijjāya, yadi gorakkhena, yadi issattena, yadi rājaporisena, yadi sippaññatarena—tattha dakkho hoti analaso, tatrupāyāya vīmaṃsāya samannāgato, alaṃ kātuṃ alaṃ saṃvidhātuṃ. Ayaṃ vuccati, brāhmaṇa, uṭṭhānasampadā.*

**AN 8.55** (SA 91, SA2 91)

Herein, bhikkhus, some recluse or brahmin is a rationalist, an investigator. He declares his view—hammered out by reason, deduced from his investigations, following his own flight of thought—thus.

*Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā takkī hoti vīmaṃsī, so takkapariyāhataṃ*

*vīmaṃsānucaritaṃ sayamaṃ paṭibhānaṃ evamāha.*

DN1 (T 21, DA 21, SHT, SF 48, SF 41, Up 3.050, Tib ed)

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Suppose I test my lady.

*Yannūnāhaṃ ayyaṃ vīmaṃseyyan'ti.*

(Note: Kali the servant, tests his mistress, and wakes up late to see her reaction).

**MN 21** (Bodhi) (MA 193)

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Vīmaṃsaka sutta (the enquirer).

Bhikkhus, a bhikkhu who is an inquirer, not knowing how to gauge another's mind, should investigate the Tathāgata with respect to two kinds of states, states cognizable through the eye and through the ear thus: 'Are there found in the Tathāgata or not any defiled states cognizable through the eye or through the ear?' When he investigates him, he comes to know: 'No defiled states cognizable through the eye or through the ear are found in the Tathāgata.

*Vīmaṃsakena, bhikkhave, bhikkhunā parassa cetopariyāyaṃ ajānanta dvīsu dhammesu tathāgato samannesitabbo cakkhusotaviññeyyesu dhammesu: 'ye saṅkiliṭṭhā cakkhusotaviññeyyā dhammā, saṃvijjanti vā te tathāgatassa no vā'ti? Tameṇaṃ samannesamāno evaṃ jānāti: 'ye saṅkiliṭṭhā cakkhusotaviññeyyā dhammā, na te tathāgatassa saṃvijjanti'ti.*

**MN 47** (MA 186)

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Again, Sandaka, here a certain teacher is a reasoner, an inquirer. He teaches a Dhamma hammered out by reasoning; following a line of inquiry as it occurs to him. But when a teacher is a reasoner, an inquirer, some is well reasoned and some is wrongly reasoned, some is true and some is otherwise.

*Puna caparaṃ, sandaka, idhekacco satthā takkī hoti vīmaṃsī. So takkapariyāhataṃ vīmaṃsānucaritaṃ sayampaṭibhānaṃ dhammaṃ deseti. Takkissa kho pana, sandaka, satthuno vīmaṃsissa sutakkitampi hoti duttakkitampi hoti tathāpi hoti aññathāpi hoti.*

**MN 76** (SHT, SF 294)

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Once when I had gone out leading an army and was testing (investigating) these inspectors, Isidatta and Purana, I happened to put up in very cramped quarters.

*Bhūtapubbāhaṃ, bhante, senaṃ abbhuyyāto samāno ime ca isidattapurāṇā thapatayo vīmaṃsamāno aññatarasmim sambādhe āvasathe vāsaṃ upagacchim.*

**MN 89** (EA 38.10, T 1451.8, MA 213, AN 10.30)

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There are some recluses and brahmins who, entirely on the basis of mere faith, claim [to teach] the fundamentals of the holy life after having reached the consummation and perfection of direct knowledge; such are the reasoners and investigators.

*Santi pana, bhāradvāja, eke samaṇabrāhmaṇā kevalaṃ saddhāmatkena diṭṭhadhammābhiññāvosānapāramippattā, ādibrahmacariyaṃ paṭijānanti; seyyathāpi takkī vīmaṃsī.*

**MN 100** (SHT, SF 63)

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"In what way, venerable sir, can a bhikkhu be called a wise man and an inquirer?"

"When, Ananda, a bhikkhu is skilled in the elements, skilled in the bases, skilled in dependent origination, skilled in what is possible and what is impossible, in that way he can be called a wise man and an inquirer."

*kittāvatā nu kho, bhante, paṇḍito bhikkhu ‘vīmaṃsako’ti alaṃvacanāyā’ti? “Yato kho, ānanda, bhikkhu dhātukusalo ca hoti, āyatanakusalo ca hoti, paṭiccasamuppādakusalo ca hoti, ṭhānāṭhānakusalo ca hoti, kittāvatā kho, ānanda, paṇḍito bhikkhu ‘vīmaṃsako’ti alaṃvacanāyā’ti.*

**MN 115** (T 776, T 1537.10, MA 181, Up 1.032)

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And it so happens that when the Wheel-turning Monarch is testing the steward-treasure...

*rājā cakkavattī tameva gahapatiratanaṃ vīmaṃsamāno...*

**MN 129** (MA 199, Divy 26)

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The investigation and reflection on phenomena.

*vīmaṃsā dhammacintanā.*

**Thag 15.2**